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BY
DR. S. A. N. MATTHEWS
BOSTON, MASS.

VOL. I.

PRINTED BY T. B. BAKER, 100 N. BOSTON ST.
1883

MISHCÀT-UL-MASÁBÌH

OR

A COLLECTION

OF THE

MOST AUTHENTIC TRADITIONS,

REGARDING THE

ACTIONS AND SAYINGS OF MUHAMMED;

EXHIBITING

THE ORIGIN OF THE MANNERS AND CUSTOMS; THE CIVIL,
RELIGIOUS AND MILITARY POLICY OF
THE MUSLEMÀNS.

Translated from the original Arabic,

BY CAPT. A. N. MATTHEWS,
BENGAL ARTILLERY.

VOL. I.

Calcutta:

PRINTED BY T. HUBBARD, AT THE HINDOOSTANEE PRESS.

1809.

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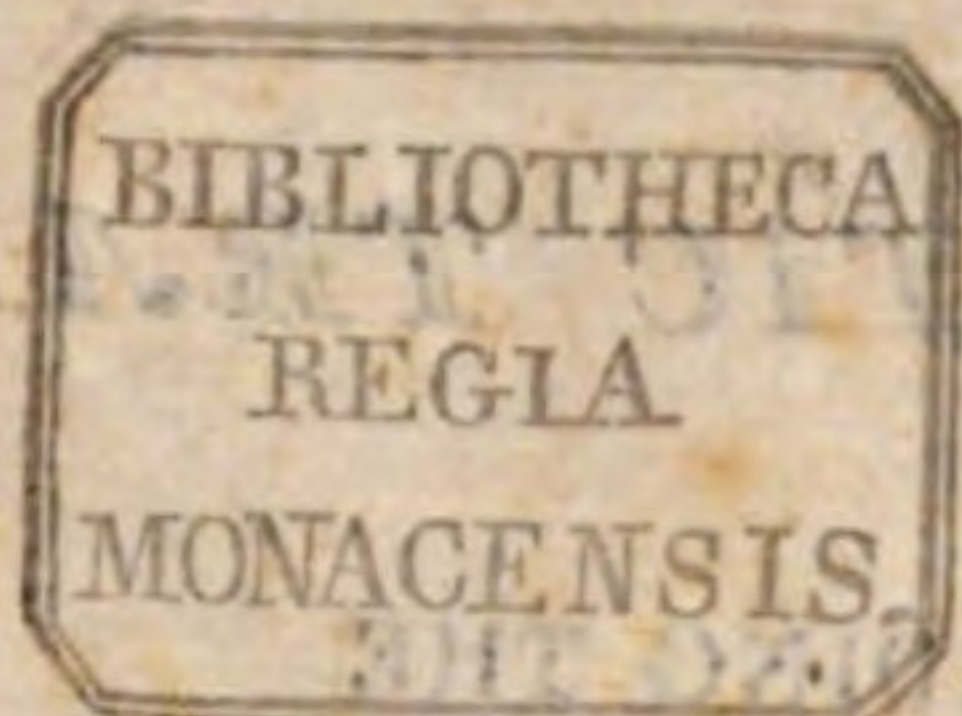
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TO

THE HONOURABLE THE CHAIRMAN,

DEPUTY CHAIRMAN,

AND

COURT OF DIRECTORS

For Affairs of the East-India Company,

THIS attempt to facilitate the knowledge of the laws, customs and religious opinions, of a large portion of the inhabitants of that Empire which is placed under their controul, is most respectfully dedicated,

By their most obedient

humble Servant,

THE TRANSLATOR.

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PREFACE.

It may naturally be expected, that the translator of the following work should assign the motives which induced him to undertake a task so little connected with his professional pursuits, and to offer the fruit of his labours to the public. To such inquiries he has only to reply, that having devoted to the study of the *Arabic* language a considerable share of the leisure which he could spare from the duties of his profession, this work was begun and completed, as an amusement and an exercise, with a view to further improvement in that nervous and copious tongue; without the smallest intention of submitting it to public view. But the opinion which some friends, who had perused the work, expressed, concerning the curiosity and utility of the matters it contains, gradually overcame his reluctance to appear before the tribunal of the learned; and determined him to make application to Government and the public, for a subscription, to defray the expense of the publication.

The knowledge of the opinions entertained by various nations, regarding the Deity, his nature and attributes, the manner in which he has revealed his will to mankind, the modes of worship acceptable to him, and the duty incumbent on man, towards God, his fellow creatures and himself, forms a most interesting part of the history of the human mind. But, as far as regards the followers of MUHAMMED, who form a considerable portion of the people whom the course of events has rendered subject to the British Government in *India*, these are not objects of pure curiosity and speculation. For the wisdom of our legislature having decreed, that the administration of civil justice to those people shall be, in a great measure, regulated by their own laws, and made those laws the standard of criminal jurisprudence for all the native inhabitants of our *Indian* empire, it is of essential importance that those laws be well and thoroughly understood. Now, although a knowledge of their practical application may be obtained from treatises which have been composed expressly with that view; yet he who desires thoroughly to comprehend their spirit, must trace them

to the fountain head. And the two sources, from which the whole body of *Muh'ammedan* law is derived, are, on one hand, the *Koràn*; and, on the other, the sayings and actions of MUH'AMMED, handed down at first by oral tradition, but afterwards collected in writing, by several learned and industrious compilers. Regarding the first of these, the translations by the learned MARACCI, and our countryman SALE, leave nothing to be desired. But hitherto, as far as the translator has been able to learn, no complete body of *Muh'ammedan* traditions has appeared, in any *European* language; although numerous extracts from them are given by Dr. POCOCKE, MARACCI and SALE. The collections of this kind, extant in the *Arabic* language, are very numerous, the most considerable and authentic of which the reader will find enumerated in the original preface of the author of the *Mishcàt*.* The reason which determined the translator's selection of this work, in preference to others, was its containing the most important and authentic traditions, compiled from all the preceding collections, as related in the passage above referred to.

But the utility of this knowledge is not confined to those gentlemen to whose hands the administration of justice is entrusted. In the ordinary intercourse of life, he that is desirous of gaining the esteem, the regard, or the affection of those with whom he converses, or indeed who regards his own safety, will be careful, not to offend against their religious prejudices, or their notions of right and wrong; with which prejudices and notions, he can become acquainted, only by consulting their own records.

Above all, it behoves those ministers of our holy religion, whose zeal may lead them to labour in the propagation of its sacred truths, and in refuting the errors of unbelievers, or schismatics, of whatever description, to be well acquainted with the tenets of those sects, whose dogmas they undertake to impugn. And with regard to the *Muh'ammedans* in particular, the learned RELAND† has shewn, that *Christian* writers, of no small eminence in point of learning and reputation, have egregiously misrepresented the doctrines of their faith; and bestowed much useless labour, in confuting opinions, which the followers of the *Arabian* prophet never maintained; thus exposing themselves to the charge of ignorance, and the contempt of their adversaries; and injuring the cause which

* Page iii. iv.

† De Relig. MOHAMMED. L. II.

they had undertaken to defend, by making it appear to stand in need of false allegations for its support.

With regard to the present translation, the author, whose life has been spent in the exercise of an active profession, lays no claim to the art of elegant composition. But farther, he conceives, that if within his reach, it would have been misplaced in a work of this nature, the principal merit of which is fidelity. That merit he trusts a comparison with the original will prove this translation to possess; but it must in a great degree have been sacrificed, by any attempt to render the *Arabic* expressions into an elegant *English* style. In one particular, it may be thought, that the translator has carried a scrupulous adherence to the words of the original too far; and on that head he deems it incumbent on himself to offer some apology and explanation. The language, in some parts, especially in the book which treats of religious purification, may be thought offensive to the delicacy of the public eye. To avoid this, only two expedients offered themselves to the translator's election; and both were liable to objections, which determined him, on mature consideration, to reject them. He must either have used terms of circuitous and somewhat ambiguous allusion, which would have rendered the translation an unfaithful picture of its original; or veiled whole clauses, and even sentences, in the mysterious garb of a learned language: which would have given a motley and grotesque appearance to the whole. He considered the work of his author as a book of science, deemed, by that author, and the people for whom he wrote, to convey instruction of the most important nature; and in such a book, the object being to convey truth in the most intelligible phrase, so that he that runs may read and understand, it cannot be indecent or improper to give to any work of the creator its direct and appropriate name. In this view of the matter, he was confirmed, by the example of the *English* translators of the Bible, and by the practice of our Courts of Law, which, in matters of weighty concern, where any ambiguity of expression might be of fatal consequence, will not allow a regard to delicacy to excuse a witness from hearing questions, and giving replies, in the most direct and unequivocal terms.

For the orthography of proper names, and other *Asiatick* words, the translator is acquainted with only two systems, which can be deemed at all complete or consistent; those proposed by Sir WILLIAM JONES and by Dr. GILCHRIST; and of these he has preferred the former, as being better known in *Europe*, more pleasing to the eye, and not requiring types made on purpose, which are indis-

pensible in Dr. GILCHRIST's last improved notation. Though a full delineation of Sir WILLIAM JONES's method is to be found in the *Asiatick Researches*, the translator thinks a short scheme of it will not be unacceptable to such of his readers, as may not have access to that work, or leisure to study it.

CONSONANTS.

ک ق ف غ ظ ط ض ص ش س ژ ز د ه خ ج چ ث ت پ پ
b p t th j ch h kh d d' h r z zh s sh s' d' t' dh gh f k c always hard
گ ل م ن و ی

THE vowels are best exemplified with a consonant annexed ; thus,

ba or be bá bàà bí bí má rùf maj'hul má rùf maj'hul bó baw

هو ع هي ع عا ع
â âà î í û ûù.

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MISHCÁT UL-MAŚÁBÌH.

THE AUTHOR'S PREFACE.

In the name of God the Compassionate and the Merciful :

ALL praise to God! We praise him and ask him for assistance, and implore him for grace, and to defend us from the wickedness of our natures, and from the guilt of our actions. He whom God guideth no one can lead astray, and he whom God causeth to err can find no one to direct his steps. I bear witness that verily there is no God but God, which testimony will be the means of my redemption, and a security of my exaltation; and I bear witness that verily MUH'AMMED is the servant and messenger of God, he whom God sent when the impressions of the paths of faith were nearly effaced, and the lights of belief hidden, the pillars thereof weak, and its dwelling places unknown. He strengthened the tottering remains, and by teaching the unity of God, cured the diseased, and those who were on the brink of destruction. He made clear the road of direction for those who desired to travel therein, and pointed out the treasures of virtue to those who desired to possess them. But after praise to God and grace to his Apostle; verily the walking in the paths

of the Prophet cannot be accomplished without following the precepts that proceed from his enlightened mind: neither can the religion of God and the Koran be accepted without the Prophet's explanation thereof. The book entitled *Mas'ābīh* was compiled by (the reviver of the laws of MUH'AMMED, the subverter of innovation)* IM'AM ABU' MUH'AMMED-AL-H'USAIN IBN MAS'UD-AL-FERA'ī of *Baghdād*,† and it contained all the traditions which had been dispersed. Where the compiler, for the sake of brevity, omitted the *asānid* (authorities) he incurred the censure of the learned; yet his narrative is of authority equal to theirs, and is not without traces of reference to them.

Then I called on God for capacity, and arranged every tradition in its

* Imam, a guide ecclesiastic, a priest, prelate, who says the prayers which are repeated by the congregation.

† The following account of the *Mas'ābīh* and its commentary the *Mishcāt*, is taken from the *Cashf-ul-dhunūn*.

"The work entitled *Mas'ābīh-ul-sunnat*, (or the lamp of religious observances) was compiled by IMA'M H'USAIN, the son of MAS'UD FERA' of *Baghdād*, who died in the year 516 of the Hijra. It is said that the author did not avowedly entitle his book *Mas'ābīh*; but in the preface, after the praises of God and the prophet, he says, "now the traditions in this book are lamps (*Mas'ābīh*)," and for this reason the book is commonly known by this name. The number of traditions contained in it is 4484, of which 2434 are *Sah'ih* (authentick) and 2050 are *Hasan* (delivered on respectable authority.) As all these are handed down from the primitive fathers of the faith, he omitted to assign the particular authorities. By *Sah'ih* is meant those which are extracted from the two Shaikhs (viz. ABU' ABBULLAH MUHAMMED of *Bokhāra* and ABU'L HUSAIN MUSLIM) and by *Hasan* those extracted from ABU' DA'UD, from TIRMID'HĪ and other compilers of traditions. He has also indicated the traditions denominated *Zā'if* (of slender authority) and *Gharīb* (resting on the evidence of a single narrator) but has declined the mention of those termed *Munkir* (related by an author of slender credit, in opposition to one whose testimony, though of no great weight, is better than his own) and *Mauzūū* (of which the narrator is suspected of falsehood.)

"There are many commentaries on the *Mas'ābīh*; thus *Taisir*, by SHAHAB-UL-DIN FAD'L-ULLAH, the son of H'USAIN TORIFI HANAFI; *Tanwir*, by SHEMS-UL-DIN MUH'AMMED, son of MUDHAFER KHALKHA'LI. Afterwards SHAIKH WALI-UL-DIN, ABU' ABDULLAH MAHMUD, son of SHAIKH ABHARI' MUHAMMED son of ABDI AHADI KHATIB, illustrated the *Mas'ābīh*. He finished this task on the last Friday of Ram'adān in the year 737. He also particularly enumerated its chapters, and quoted the authorities of those who related the traditions, and the books from which they were taken. He also added to the *Sah'ih* and *Hasan* of each chapter, a third section. This he has not omitted except in a few rare instances. This book he entitled *Mishcāt ul Mas'ābīh*, (the niche for holding the lamps). His brother HUSAIN wrote, with his concurrence, a commentary on the *Mishcāt*, entitled *Tibī*. Afterwards, in the time of the Emperor AKBER, SHAIKH ABD-UL-HAK of *Dihli*, undertook, at the same time, a translation of the *Mishcāt* into *Persian*, and a commentary on the same in *Arabic*."

proper place, introduced what had been neglected by the compiler of the *Mas'âbih*, conformably to the narratives of the most firm and unquestionable veracity; for example, AB'U-ABDULLAH-MUH'AMMED, the son of ISMA'IL of *Bukhâra*;* and AB'U-AL-H'USAIN MUSLIM, the son of HUUJA'J KUSHEIRÎ;† and ABU-ÂBDULLAH-MA'LIK, the son of ANASS-AL-ASBA'HÎ;‡ and AB'U-ÂBDULLA MUH'AMMED, the son of IDRI'S-AL-SHA'FI'II,|| and ABU-ÂBDULLA AH'MED-BIN-MUH'AMMED BIN H'AMBAL-AL-SHIBA'NÎ,§ and ABU-ISA' MUH'AMMED-IBN-ISA'-AL TIRMID'HÎ,¶ and ABU-DA'Û'D SULAIM'AN BIN-AL-ASHESS-AL-SIJISTA'NÎ,** and AB'U ÂBDUL-RAH'MA'N AH'MED the son of SHOWA'IL of *Nasa*,†† and AB'U ÂBDULLA MUH'AMMED BIN-YAZÎD BIN MA'JAH of *Cazvin*;‡‡ and AB'U MUH'AMMED ÂBDULLAH, the son of ÂBDUL-RAH'MA'N-AL-

* Author of the *Sah'ih' Bukhârî*, the first, and esteemed the highest in point of authority among the six collections of traditions, usually termed *Sih'âh'-i-sittah*, or the *six authentics*. His name and patronymic appellations at full length are AB'U ABDULLAH MUHAMMED IBN ISMA'IL IBN IBRAHÎM IBN MOGHAI'RAH JÔFI. The last of these epithets is taken from YAM'AN, of the tribe *Jôfi*, (*Pococke*. p. 41, 43) governor of *Bokhâra*, by whom MOGHAI'RAH was converted from the religion of the *Magi* to that of ISLAM. He was born in *Bukhâra* A. H. 194, and died at *Khartang* near *Samarkand* A. H. 256. See HARRINGTON *on the Authorities of Mosulman Law*. *Asiat. Res.* X, 476. D'HERBELOT, *loc. BOKHARI. ABD-UL-HAK. Com.*

† Author of the *Sah'ih' Muslim*, the second of the *Sih'âh'-i-sittah*. This and the preceding work, being esteemed superior to the others, are denominated by way of eminence *Sah'ihain*, or the *two authentics*. He was born at *Naishâpûr* A. H. 204 and died A. H. 261. Besides his principal work, several other compositions of his on tradition and scholastic divinity are extant. HARRINGTON l. c. D'HERBELOT *loc. MOSLEM. ABD-UL-HAK.*

‡ Founder of the second of the four orthodox sects; born at *Medînah* A. H. 95, and died at the same place A. H. 179. He was distinguished by a most independent spirit, of which many anecdotes are related. His work, entitled *Mawatt'â*, is of the first authority in matters of tradition. HARRINGTON l. c. p. 483. D'HERBELOT v. MALEK. SALE *Prel. Disc.* § viii. p. 206. 8vo. *Pococke Spec. Hist. Arab.* p. 294. ABD-UL-HAK.

|| Founder of the third orthodox sect; born A. H. 150, died A. H. 204. HARRINGTON l. c. D'HERB. v. SCHAFÊI. SALE. p. 207. *Pococke* p. 295.

§ Founder of the fourth orthodox sect; born at *Baghdâd* A. H. 164, died A. H. 241. HARRINGTON l. c. D'HERB. v. HANBAL. SALE p. 208. *Pococke* p. 297.

¶ Author of the *Jâma'-i-Tirmidhî*, which is one of the *Sih'âh'-i-sittah*; born at *Tirmid'h* on the banks of the *Jaihûn* A. H. 209 and died A. H. 279. Besides the above, another work of his, *Shamâil-i-Tirmid'hî* is esteemed of great authority. HARRINGTON l. c. p. 477. D'HERB. v. *Giame-al-kebir. ABD-UL-HAK.*

** Author of the *Sunan-Abi Da'ûd*, one of the *Sih'âh'-i-sittah*; born in *Sijistân* A. H. 202, and died at *Bas'rah* A. H. 275. HARRINGTON l. c. p. 476. D'HERB. v. *Sunan Abi Daoud.*

†† Author of the *Jâma' Nasâ'î*, one of the *Sih'âh'-i-sittah*; born at *Nasâ*, a city of *Khorasân*, A. H. 215, died at *Mecca* A. H. 303. He was of the sect of *Shafîi*. He resided long in *Egypt*, and his works are much esteemed there. HARRINGTON l. c. D'HERB. v. *Sunan al kebir. ABD-UL-HAK.*

‡‡ Author of the *Sunan Ibn Mâjah*; one of the *Sih'âh'-i-sittah*; born A. H. 209, died A. H. 273. HARRINGTON l. c. D'HERB. v. *Sunan Ebn Magiah.*

DA'RAMÍ,* and AB'U-AL-H'USAIN ^ÁALI the son of ^ÁOMER, AL DA'RKUTNÍ,† and ABU BA'KER AHMED IBN-AL-H'USAIN-AL-BAIHAKÍ,‡ and AB'U-AL-H'USAIN AL-RAZÍN BIN MOA'VIAH-AL-ABDERÍ,|| and a few others. When I had thus traced the tradition to those Imams, I might be said to have produced the authority of the Prophet himself; for this reason, that they had accomplished this, and left nothing wanting in the way of explanation.

In imitation of the compiler of the *Mas'ábih'* I have arranged this work in books and chapters, and have divided generally each chapter into three parts. The first part of each chapter is either from BUKHA'RÍ or MUSLIM, or both; and I have contented myself with their traditions (although there were others associated with them) because they were men of the greatest note and ability. The second part of each chapter contains the traditions of others, and the third tends to explain the sense of the chapter, stating whether the traditions in it have been extracted from antient or modern writers. If therefore, in any chapter of this book, you should find any tradition omitted which is to be met with in the *Mas'ábih'*, I have left it out in order to avoid repetition; and if you find some abbreviations, or in other places additions, it has not been done without sufficient reason. And if you should observe a contradiction in the two parts of any chapter; for instance, if any tradition occur in the second part, which, not being mentioned by BUKHA'RÍ and MUSLIM, was omitted in the first, be

* Author of a collection of traditions which goes by his name; born at Samarkand A. H. 181, died A. H. 255. HARRINGTON l. c. p. 477.

† Author of a collection, named after himself *Dárkutnî*, which epithet he takes from *Dárkutn*, an ancient quarter of the city of Baghdád, where he was born in the year 305. He died A. H. 385. Besides his skill in tradition, he is celebrated as a poet. D'HERB. v. *Dar-cathani*. ABD-UL-HAK.

‡ Author of several works on traditions and theology, such as *Mabsû't*, *Sunan*, *Dalâil-al-Khabrat*, *Mârifat-ulûm Hadîth*, *Citâb Biâth o Nashûr*, *Citâb-Adâb*, *Citâb Fad'âil S'a-hâbah*, *Citâb Fad'âil A'wâkât*, *Citâb Shâb-al-amân* and *Citâb Khalâfiyât*; born at Kharbard, a village in Baihak A. H. 384, died at Naishápûr A. H. 458. D'HERB. v. *Baiheki*. ABD-UL-HAK.

|| An eminent lawyer and traditionist. Died A. H. 520. ABD-UL-HAK.

assured that after my investigation of two books, one the *Humaidi** and the other *Jámi-al-Usûl*,† I placed the greatest confidence on the *Sahih' Bukhá-rí* and *Sahih' Muslim*; and if you should meet with a difference of purport between any of the traditions of this book and the *Mas'ábih'*, it has arisen from the different traditionists; or probably I may not have obtained information of the grounds on which the compiler of the *Mas'ábih'* went. You will discover a very few passages in which I say "I have not found such tradition in the original books," or "I find it differently stated;" and when you are acquainted with this circumstance, impute the defect to me, from my imperfect knowledge, not to the compiler of the *Mas'ábih'* (God exalt him in this world and the next). He is free from any deficiency (God have compassion on him who shall obtain information thereof, and inform me, and point out to me the right road, as I have committed no neglect in inquiry and investigation to the utmost of my ability and power.) I have extracted this matter just as I found it, and whichever tradition the compiler has hinted at as *Záif* or *Gharib*, I have in general remarked it; and whatever he has not pointed out as being in the original books I have followed him in omitting it, unless in a few places for certain motives. You will see few instances where the names of the traditionists are omitted; for wherever I had not information of the traditionists I have left it blank: therefore if you obtain information thereof, insert his name. (God reward thee for so doing.)

I have called this book *Mishcát-ul-Mas'ábih'*.‡ I supplicate God for ca-

* The work of an author of that name, in which the traditions of BUKHÁRÍ and MUSLIM are exhibited together. He is probably the same who is mentioned by D'HERBELOT, as the author of an historical work, from the commencement of the *Muslemán* faith, to the reign of the *Khalifah* MUSTARSHID ABBA'SÍ. See D'HERB. voc. HOMAIDI.

† Composed by IBN ATHÍR-AL-JAZARÍ. See D'HERB. voc. ATHÍR.

‡ *Mishcát* is a hole in a wall in which a lamp is placed, and *Mas'ábih'* the plural of a lamp, because traditions are compared to lamps, and this book is like that which containeth a lamp. Another reason is, that *Mas'ábih'* is the name of a book, and this book comprehends its contents.

capacity to compile it, and for assistance to direct me in the straight way, and to guard me from committing errors, and to make plain to me the object of my desires, and to reward me in life and after death, and grant that it may benefit all the faithful both men and women. My God is sufficient for me and is the best dependence, and there is no separation from sins, and no power for adoration, unless from the all powerful and wise God.

It is related of ÔMER IBN AL KHATTA'B* (God be pleased with him) that he said, the Prophet of God† (the blessing of God and peace be upon him and upon his family) said, the acceptation of actions depends upon the design with which they are performed, and man shall only be rewarded according to his intention. Then that person who shall quit his habitation for the purpose of pleasing God and his Prophet, will meet with its reward; but if for worldly considerations, will meet with worldly rewards: and that person who shall leave his house with the intention of marriage will meet with that towards which he directed himself.‡

* The second *Khalifah* of the *Muslemâns*, who succeeded ABÛ-BACR in that office A. H. 13, and was assassinated by a slave A. H. 24. See D'HERB. *loc.* OMAR.

† This benediction recurring invariably with the name of MUH'AMMED, will be omitted in future, to avoid repetition.

‡ The commentators say that the Prophet in this passage, after mentioning worldly considerations in general, particularly specifies marriage, which is included among them, for this reason, that the passion which leads towards it is the most powerful of all, and more than any other diverts the mind from the exercise of religion. The occasion of this tradition is said to have been MUH'AMMED's being informed of a person who had left his home and come to *Medinah* in quest of a female singer named OM-KAIS. In allusion to MUH'AMMED's remark, that person was afterwards called the *Muhajir* (or voluntary exile) of OM-KAIS. ABD-UL-HAK.



MISHCÁT UL-MÁŚÁBIH.

Book the First.

IN EXPLANATION OF IMÁN.*

CHAP. I.---PART I.

ÔMER-IBN IL-KHATTAB said, one day myself and several of the companions were near the Prophet; when, on a sudden, a man appeared to us, whose clothes were extremely white, and the hair of whose head was very black, on whom we could discover no marks of travelling, nor was he recognized by any one of us; at length he sat himself down near the Prophet, and advanced his knees close to the knees of the Prophet, and placed the palms of both his hands upon MUH'AMMED's: and

Tradition
by ÔMER-
IBN-IL
KHATTAB.

* *Iman*, or faith, the first of the two great branches into which Religion is divided, consists in the belief of whatever was delivered by the prophet (MUH'AMMED) as a revelation from God. Its articles, according to the *Muslemàn* doctors, are six; viz. Belief: 1st, in God; 2dly, in his angels; 3dly, in his books; 4thly, in his apostles; 5thly, in the last day; 6thly, in the decrees of God regarding all things good and evil; that is, that no event of either description can occur without having been predetermined by him. ABD-UL-HAK. *RELAND de Relig. Mohammedica lib. I. c. 1.*

BOOK I. the unknown person said, "O MUHAMMED instruct me in *Islâm*."* The
Islâm what. Prophet said " *Islâm* is that thou bear witness that there is no God but
 God, and that MUHAMMED is his messenger; and be steadfast in prayer,
 and charitable; and fast during the month *Ramḍān*† and make a pilgrim-
 age to the *Câba*, if thou have it in thy power to go there." The man re-
 plied, "thou hast spoken true." On which we wondered at his question-
 ing the Prophet and then telling him that he spoke the truth. Then the
Imân what. man said, "instruct me in *Imân*." The Prophet said, "that thou be-
 lieve in God and in his Angels and in his Books, and in his Prophets, and
 in the day of resurrection, and that every virtue and vice is by the will
 of God." The man said, "thou hast spoken true." He then said, "in-
Ih'sân. form me of *Ih'sân*."‡ The Prophet said, "that thou worship God as if
 thou sawest him; for though thou dost not see him, know, that he seeth
 thee." The man said, "thou hast spoken true." He then said, "in-
 struct me concerning the resurrection." The Prophet said, "I am no
 wiser than the questioner." The man then said, "tell me the signs that
 will appear at that time." MUHAMMED said, "when a female slave shall
 give birth to her master, and when ye shall see the naked of foot and
 body, beggars, and shepherds, arrogantly possessing houses."§ ÔMER

Signs of the
 resurrecti-
 on.

* The original meaning of this word is obedience and resignation to the will of another; and in a religious sense it implies perfect submission to the divine will, and the performance of the five fundamental duties prescribed by the religion of MUHAMMED. ABD-UL-HAK.

† The ninth month of the *Muhammedan* year, in which a rigid fast, from day-break till night, is enjoined to all *Muslemâns*. The reason assigned for this is, that the *Korân* was sent down from heaven in this month. See SALE's *Korân*, Prelim. Disc. Sect. 4. It is also one of the names of God, signifying he that pardons sinners and burns or consumes their transgressions. GOL.

‡ This word signifies literally to confer favours, or to perform any action in the best and most perfect manner. In the last of these senses applied to the worship of God, there is no doubt that the fear, the reverence, the humility, the zeal and the love which are the requisite conditions of that act, will be exercised in the highest degree, when the person engaged in it thinks he sees the object of his adoration present before him. ABD-UL-HAK.

§ That is, revolutions shall be frequent, and the natural order of human affairs be reversed; the noble, worthy and good shall be depressed; the mean, contemptible and wicked be exalted. Of the circumstance first enumerated, the commentators give various explanations. 1st; That the custom shall prevail of keeping female slaves as concubines; whose children, inheriting the property of their fathers, will become their masters. 2dly; That civil wars

said, after this the man departed, and I remained sitting a long time; after which the Prophet said to me, "didst thou know who that person was?"

I replied, "God and his Prophet know best." MUH'AMMED said, "verily it was GABRIEL, he came for the purpose of instructing you in your faith." This tradition is related by MUSLIM, as having descended from ÔMER. ABU'-HURAIRA* has related it with the following variation, "when ye shall see the naked of body and foot, the deaf and dumb (i. e. the ignorant) become lords of the earth and of power: and the knowledge of the resurrection is contained in five things which are unknown to all but God." Then the Prophet read a revelation from the *Koràn*, which says "verily the knowledge of the resurrection resteth with God, as also the fall of rain, and the contents of the pregnant womb; neither doth any one know, except God, what he will do on the morrow, nor in what land he will die." BOKHA'RI and MUSLIM both agree in this tradition.

CHAP. I.
PART 1.

By ABU'-
HURAIRA.

IBN-ÔMER† has related that the Prophet of God said, "the edifice of *Islàm* is constructed on five things, to bear witness that there is no God but God, and that MUH'AMMED is his servant and messenger; to perform

By IBN Ô-
MER.

will abound, in which mothers will frequently fall as prisoners and slaves into the hands of their own children. 3dly; That children will be disobedient and disrespectful to their parents, and treat them like slaves. ABD-UL-HAK.

* He was one of the most constant attendants of MUH'AMMED, and from his peculiar intimacy has related concerning him many traditions which none of the other companions had opportunities of knowing. The above is a nick-name given him on account of his fondness for cats, and it obtained so generally that his real name is doubtful; some of the best authorities state it to have been ABD-UL-RAHM'AN-IBN-SAKHR. He embraced *Islàm* in the year of the expedition to *Khaiber* A. H. 7. and died at *Medinah* A. H. 57, at the age of 78. ABD-UL-HAK.

† ABDULLAH, son of ÔMER-IBN-IL-KHATT'AB, born one year before MUH'AMMED claimed the office of a prophet, or fourteen years before his flight to *Medinah*. He embraced the *Muhammedan* religion at *Mecca*, when only eight years of age, along with his father. At the battle of *Badr* A. H. 2, he was left behind on account of his youth; and his presence at that of *Ohud* is doubtful; but he was engaged in all the principal actions which followed these. He was esteemed one of the most learned and pious men of his time, and of the most inflexible integrity; whence JABIR IBN ABDULLAH said of him, that "not one amongst us is superior to the deceit and temptations of the world, except ÔMER and his son ABDULLAH." He was assassinated by order of HAJJAJ-IBN-YUSUF, A. H. 73. ABD-UL-HAK. See D'HERB. voc. ABDALLAH fils d'Omar, GIABER and HEGIAGE.

BOOK I. the prayers with strict propriety, to be charitable and perform pilgrimage, and to observe the fast of the month *Ramd'ân*." BOKHA'RÍ and MUSLIM also accord in this.

Definition
of a *Muslemàn*, and of
a *Muhájir*.

ABU'HURAÍRA says, that the Prophet of God said, "the branches of *Imàn* are more than seventy, and the most excellent of them is to repeat there is no God but God, and the least of them is to remove any thing that may be inconvenient to man; a regard for character is the medium branch." Both are agreed in this. There is a tradition by ABDULLAH-IBN ÔMER which says, that the Prophet of God said, "a perfect *Muslemàn* is he from the tongue and hands of whom mankind are safe, and a *Muhájir* is he who flies what God has forbidden." This is agreeable to BOKHA'RÍ. And MUSLIM says that a man asked the Prophet of God which was the best kind of *Muslemàn*, he said, "he from the tongue and hands of whom mankind are safe." There is a tradition by ANAS BIN MA'LIC* that the Prophet of God said, "not one of you can be a *Muslemàn* until I am more beloved by you than your fathers or sons or all mankind." The Prophet of God said, "there are three qualifications, which, whoever shall possess, he will taste the sweetness of *Imàn*. He who shall love God and his Prophet above all, and shall love a creature solely for the sake of God: and he who shall abhor a relapse into infidelity after having been redeemed therefrom by God, as he would the being cast into fire." ABB'AS-BIN ÂB-DUL MU'TALLEB says,† that the Prophet of God said, "that person has tasted the sweets of *Imàn*, who is pleased with God as his cherisher, with *Islàm* as his religion, and with MUHAMMED as the Prophet of God." ABU-HURAÍRA said that the Prophet of God said, "I swear by God that my soul

* The last of the *S'aha'bah* or companions of MUHAMMED, died at *Bas'rah* A. H. 91, at the age of 103. D'HERB. voc. ANS.

† The paternal uncle of MUHAMMED, surnamed ABUL FAD'L; he was 2 or 3 years older than MUHAMMED. See D'HERB. voc. ABBAS.

is in his hand; whoever hath heard of my prophecy without believing in my religion, and hath died, will be of the companions of the fire (i. e. will go to hell) although he shall have been a *Jew* or a *Christian*."

CHAP. I.
PART I.

ABU MUSA ASHARI.* The Prophet of God said, "there are three persons that will meet with double rewards; one of them of the people of the book (i. e. the followers of the bible and evangelists) the *Jew* who believes in MOSES as his Prophet and the *Christian* in JESUS CHRIST, if he shall believe in MUHAMMED as a Prophet likewise: and the second a slave who shall do his duty to God and his master; and the third, a man who, having had connection with his female slave, shall afterwards have instructed her in knowledge and good behaviour, and then emancipated her and married her."

Who shall
be doubly
rewarded.

IBN OMER said, that the Prophet of God said, "I am ordered to make war on man, until he shall bear witness that there is but one God and MUHAMMED is his messenger; shall be steadfast in prayer and give the legal alms; and when he shall perform these things, his blood and property will be secure for me excepting in conformity to the laws;† and his account will be taken in futurity by God."

Order for
propaga-
ting religi-
on by the
sword.

ANAS. The Prophet of God said, "He who shall attend to my prayers, and shall turn his face towards my *Kibla*,‡ and shall eat of my kill-

* His name was ABDULLAH-IBN KAIS. He was governor of *Basrah* under the reign of OMER, and of *Cufah* under that of OTHMAN. When ALI and MUAWIAH, in the 37th year of the *Hijrah*, agreed to settle their differences by arbitration, he was chosen on the part of ALI, and managed so ill that for fear of ALI's resentment he retired to *Mecca*, where he died A. H. 52, aged something above 60 years. ABD-UL-HAK. See also D'HERB. voc. ALI, fils d'Abou Thaleb. OCKLEY'S *History of the Saracens*. Vol. II. p. 10, 46.

† That is, he is only liable to capital punishment for crimes to which that penalty is annexed by the laws from which the *Muslemans* themselves are not exempted.

‡ *Kibla*, that part towards which people turn their faces when at prayer. This among the *Jews* was the temple of *Jerusalem*. 1 Kings, VIII. 30. and among the followers of MUHAMMED it is the *Caaba* or square temple at *Mecca*. SALE'S *Prel. Disc. Sec. IV.*

BOOK I. ing,* that person is a *Muslemàn*; who is under the protection of God and his Prophet; therefore molest him not."

Story of an
Aràbì.

ABU-HURÁIRA said, that an *Aràbì*† came and said to the Prophet, "shew me the way, and inform me of a matter by the performance of which I may enter into paradise." The Prophet told him to worship God and not associate any thing with him, to attend to the prayers ordered, and the divine commands respecting charity, and to fast during the blessed month *Ramdàn*. The *Aràbì* said, "I will not exceed what thou hast ordered nor be deficient therein." When he had gone, the Prophet said, "whoever is desirous of seeing an inhabitant of paradise, let him look at that *Aràbì*."

SUFÍ'AN-BIN ÁBDULLA-AL SAKFÌ. ‡ I said to the Prophet, "inform me in the matter of *Islàm*, so that I may have no occasion to ask others about it hereafter." He replied, "say, O SUFÍ'AN, I believe in God; after which obey the commandments, and abandon the things forbidden."

What pra-
yers & fasts
are necessa-
ry.

TALH'A-BIN ÓBAIDULLAH || said, a person from among the inhabitants of *Najd*§ came to the Prophet with dishevelled hair: we heard the sound of his voice, but could not distinguish what he said, until he approached the Prophet; when behold he asked about *Islàm*, and the Prophet of God said, "five divine prayers during the day and night." The man said, "is

* Who shall eat of the flesh of animals slaughtered by *Muslemàns* conformably to the mode prescribed by the Prophet.

† *Aràbì*, a wild *Arab*, an inhabitant of the desert.

‡ He was governor of *Tayif* under OMER.

|| There were three persons of this name. The first and most celebrated, surnamed ABU MUH'AMMED and KARASHÌ, was one of the *Asharah Mubashsharah*, or ten patriarchs of the *Muslemàn* faith. He embraced that religion at a very early period, and was in all the battles except that of *Badr*. At that of *Oh'ud* his arm was broken in warding off the stroke of a sabre from MUH'AMMED. He was slain in the fight of the Camel A. H. 36, at the age of 64, and buried at *Bas'ra*. (See D'HERB. voc. ALI. OCKLEY'S *Hist.* V. II. p. 1.—36.) The second, surnamed IBN CARIZ KHAZAT', was one of the *Tab'în*, or immediate followers of the *Sahábah*, from *Medínah*; and the third, surnamed IBN AÚF ZAHARÌ, another of the celebrated *Tab'în* from *Medínah*, died A. H. 96.

§ *Najd*, a small province in the higher parts of *Arabia*, in which *Medi'na* is situated. D'HERBELOT. *Nagiad*.

any thing else incumbent on me besides these five prayers?" The Prophet said, "no; excepting such prayers as you may voluntarily undertake, and to fast during the month *Ramḍān*." Then the man said, "are there other fasts for me to observe?" The Prophet said, "no, unless you voluntarily keep them." SUFI'AN said that the Prophet mentioned legal alms to him, and the man said, "is there any thing besides it?" He said, "no, unless you give such charity as ye may voluntarily bestow." TAL-H'A-BIN ŌBAIDULLAH said, that after this the man departed, and went along saying, "I swear by God that I will neither do more nor less than this:" then the Prophet of God said, "that man has found redemption if he be a teller of truth."

IBN ABB'AS * said, when the ambassadors of ABDUL KAIS † came before the Prophet, he said, "what sect is this?" They answered, "of the tribe of RABÍAH;" the Prophet said, "here is plenty of room for you, ye are welcome, at a time when ye will neither repent nor suffer slander." The tribe said, "O! Prophet of God, we cannot come before thee unless in the *Harām* months, ‡ because between us and you the infidels of the tribe of Mu'dar§ are as a wall; therefore instruct us in the rules that are clear, in order that we may report them to those we have left behind; and that we may enter into paradise by the practice of them." Then the ambassadors asked the Prophet what was the proper vessel to drink out of. He order-

Precepts
given to the
tribe of Ra-
bíah,

respecting
articles of
faith,

* Son of ABB'AS-BIN-ABDUL-MU'TALLEB, one of the most learned of the *Sah'a'bah*. From his intimate acquaintance with the doctrines of the *Koran* he obtained the title of *Tarjuman-ul-Koran*, (interpreter of the *Koran*) and *Sult'án-ul-Mufasssirin* (prince of commentators.) Born three years before the era of the *Hijra*, and died at *Táyaf* A. H. 68. ABD-UL-HAK. *Com. D'HERB. voc. ABBAS.*

† A family belonging to the tribe of *Rabíah*, so named after their founder, or remote ancestor. See POCOCKE p. 46, 47. Also SALE'S *Genealogical Table of the Descendants of ISMAEL.*

‡ Viz. *Zikáda*, *Zilhaj*, *Mohurrem* and *Rajeb*, during which the *Arabs* deem it unlawful to carry on warfare.

§ An *Arabian* tribe who lived in a state of perpetual hostility with that of *Rabíah*, descended from MU'DAR son of NAZ'AR. ABD-UL-HAK. POCOCKE p. 46. SALE'S *Gen. Table.*

BOOK I.

religious
duties,& drinking
vessels.

ed them four things, and forbid them four; and ordered them to believe in one God. The Prophet of God then asked them if they knew what it was to believe in God alone; they said "God and his Prophet know best." He said, "it is to bear witness that God is God and of the mission of his Prophet, and to say prayers, to give the legal alms, and fast in *Ramdân*, and to give a fifth of all plunder:" and he forbade them four things, to drink out of a *H'antam** or a *Dubbá*,† or a *Nakir*,‡ or *Muzaffat*.¶ He enjoined them to remember these orders, and report them to those they had left behind.

UBA'DAH-BIN-'SAMIT.§ The Prophet of God said, at a time when he was encompassed by many of his friends, promise ye to me that ye will not associate any thing with God, and that ye will not steal, nor commit adultery, nor murder your children, nor throw suspicion on others, from your own invention, nor disobey the orders of the law. Whoever shall obey this order will meet with his reward in God, and that person who shall commit any one of these faults, and shall suffer punishment for it in the world, that will expunge it. But whoever shall be guilty of any part of these crimes, and God shall have covered him from detection, his business then is with God, who, if he pleaseth will pass it over; if not, will punish it. We then accepted from his highness the conditions as above set forth by him.

ABU SA'ID KHUDR'I said,|| that the Prophet of God came out, on the day of *Fit*r** towards the *Idgah*, and passed by a concourse of women, to

* A green vessel. † A large gourd hollowed out, or a vessel of that form. ‡ A cup made from the hollowed root of a tree. ¶ Gilt, or covered with pitch or the glutinous substance with which the bottoms of boats are payed. The reason of these prohibitions was that such vessels were used for holding wine.

§ He was one of the chief of the *Ansâr*, (or auxiliaries of *Medinah* who embraced the party of MUHAMMED) and one of those employed under ABU-BACR in collecting the scattered sentences of the *Korân*. He was appointed by OMAR judge of *Syria*. ABD-UL-HAK.
Com.

|| His name is SAD-BIN-MALIK-BIN-SINAN, of the tribe *Bani Khudrah*.

** The day succeeding the month of *Ramdân*, on which the *Muslemâns* break their fast.

whom he said, "O women, bestow something in the road of God,* for verily many of you will go to hell. They said, "wherefore O! Prophet of God?" He said, "because ye are very abusive, and are ungrateful to your husbands; for in spite of your defective sense and want of religion, still there is not your equal in captivating men of the most perfect understandings." The women said, "in what consist our defective sense and faith?" The prophet said, "is not the evidence of a woman equal to half that of a man?" They said "yes!" He said, "this then is the defect of your sense; and is it not the case when ye have your courses, that ye neither fast nor pray?" They said "yes!" The prophet said, "this then is your defect in religion."

AB'U HURAIRA. The Prophet of God said, that the Almighty said; "the sons of ADAM have belied me, which is not right for them to do; and they have blasphemed me, which is a crime. Their belying me consists in this, that they deny the resurrection, which is easier to me than creation in the first instance; and their blasphemy is this, that they said God has got a son: whereas I am single in nature and in attributes; and I am in need of nothing, but every thing is in need of me. I was not born, neither will any one be born of me, nor is there any one like unto me." AB'U HURAIRA said that the Prophet of God related these words of God, "The sons of ADAM vex me, and abuse time; whereas I am time itself; in my hands are all events, I have made the day and night." AB'U MUS'A AL ASHARI related that the Prophet of God said, "There is no one more patient than God at the sins which he hears: they say he has got a son; yet after this God keeps them in safety and bestows on them daily bread."

Mankind
have belied
& blasphemed
God.

It is kept as a solemn festival, called by the Turks *Beiram*. See D'HERB. *voc.* *AID* and *Beiram*.

* That is, in charity.

BOOK I.

Faith in the
unity of
God suffi-
cient for
salvation,

whatever
crimes the
believer
may have
committed.

MU'AD'H-IBN-JABAL* said, "I was riding with the Prophet on an ass, and there was nothing between us except the back of the saddle; and the Prophet said O! MU'AD'H, do you know what debt God has charged against his servants, and what he owes them?" I replied, "God and his Prophet know best." MUHAMMED then said, "verily the debt of God on his servants is, that they worship him and do not associate any thing with him; and what God owes them is, that he will not punish those who do not associate any thing with him." And I said, "O! Prophet of God, may I give these joyful tidings to mankind? He said no; for then they will rest on this alone. ANAS has related that the Prophet and MU'AD'H were riding together, when the Prophet said, "O! MU'AD'H!" He said, "I am ready to serve you and obey you. This MUHAMMED exclaimed three times, and MU'AD'H answered each time in the same manner. His highness then said, "there is not one who shall bear witness, from the sincerity of his heart, that there is no God but one God, and that MUHAMMED is his messenger, who will not be preserved from the fire. MU'AD'H said, "shall I not acquaint mankind of this which will make them happy?" The Prophet said, "at this time they will depend upon it alone." But MU'AD'H revealed it just before his death, to avoid sinning. AB'UD'HAR GHAFFA'Ri said, "I came to the Prophet when he was asleep with a white cloth over him, and returned to him when he awoke; and he said "there is no creature who shall say there is no God but God, and shall die on it, but will enter into paradise:" I said, "although he may have committed adultery and theft?" The Prophet replied, "although he may have committed both." I repeated my question three times, and received similar

* One of the most famous among the *Sah'abah*. He was tutor of the two orphans SAHAL and SUHAIL, from whom MUHAMMED purchased the ground on which he first set his feet in *Medinah* after his flight from *Mecca*. SAVARY. *Vie de Mahomet*, p. 76. He was appointed by MUHAMMED judge of *Yaman*, and was employed by OMER in *Syria*, after AB'U OBAIDAH. He died at *Amama*.

answers, and he added, "contrary to the supposition of AB'UD'HAR." And whenever AB'UD'HAR related this tradition, he would say (from the greatness of his own mind) "contrary to the supposition of AB'UD'HAR." UBA'DAH-BIN 'SAM'IT related that the Prophet of God said, "whoever shall bear witness that there is one God, and that MUH'AMMED is his servant and messenger, and that JESUS CHRIST is his servant and messenger, and that he is the son of the handmaid of God, and that he is the word of God, that word which was sent to MARY; and spirit from God; and [shall bear witness] that there is truth in heaven and hell, will enter into paradise, whatever sins he may be chargeable with." AMER-IBN-IL-AA'S* said, I came to the Prophet, and said to him, "hold out your arm that I may confess to you;" and he held out his right hand. I drew back my own. The Prophet said, "why is this O! AMER?" I said, "to make an agreement with you." MUH'AMMED said, "what agreement?" I replied, "that you ask for me remission of my sins." He said "do you not know, O! AMER, that *Islâm* does away every thing which happened previous to it, and that *Islâm* and *Hajrat* and *Haj* overthrow the habitations of former faults."

Part Second.

MU'ADH. I said to the Prophet, "Tell me an act by which I may reach paradise, and keep far from hell." He said, "truly thou hast asked me concerning a very great matter; but it is easy to him to whom God has made it so; worship then, God, and do not associate any thing with him;

* Celebrated by his conquest of *Egypt*, under the Khalifat of OMER, A. H. 20. He died A. H. 65.

On the merit of faith, prayers, alms, fasting and pilgrimage.

BOOK I.

Govern-
ment of the
tongue pre-
scribed.

say your prayers and be charitable, fast the month *Ram'dán*, and go on pilgrimage to the *Cáaba*." After that he said, "do I not point out to you the doors of virtue? To fast is a shield, alms do away sins, as water extinguishes fire, and to say prayers, at midnight, is one of the doors of virtue." Then the Prophet read this commandment, "The Creator of the universe praises the wakeful at night, who keep their sides from the bed of rest." Then he said, "do I not shew you the root of every thing and the pillars of religion and its exalted cushion?" I said, "yes O! Prophet of God." He said, "the root of religion is *Islám*, and its pillars are prayers, and its exalted cushion, is to fight with infidels." Again he said, "shall I not inform you of those things which are regulated and restrained by it?" I said, "yes O! Prophet of God." Then he took hold of his tongue and said, "restrain this;" and I said, "O! Prophet of God, shall I be entangled by what I may have uttered?" He said, "O! M^U'AD'H, (your mother weep over you!)* men are not thrown into the fire upon their faces and noses, unless from their tongue,"

All actions
should have
reference to
God as their
motive.

AB'U-U'MA'MAH. † The Prophet of God said, "He who befriends another for the sake of God, and makes another an enemy on God's account, and gives for God, and does not give to God's enemy, verily that person has perfected his *Imàn*."

ABU'D'HAR-GHAFFARÍ. ‡ The Prophet of God said, "The most excellent of all actions is to befriend any one on God's account, and to be at enmity with that person who shall be the enemy of God,"

* That is, may you die, and so escape from the mischief which impends over you. The expression is used parenthetically among the *Arabs* to express astonishment. ABD-UL-HAK.

† He lived first in *Egypt*, and afterwards at *Hems*, the ancient *Emessa* in *Syria*, where he died in the year 86 of the *Hijra*, at the age of 91. He out lived all the other *Sah'ába*. ABD-UL-HAK.

‡ One of the most pious of the *Sah'ábah*, and of the most esteemed for veracity.

ABU'HURAIRAH. The Prophet of God said, that person is a *Muslemàn* from whose hands and tongue *Muslemàns* are safe, and that person is a *Momin*,* in whom is found an asylum for blood and property.

ANAS said, the Prophet seldom read me lectures without saying there is no faith in him who is not faithful to his trust, nor is there any religion in him who breaks his promise.

Part Third.

UBA'DAH-BIN 'SAMIT, said, 'I heard the Prophet of God say; "whoever gives evidence that there is no God but God, and that MUH'AMMED is sent by him; God will forbid him hell-fire."

A sincere profession of the true faith is sufficient for salvation.

OTHMA'N-BIN-AFFA'N.† 'The Prophet of God said, "whoever dies knowing no God but God, will enter into paradise."

JA'BIR.‡ 'The Prophet of God said; "there are two qualities, which are the cause of entrance into paradise and hell." A man said, "O! Prophet, what are they?" He said, "he who shall die, associating any thing with God, will go to hell; and he who does not, will go to heaven."

ABU'HURAIRAH said, 'we were sitting around the Prophet, and ABU'BACR and ÔMER with us; and the Prophet rose up and went out, and delayed his return; and we feared his being alone, lest any thing should happen to him from his enemies: we all got up, and I was the

Anecdote illustrating this doctrine.

* A believer.

† The third *Khalifah*, who succeeded to that office A.H. 23 and was assassinated A.H. 35.

‡ His name at full length is AB'U-ABDULLAH-JA'BIR-BIN-ABDULLAH-AL-ANSA'RÎ. He is said to have accompanied the Prophet in eighteen battles. In his old age he became blind. He died at *Medinah* A. H. 74, ABD-UL-HAK. See D'HERB. voc. GIABER.

BOOK I.

first person to lament his absence: I came out to look for him, till I reached a garden which belonged to the* assistants, and walked around the wall, hoping to find a gateway, but did not find any; when on a sudden I saw a drain, which conducted water into the garden from a well on the outside of it; and I contracted myself and penetrated into the garden: the Prophet said, "is it ABUHURAIRAH?" I said "yes:" he said "wherefore have you come?" I said, "you were amongst us when you stood up and walked away, and delayed returning; at which I was alarmed lest any accident should happen to you without us, and I lamented it, and was the first person who did so: then I came to this garden and contracted myself, like a fox when entering his hole, and the rest are following me." The Prophet said, "O! ABUHURAIRAH!" and giving me his shoes, said "take them away, and whoever shall present himself to you behind this garden, and shall be a witness to God and his Prophet, from his heart, give him glad tidings of paradise." The first person I met was ÔMER, who said, "what shoes are these, O! ABUHURAIRAH?" I said "they belong to the Prophet of God, and were sent by me for the purpose that whoever I met who should give evidence with a sincerity of heart, I should give him joy of paradise." Then ÔMER struck me on the breast, and I fell on my back: he then said return, and I returned to the Prophet, and took protection with him in tears; and ÔMER arrived, following me. The Prophet said, "what is the matter with you, O! ABUHURAIRAH?" I said, "I met ÔMER, and told him your errand; when he struck me on the breast, and I fell on my back to the ground, and he told me to return." The Prophet then said to ÔMER, "what was the cause of your doing this?" He said "(may my father and mother be sacrificed for you) did you send

* † *Ansâr*, assistants or auxiliaries; a title given to the inhabitants of *Medinah* who embraced the religion of MUHAMMED, and supported his cause, when he fled from *Mecca*. Those of *Mecca* who accompanied him in his flight were called *Muhâjirin* or exiles.

Its propa-
gation de-
layed, lest it
should
cause a neg-
lect of prac-
tical duties.

Grief of the
compani-
ons for the
death of
MUH'AM-
MED.

The reward
of good
works en-
dured by
faith.

The marks
of the
true
faith.

ABU'HURAIRAH with your shoes ; that he should give assurance of paradise to any one he met who might from his heart give evidence to the unity of God? The Prophet said yes : ^AOMER said do not so, for I am fearful that mankind will depend on this alone, and abandon the other duties; therefore leave them alone to act as at present. The Prophet told ABU'HURAIRAH not to mention it to any one.

MUA'DH-IBN-JABAL. The Prophet of God said to me, the keys of paradise are the bearing witness that there is no other God but God.

OTHMA'N said, that when the Prophet died, his companions grieved much, to such a degree that some of them were disposed to doubt its possibility, and I was also of that number, at that time. ^AOMER passed by me and saluted me, but I was ignorant of both. Then OMER went and complained to AB'UBACR, when they came and hailed me, and AB'UBACR said, "what was the reason of your not returning the compliment which your brother ^AOMER paid?" I replied, "I am ignorant of the charge." Then ^AOMER said, "by God I went towards you, and paid you the compliment of a salam, and you did not return it; OTHMA'N said, "I swear by God that I know nothing of your being near me." AB'UBACR said, "OTHMA'N has spoken true, the calamity of the Prophet's death must have prevented you;" to which I answered, "yes." AB'UBACR said, "how did that so operate upon you?" I replied, "the death of the Prophet happened before I had asked how I was to be freed from the love of the world and deceit of the devil." He said, "I asked him about that affair." Then I stood near him, and said to him, "(may my father and mother be sacrificed for you) you are the most worthy of it."* AB'UBACR

* That is, you are the most worthy of that liberation, and also the properest person to inquire of the Prophet concerning it, on account of your intimacy and affinity with him, and your thirst after knowledge. ABD-UL-HAK.

BOOK I.
Means of
salvation.

MUH'AM-
MED pre-
dicts the
universal
prevalence
of his reli-
gion.

Faith with-
out works
like a key
without
wards.

The reward
of good
works en-
hanced by
faith.

The marks
of true
faith.

said, "I asked the Prophet what was the redemption from it. The Pro-
phet said, "whoever receives from me this maxim, 'There is no God
but God,' he will be freed."

MEKDA'D* said, "I heard the Prophet of God say, 'There will
not be a city, town, village or inhabitant of the wilds, but will enter into
Islâm. Some will be conquered, others ruined: the conquered will be
brought over to the *Imân*, and the rest made to pay a poll tax.' I then
said, that the religion of all will be for God. WAHAB-BIN-MUNABBIH†

People asked him if to say, "there is no God but God," was not the key
of paradise? He said, "yes, but it is a key which has wards, and if ye
come with a key of that description, paradise will be opened to you,
otherwise it will not."‡ AB'UHURAIRAH. The Prophet of God said, "when
any one of you shall have believed truly and sincerely, whatever good
that person may do, will be rewarded from ten to seven hundred fold,
and every evil will be retaliated one for one until he dies."

AB'U-UMA'MAH said, "a man asked the Prophet what was the mark
whereby a man might know the reality of his faith." He said, "if thou
derive pleasure from the good which thou hast performed, and be grieved
for the evil which thou hast committed, thou art a true believer." The
man said, "what does a fault really consist in?" He said, "when any
thing pricks your conscience, forsake it."

AMER-IBN-ABASATAH § said, "I came before the Prophet and then said to

* MEKDA'D the son of AMER-UL-CANDI, but more commonly called IBN-UL-ASWAD,
from having been either the step-son of ASWAD, or his slave, and adopted by him, was one
of the most eminent of the *Sahâbah*, and one of the earliest who embraced *Islâm*. He died
at *Jawf*, three miles from *Medinah* in the thirty third year of the *Hijrah*, at the age of 76.

† One of the *Tabi'in* or followers of the *Sahâbah*. He was *Kadi* of *Yemen*, and died
A. H. 114.

‡ The wards of the key imply good works, without which the profession of faith will be
ineffectual to salvation. ABD-UL-HAK.

§ His patronymick is AB'U-NAJ'IH, and being of the tribe *Beni Salim* he is surnamed

him, O Prophet of God, who is your assistant in *Islàm*?" He said, "a free man (Ab'UBACR) and a slave, (called BILLALL.)" I then asked him, "what is *Islàm*?" He said, "purity of speech and charity:" "and what is *Imàn*?" He said, "abstinence and obedience;" I then asked the Prophet which was the most excellent: he said, "he from the tongue and hands of whom *Muslemàns* remain safe." I then asked him which was the most excellent *Imàn*: he said, "an amiable disposition." "And which is the best prayer?" He said, "that which keeps you longest standing." Which is the most excellent *Hijrat*: He said, "abandoning that which God disapproves of," and which *Jehàd* * is the most excellent?" He said, "that in which the legs of thy horse shall be cut off, and thy own blood spilt" (i. e. so to fight in the field of battle, on account of religion, that both man and horse fall therein). I said, "and which is the best time for standing up in prayer?" The Prophet said, "in the middle of the latter part of the night."

MUA'DH-IBN-JABAL. I heard the Prophet of God say, "he who dies without associating any thing with God, and shall have constantly said the five prayers and fasted the month *Ramd'ân*, will be pardoned." I said, "O Prophet! shall I not rejoice mankind with this circumstance?" He said, "let them alone until they practise it." MUA'DH-IBN-JABAL asked the Prophet of the most excellent *Imàn*. He said, "to love him who loves God, and hate him who hateth God, and to keep your tongue employed in repeating the name of God." What else, O Prophet? He said, "to do unto all men as you would wish to have done unto you, and to reject for others what you would reject for yourself."

Salami. He is said to have been the fourth person who embraced *Islàm*, after which he returned to his tribe and resided with them till after the war of *Khaiber*, when he joined the Prophet, and remained at *Medinah*.

* Combat with infidels for the sake of religion.

CHAP. I.
PART III.

The most
excellent
religious
duties defi-
ned.

The great-
est crimes
poly-
theism
infidelity
& adultery.

The golden
rule of reci-
procal be-
nevolence
inculcated.

CHAP. II---PART I.

IN EXPLANATION OF CAPITAL CRIMES AND
SIGNS OF HYPOCRISY.

The great-
est crimes,
poly-
theism,
infanticide,
& adultery.

Disrespect
towards pa-
rents, mur-
der, suicide,
false swear-
ing.

ABDULLAH-IBN-MASUD.* A man said to the Prophet, "O! Messenger of God, which is the greatest of all crimes before God?" He said, "that you call any other like unto God who created you:" the man said, "and next to it?" He said, "that you murder your child from an idea that it will eat your victuals:—" "and what after this?" He said, "that you commit adultery with your neighbour's wife."

ABDULLAH-IBN-ÖMER. The Prophet of God said, "the greatest crime is to associate another with God, and to vex your father and mother, and to murder your own species, or commit suicide, to swear to a lie."

* He was of the tribe of *Hudhail*, and having embraced *Islâm* at a very early period, was one of those who fled to *Habash* from the persecution of the *Koraiish*. He was present at *Badr* and other battles after it. He was one of those to whom the Prophet gave assurance of paradise. He was of short stature and thin. He died A. H. 32, at *Medinah*, aged something above sixty years. **ABD-UL-HAK.** See *D'HERB. toc. ABDULLA and MAS-SOUD. SAVARY. (Vie de Mahomet)* p. 49.

AB'U HURAIRAH. The Prophet said, "abstain ye from seven ruinous destructive things:" The companions said, "O Prophet! what are they?" He said, "associating any thing with God, and magick, and killing any one without reason, and taking interest on money, and taking the property of the orphan, and running away on the day of battle for the faith; and taxing with adultery good women who may be ignorant of sin."

AB'U HURAIRAH. The Prophet said, "he is not a *Momin* who commits adultery, or who steals, or who drinks liquor, or who plunders, or who embezzles, when charged with the plunder of the infidel. Beware, beware."

AB'U HURAIRAH. The Prophet said, "the signs of hypocrisy are three: speaking falsely, promising and not performing, and when trusted being perfidious."

ABDULLAH-IBN-OMER. The Prophet said, "there are four qualities, which being possessed by any one, constitute a complete hypocrite; and whoever has one of the four, has one hypocritical quality till he discards it; perfidy when trusted, the breaking of agreements, speaking falsely, and prosecuting hostility by treachery."

IBN-OMER. The Prophet said, "hypocrisy is like unto a sheep between two flocks, which wants the ram, and at one time turns to one side, at another time to the other."

CHAP. II. PART I.

Magick,
usury, rob-
bing of or-
phans, run-
ning away
from the
holy war;
falsely ac-
cusing wo-
men of a-
dultery.
Theft,
drinking
wine, em-
bezzling of
plunder.

Signs of hy-
pocrisy.
The three
roots of
hypocrisy:
to speak
falsely,
to break
agreements,
to be perfid-
ious when
trusted.

The three
roots of
hypocrisy:
to speak
falsely,
to break
agreements,
to be perfid-
ious when
trusted.

AB'U HURAIRAH. The Prophet said, "when a man commits adultery,

* One of the *Sahabah*, a native of *Q'na*. He is said to have attended the Prophet in
the battle of *Uhud*.
† Or *Amir*. See *D'Herb.* vol. *Daguerre*.

BOOK I.

Interview of
MUH'AM-
MED with
two Jews.

Who ac-
knowledge
the truth of
his mission.

The three
roots of
Imàn; to
think cha-
ritably of
true be-
lievers.
To fight a-
gainst infi-
dels.
To believe
in fate.

Part Second.

SAFWÀN-BIN-ASSÀL.* 'A Jew said to his friend, "carry me to this Prophet. He said, "do not call him a Prophet, for if he hears it he will be pleased." And they came to the Prophet and asked him about the nine wonders, which appeared from the hands of Moses. He said, "do not associate any thing with God, or steal, or commit adultery, or murder, or take an inoffensive person before the King to be killed, or practise magick, or take interest, or accuse women of adultery, or turn your backs on the field of battle; and it is proper particularly for the Jews not to fish on Saturday." 'SAFW'AN says, that the Jews kissed the hands and feet of the Prophet, and said, "we bear witness that you are a Prophet." He said, "what prevented you from being my disciples?" They replied, "DAVID called on God to perpetuate the gift of prophecy in his family, and we feared the Jews would kill us if we became your followers."

ANAS. The Prophet of God said, "there are three roots to *Imàn*; one of them, not to trouble him who shall say there is no God but God, not to think him an unbeliever on account of one fault, or discard him for one crime; secondly, to fight perpetually for the religion, even to the time of **DAJJAL**;† for neither shall the tyranny of the tyrannical King, nor the justice of the just King have any weight in this matter; thirdly, to have faith in destiny."

AB'U HURAIRAH. The Prophet said, "when a man commits adultery,

* One of the *Sah'abah*, a native of *Cúfah*. He is said to have attended the Prophet in twelve battles.

† Or Antichrist. See D'HERB. *roc.* DAGGIAL.

Imàn leaves him, and remains over his head like a canopy; but when he quits such bad ways *Imàn* will return to him."

CHAP. II.
PART III.

Part Third.

MU'ADH-IBN-JABAL. The Prophet of God advised me in ten things: he said, "do not associate any one thing with God, although they kill or burn you; nor affront your parents, although they should order you to quit your wives, your children, and your property; nor abandon the divine prayers intentionally; and he who does so, will not remain in the asylum of God. Never drink wine; for it is the root of all evil; abstain from vice, for from it descends the anger of God; refrain from running away in battle, although ye be destroyed; and when a pestilence shall pervade mankind, and you shall be amongst them, remain with them; cherish your children, and beat them in order to teach them good behaviour; and instruct them in the fear of God."

Ten precepts delivered by MUH'AMMED.

HUDHAFFAH-BIN-YEM'AN.* "There was no hypocrisy except in the time of the Prophet; for at this time there is nothing but infidelity or belief."

* His patronymic appellation is ABU ABDULLAH-AL-A'ISA. He was much in the confidence of the Prophet, by whose instructions he acquired uncommon sagacity in the distinguishing of hypocrites or those who wavered in the faith. He died at *Medinah*, forty days after the murder of OTHMAN, A. H. 35, or 36.

C H A P. III.---P A R T I

ON THE MACHINATIONS OF THE DEVIL.

ABU HURAIRAH. The Prophet of God said, "it is most certain that God has passed over the wicked desire of the hearts of my sect until they practise them, or utter that they will do so."

It is a proof of true faith when a man abhors and is ashamed of his wicked propensities.

ABU HURAIRAH. 'Some of the Prophet's friends came to him and said, "verily we find in our minds such wicked propensities, as we think it even bad to mention," the Prophet said, "do you find them really bad?" They said, "yes!" He said, "this is purely *Imàn*." **ABU HURAIRAH.** The Prophet said, "does the devil come to any one of you; and say who created this, and who created that, even to say who created your creator? When it comes to this, then tell him to take protection with God (by saying, God defend us from the cast out devil) and tell him to keep on one side from the attempts of the devil." **ABU HURAIRAH.** The Prophet said, "men are constantly asking one another; even to say God has created the creation, but who has created God? Whoever is found in this state, tell him to say, I believe in God and his Prophets." **IBN-MAS'UD.** The Prophet said,

"there is not one amongst you, but has an angel and a devil appointed over him." The companions said, "do you include yourself in this?" He said, "yes for me also, but God has given me victory over the devil, and he does not order me except in what is good." ANAS. The Prophet said, "verily the devil enters into man as the blood into his body." ABU HURAIRAH. The Prophet said, "there is not of the sons of ADAM, except MARY and her son, one born but is touched by the devil at the time of his birth, and the child makes a loud noise from the touch."

ABUHURAIRAH. The Prophet said, "the noise which a child makes at its birth is from the devil's touch."

JABIR. The Prophet said, "verily the devil rests his throne upon the waters, and sends his armies to excite contention and strife amongst mankind; and those, in his armies, who are nearest to him in power and rank, are those who do the most mischief. One of them returns to the devil and says I have done so and so, and he says you have done nothing; after that another comes, and says I did not quit him till I made a division between him and his wife; then the devil appoints him a place near himself, and says you are a good assistant." JABIR. The Prophet said, "verily the devil is hopeful in his endeavours to secure the worship of those of the land of Arabia, who say their prayers; but he is employed in working them on to quarrel."

CHAP. III.
PART. II.

Every man is attended through life by a good and an evil angel. The crying of children at their birth caused by the touch of the devil.

The devil promotes his officers in proportion to the mischief which they do.

Part Second.

IBN-ABBAS. A man came before the Prophet and said, "indeed I have conceived such a thought that it would be better for me to be burnt than

BOOK I.

to give utterance to it." The Prophet said "praise be to God, who has prevented the machinations of the devil." IBN-MAS'UD.^{AA} "The Prophet said, "verily the devil sticks close to the sons of ADAM, and an Angel also; the business of the devil is to do evil, and that of the Angel to inform of the truth; and he who meets with truth and goodness in his mind let him know it proceeds from God, and let him praise God; and he who finds the other, let him seek for an asylum from the devil in God." Then the Prophet read this revelation of the *Koràn* "The devil threatens you with poverty if ye bestow in charity; and orders ye to pursue avarice; but God promises you grace and abundance from charity."

Part Third.

OTHMAN-IBN-ABIL'AS,* said, 'I said "O! Prophet of God, indeed the devil intrudes himself between me and my prayers and my reading and perplexes me in both." Then the Prophet said, "this is a demon called KHINZAB, who casts doubt into prayer: when you are aware of it, take protection with God, and spit over your left arm three times." I did so and all doubt and perplexity was dispelled.

KASIM-IBN-MUH'AMMED.† "A person said to me, "I am troubled with

* He was a native of *Thakif*, and was deputed by the people of that place on an embassy to the Prophet. After the death of MUHAMMED the inhabitants of *Thakif* having determined to revolt from the faith, OTHMAN endeavoured to dissuade them, saying "you were the last to embrace *Islàm*, be not the first in apostacy." His eloquence was ineffectual. The Prophet made him governor of *Tāyef*, which place he held till the second year of the reign of OMER, who removed him to the government of *Ommàn* and *Bahr*. After that he resided at *Básrah* where he died A. H. 51.

† The grandson of ABUBACR; he was one of the most learned men of his time, being of the number of the seven celebrated lawyers of *Medinah*, where he died A. H. 101, at the age of seventy years.

CHAP. III.
PART III.



BOOK I.
All events
pre-ordin-
ed by God.

THE
TWO
AND
A
SOME

THE FIRST
PART

much doubt at my prayers, and am frequently in this condition." I told him to finish his prayers, that he would never get rid of his doubts till he read them through.

CHAP. IV.---PART I.

ON FATE.

BOOK I.
All events
pre-ordain-
ed by God.

Dispute be-
tween
ADAM and
MOSES.

ABDULLAH-IBN-ÔMER. 'The Prophet of God said, "God wrote the orders for creation, before creating the heavens and earth, fifty thousand years; and his bed was upon the waters." IBN-OMER. 'The Prophet said, "whatever is in the universe is by the order of God, even to understanding and stupidity." ABU'HURAIRAH. 'The Prophet of God said, that ADAM and MOSES (in the world of spirits) maintained a debate before God, and ADAM got the better of MOSES; who said, "thou art that ADAM whom God created by the power of his hand, and breathed into thee from his own spirit, and made the Angels bow before thee, and gave thee an habitation in his own paradise: after that thou threwest man upon the earth, from the fault which thou committedst." ADAM said, "thou art that MOSES whom God elected for his prophecy, and to converse with, and he gave to thee twelve tables, in which are explained every thing, and God made thee his confident, and the bearer of his secrets: then how long was the *Bible* written before I was created?" MOSES said "forty years." Then ADAM said, "didst thou see in the *Bible*, that ADAM disobeyed God?"

He said "yes." ADAM said, "dost thou reproach me on a matter which God wrote in the *Bible* forty years before creating me?"

IBN-MASUD^A said. "The Prophet of God related this tradition to me, "verily the root of creation of every one is semen, which is collected in his mother's womb forty days in embryo; after that it is like a clot of blood, and in forty days after it assumes the appearance of a piece of flesh; and then God sends an Angel to it to write four things in its fortune; when its actions, its life, and its portion are specified; and whether fortunate or unfortunate: after that he breathes a spirit into it. Therefore I swear by God that some of you will be appropriated to paradise, and some of you to hell."

SAHAL-IBN SAD^A. * The Prophet of God said, "verily there is no reliance on actions but at the latter end."

AA'YESHAH[†]. The Prophet was called to say prayers over the bier of one of the children of the companions, and I said to him, "O! Prophet of God, be happy; for this child is a bird of the birds of paradise, for it hath committed no sin." Then the Prophet said, "peradventure it may be otherwise, because God hath created those who are fit for paradise when in their father's loins, and those for hell at the same time."

ALI. The Prophet said, "There is not one amongst you whose sitting place is not written by God whether in the fire or in paradise." The companions said "O! Prophet! since God hath appointed our places, may we confide in this and abandon our religious and moral duties?"

* SAHAL-IBN-SAD-IBN-MA'LIC; was originally named H'AZAN which signifies hard or rocky ground. The Prophet gave him that of SAHAL, (soft or good soil.) He was fifteen years of age at the time of MUHAMMED's death. He died A. H. 91, and was the last of the *Sahabah* who died at *Medinah*.

† The favorite wife of MUHAMMED, daughter of ABUEACR, who after the Prophet's death, whom she long survived, had great influence among the *Muslemans*, and obtained the honorable title of *Omm-ul-Mominin*, or mother of the faithful. She died A. H. 58. See D'HERB. voc. AISCHAH and ALI.

The progress of the embryo in the womb, when it is vivified, & when its fate determined.

The place of all mankind in paradise or hell is predestined by God.

BOOK I.

Yet morali-
ty is not to
be neglected
on that ac-
count.

Crimes pre-
ordained by
God.

Adultery of
the eye.
Of the
tongue.

All man-
kind born
in the true
faith, but
led into er-
ror by their
parents.

He said "no, because the happy will do good works, and those who are of the miserable will do bad works." After which the Prophet read this revelation from the *Koràn*: "He who hath given to the needy, and abstained from sin, and known as a truth that God is but one and MUHAMMED his servant and messenger, I will speedy appoint him to a matter by which he will easily enter into paradise."

AB'UHURAIRAH. The Prophet said, "Verily God hath written it in the destiny of those who will commit adultery; and they certainly and by necessity must do so: then the adultery of the eye is to look with an eye of desire on the wife of another; and the adultery of the tongue is to utter what is forbidden. The heart of man may desire, and sometimes the parts of man and woman fall into adultery and sometimes reject it." AB'UHURAIRAH. "I said to the Prophet of God, "truly I am a youth; and fear my desires may lead me to commit adultery; and I have not the means of marriage," (By which words it is supposed that AB'UHURAIRAH requested permission to become an eunuch.) "The Prophet remained silent. Then I spoke again in the like manner, but he was silent; and again a third time, when the Prophet of God said, O! AB'UHURAIRAH, the pen of thy actions is already dry,* then be an eunuch or not as thou likest."

ÂBDULLAH-IBN-ÔMER. The Prophet of God said, "The hearts of men are at the disposal of God like unto one heart, and he turneth them about in any way that he pleaseth." After that the Prophet said, "O! Thou director of hearts, turn our hearts to obey thee." AB'UHURAIRAH. The Prophet said, "There is not one born but is created to *Islâm*, then it is their fathers and mothers who make them *Jews* and *Christians* and *Gabrs*;[†]

* That is your future deeds are already registered, and no precaution you can take will avail to alter their course.

† *Gabr*, a worshipper of fire.

in like manner as beasts produce their young with all their members perfect; do you see any thing deficient in them?"

ABU MU'SA-AL-ASHARI said, "The Prophet of God warned us of five things; one of them, God sleepeth not, it is impossible that he should do so; he circumscribeth the portions of some and maketh abundant those of others; the actions of the night are carried up by the angels before the actions happen of the next day, and so likewise those committed in the day before the performance of those of the night. The splendor of God is his veil, and if it were lifted up it would burn every thing."

ABUHURAIRAH. The Prophet of God said, "the hand of God's gifts is full, and does not diminish from giving; it is the bestower of the day and of the night, and it hath been constantly supplying our wants, since the beginning of the creation of the heavens and earth without a deficiency. In his hand is the scale of daily bread, he augmenteth to some and curtaileth from others according to his pleasure." ABUHURAIRAH. "The Prophet of God was asked about the children of polytheists who might die in their infancy, whether they would go to heaven or hell. He said, "God knoweth best what their actions would have been had they lived; it depends on this."

Part Second.

UBADAH-BIN-SAMIT said, The Prophet said, "The first thing which God created was a pen, and he said to it write: it said what shall I write? And God said, write down the quantity of every individual thing to be created, and it wrote all that was, and that will be, to eternity."

CHAP. IV. PART I.

The fate of those who die in infancy determined by God's knowledge of the acts they would have performed had they lived.

Of the pen wherewith the decrees of God are written.

BOOK I.

The eternal
happiness
or misery of
all ADAM'S
offspring
determined
from the be-
ginning.

MUSLIM BIN YES'AR.* The Prophet said, "Verily God created ADAM, and touched his back with his right hand, and brought forth from it a family: and God said to ADAM I have created this family for paradise, and their actions will be like unto those of the people of paradise. Then God touched the back of ADAM, and brought forth another family, and said I have created this for hell, and their actions will be like unto those of the people of hell." Then a man said to the Prophet, "Of what use will deeds of any kind be?" He said, "when God createth his servant for paradise, his actions will be deserving of it until he die, when he will enter therein, and when God createth one for the fire, his actions will be like those of the people of hell till he die, when he will enter therein."

The elect &
the repro-
bates writ-
ten down &
numbered.

ABDULLAH-IBN-ÖMER. The Prophet came out of his house with two books in his hands, and said, "do you know what books these are?" We said "no, but do thou tell us." Then he said of the book which was in his right hand, "this is from God; in it are the names of the people of paradise, of their fathers and tribes; and their numbers were cast up at the bottom of the book; and of them there cannot be more or less:" and he said of the book that was in his left hand, "this is from God, in it are the names of the people of hell, their fathers and tribes cast up at the bottom, and neither will there be more or less." Then his companions said "O Prophet! of what use are actions to works that are already finished?" He said, "do your duty towards God in the straight road, and seek to approach him, because the people of paradise end their lives with deeds becoming paradise, whatever their actions may have been during their lives: and the people for hell will seal their lives as inhabitants of hell, whatever their actions may have been during their lives." Then the Prophet threw

The con-
cluding
acts of life
determine
the future
state.

* One of the chief of the *Tábî'in*, distinguished by his learning, his piety, the purity of his morals and his veracity. He died A. H. 100.

the books from his hands and said, "God hath finally determined respecting his servants, a tribe in heaven and a tribe in hell."

AB'U KHIZA'MAH.* I said, "O Prophet of God! inform me respecting charms, and the medicines which I swallow, and shields which I make use of for protection, whether they prevent any of the orders of God?" MUHAMMED said "these also are by the order of God."

AB'UHURAIRAH. The Prophet of God came out of his house when we were debating about fate, and he was angry, and became red in the face; to such a degree that you would say the seeds of a pomegranate had been bruised on it. And he said, "hath God ordered you to debate of fate, or was I sent to you for this? Your forefathers were destroyed for debating about fate and destiny, I adjure you not to argue on those points."

AB'U-MU'SA-AL-ASHAR^AI said, I heard the Prophet of God say, "verily God created ADAM from a handful of earth, taken from all parts, and the children of ADAM became different, like the earth; some of them red, some white and some black, some between red white and black, some gentle and some severe, some impure and some pure."

ABDULLAH-IBN-OMER said, "I heard the Prophet of God say "verily God created his creation in darkness, and reflected upon it his own light; and those whom this light reached found the right road, and those whom it did not reach were lost. On this account I say that the pen became dry on the wisdom of God." ANAS said, the Prophet of God used to say frequently, "O thou director of hearts from one condition to another, fix my heart on thy own religion." Then I said "O Prophet, I put faith in thee and in thy religion; therefore dost thou fear from me the decay of religion and

It is impious to debate on the decrees of God.

The sects of the Muslims are divided into three main groups: the Sunnis, the Shias, and the Ibadiyyah.

See the end of the book.

* The son of YAMAR, of the tribe Beni Muradh, one of the Tabi'in.

BOOK I. *Imàn?* He said "yes! for verily all hearts are in the possession and power of God, he directeth them as he willeth." AB'U-MU'SA. The Prophet of God said, "hearts are like a feather in a desert, driven about by contrary winds, sometimes on one side, sometimes on the other."

AL'I* (with whom God be pleased) The Prophet of God said, "no creature believeth, till he believeth in four things; the first of them is this, that he bear witness there is no other God but God, and bear witness that MUHAMMED the elect is the messenger of God truly sent, and that he believe in death as ordered by God, and life after death, and in fate as ordained by God."

The sects
Murjiah &
Kaderiah
condem-
ned.

IBN ABB'AS. The Prophet of God said, "there are two sects among my followers that will not benefit by *Islàm*, one of them *Murjiah* and the other *Kaderiah*."† IBN ÔMER said, I heard the Prophet of God say, "there will be in my sect some who will sink under the earth, and others that will change their likeness for the worse; and these things will happen to those who deny fate." IBN ÔMER. The Prophet said "a denier of fate is like a *Gabr* who when sick ask not about him, and if he dies, be not present at his funeral." ÔMER-IBN AL-KHATT'AB. The Prophet of God said, "sit not with a disputer about fate, nor begin a conversation with him." AA'YESHAH (with whom God be pleased) The Prophet said, "there are six persons whom I have cursed, and who are cursed by God; and whatever the Prophet doth will be approved of by God; one who shall add any thing to the book of God, the second who shall belie God's fate, the third who shall dishonour him whom God hath honoured, or shall dignify him whom God hath disgraced; the fourth who shall wish to make lawful

Six mortal
sins.

* This benediction is inseparable from the name of ALI, but will be omitted in future.

† For a full account of the tenets of these sects, see POBOCKE *Spec. Hist. Arab.* pp. 231, 254. SALE *Prel. Disc.* § VIII. pp. 216, 229.

what God hath forbidden, the fifth who shall act towards my family in such a way as* God hath forbidden, the sixth he who shall abandon my laws."

MU'TR-IBN-ÛCA'MIS† said, "the Prophet of God said, when God hath ordered a creature to die in any particular place, he causeth his wants to direct him to that place." AA'YESHAH. I said "O Prophet of God; what is the condition of the children of *Muslemàns* that have died, are they in heaven or in hell?" He said, "as the conditions of their fathers." Then I said, "O! Prophet of God, do they go to heaven without good deeds?" He said, "God knows best how they would have acted." Then I said "what is the condition of the children of polytheists?" He said "they also are as their fathers;" I said "without bad actions?" He said "God knows best the things which they would have done." IBN-MAS'UD said, the Prophet of God said "The woman who buries her child alive, and the child so buried, are in hell."‡

The children of *Muslemàns* who die in infancy go to paradise, and those of infidels to hell.

Part Third.

AB'U DARD'AA. § The Prophet of God said, "Verily God hath

* Such as vexing them, shewing them disrespect, or with-holding whatever is their due. ABD-UL-HAK.

† He was an inhabitant of *Cúfah* of the tribe *Salim*.

‡ This tradition is related by AB'U DA'UD. The practice here reprov'd was frequent among the women of that time. The mother is deservedly condemned to hell for her impious act. But the commentators are puzzled to account for the severe sentence here pronounced against the innocent sufferer. 1. Some say it is condemned as being the offspring of infidels, and its place in hell is predestined from the beginning. On this account the author of the *Mas'abih* has introduced the tradition into this chapter. 2. Those who maintain that the children of infidels may be saved, understand by the word *Wā'idah* not the mother but the nurse; and by *Mawūdah* (translated in the text the child so buried) the mother, by whose order the nurse buries it. 3. Another opinion is that this sentence being pronounced by the Almighty, at whose absolute disposal are all events, the reasons are only known to him, and mortals are not permitted to inquire into them. It is like the slaughter by the Prophet KHIDR of a child, who had he lived would have been impious (See *Koràn*) It must however be confessed that this tradition rests on doubtful authority. ABD-UL-HAK.

§ AB'U DARD'AA, UAIMIR, BIN AA'MIR-AL ANSA'R'I AL-KHAZRAJ'I, named from his daughter DARD'AA, was a very learned man, and profoundly skilled in the law. He did not embrace *Islàm* till a late period. He lived in *Syria* and died at *Damascus* A. H. 32.

BOOK I.

pre-ordained five things on his servants; the duration of life, their actions, their dwelling places, their travels and their portions." ^AAA'YESHAH. I heard the Prophet of God say "whoever shall say any thing about pre-destination, will be interrogated about it on the day of the resurrection, and he who shall not talk about it will not be asked thereof. IBN-AL-DAILAM'I * said, I was walking before UBAI BIN CAB, † and said to him, "really a doubt occurs to my mind about fate, therefore relate to me the sayings of the Prophet: perhaps God may remove the doubt from my heart." Then UBAI BIN CAB said, "verily if God should punish the people of heaven and earth, he would not be a tyrant; and if he have compassion on them, it will be better for them than their actions deserve; and if you give in charity gold equal to the mountain of *Ohud* in the road of God, he will not approve of thee until thou believe in fate and destiny, and till thou shalt know that whatever happeneth to thee is from fate; and if thou shouldest die without believing in fate thou most certainly wouldest enter into hell fire." Then I heard the like from ^AABDULLAH-IBN-MASU'UD and H'UD HAIFAH-IBN-AL YEM'AN and ZAID BIN THA'BIT.

^ANAFÎ† said, a man came before IBN ÔMER, and said "such a one has sent his salam to you." Then IBN ÔMER said, "I have heard that he has fabricated something which was not in the religion; and if true do not return my salam to him, because I heard the Prophet of God say, such folks will either sink into the earth or be changed from their natural like-

* One of the *Tâbiîn*. His name was D'UH'AK-BIN-FIRO'Z. He was of Persian extraction, and is said to have been nephew to the *Najâshî*, or king of *Ethiopia*.

† One of the most learned and most illustrious of the *Sahâbah*. He was one of the *An'sar* or helpers of the tribe of *Khazraj*. He was one of the six secretaries of the Prophet, who wrote down and committed to memory the chapters of the *Korân* as they were revealed. He died at *Medinah* A. H. 19.

‡ He was the slave of ABDULLAH-IBN-OMER. Many traditions are handed down from him, and his authority is highly respected. He was from *Dailam*.

ness, or have a shower of stones upon them." ALI said, "KHADIJAH asked the Prophet of God concerning two of her children, which were not by the Prophet, and who died in the days of ignorance, saying, what are their conditions, are they in heaven or in hell?" He said "they are both in hell." ALI said that when MUHAMMED perceived symptoms of displeasure in the face of KHADIJAH he said to her "if you saw the place they are in, you would be displeased with both of them." She said "O! Prophet of God, what is the state of the son that I had by you?"* He said "Verily *Muslemàns* and their children are in paradise; and infidels and their children in hell;" and then read a revelation, the signification of which is this: "Those who have believed and their children followed their steps I have joined together."

AB'UHURAI'RAH. The Prophet said, "When GOD created ADAM he touched his back, and there fell from it all mankind, and in this way creation will go on till the resurrection; and he created in both the eyes of every man flashes of light, and then shewed all mankind to ADAM, and ADAM said, "O! my creator who are these?" He said, "they are thy children." Then ADAM saw a person amongst them, the sparkling of whose eyes pleased him, and ADAM said "O! my LORD who is this man?" GOD said "this is DA'UD the Prophet;" ADAM said "how many years hast thou made his life?" He said "sixty years;" ADAM said, "O! my creator, add forty years to his age out of my life." The Prophet of God said, that when the age of ADAM had elapsed, except forty years, the angel of death came to him. ADAM said, "do not forty years of my life still remain?" The angel said, "did you not give forty years of your own life to your son?" The Prophet of God said, "Then ADAM denied, and

GOD shew-
eth to ADAM
his poster-
ity.

* This was ABDULLAH surnamed *T'aiyib* and *T'áhir* (or good and pure) because he was born at the commencement of the revelation of the *Muslemàn* faith.

BOOK I.

ADAM re-
tracts his
grant in fa-
vour of DA-
VID.

his children have inherited this vice; and ADAM forgot, and eat of the tree, and his children inherited forgetfulness from him: ADAM committed a fault, and his children have inherited crimes from him."

AB'U DARD'AA. The Prophet of God said, "God created ADAM, and struck him on the right shoulder, and brought out his white children, you would say they were pearls; then he struck his left shoulder, and produced his black children, you would say they were coals; and God said those of the right side are towards paradise, and I have no fear, and he said of those of the left side, they are towards hell and I fear not.* ABU NA'DRAH† said, "verily there was a man of the companions of the Prophet who was called ABUABDULLAH, who was sick, and his friends came to inquire after his health at a time that he was weeping, and said to him "Why dost thou weep? Hath not the Prophet of God said to you, cut off part of your whiskers and keep them so till you meet me?"‡ He said yes, but I heard the Prophet say, verily God took one tribe in his right hand, one in his left, and said, the right is for paradise and the left for the fire, and I fear not: now I do not know which of the two I belong to."

Mankind
examined
regarding
the power
and provi-
dence of
God.

IBN ABB'AS. The Prophet of God said, God took an engagement from the children of ADAM in *Nâman*, || and brought out a family, from the back of ADAM, and scattered them before him. After that God spoke to them in his presence, saying, "am I not your creator?" They said "Yes; we bear witness to your Godhead" (that they might not plead ignorance on the day of the resurrection.) UBA'I-BIN-CAB said, from

* The expression here twice repeated (in the original *lâ-abâli*) implies, I have no fear that their future deeds will falsify the sentence which I have now pronounced, seeing I have already predestined all their actions. ABD-UL-HAK.

† One of the *Tâbi'in*, whose veracity is much esteemed; and from whom many traditions have been received. He was otherwise named MANDAZ BIN MA'LIC. Died A. H. 107.

‡ That is in paradise after your death.

|| A plain near *Arafât*, between *Mecca* and *Tâ'yef*.

the word of God, when God created the children of ADAM, he placed them together and made them various: after that he gave them forms and speech; and they spoke: and then he took a promise from them, to confess one God; and they said "thou art our cherisher and our God, and we have no other cherisher but thee and no other God but thee," and they bore testimony to this. Then ADAM looked towards his family, and saw the affluent and the indigent; some handsome and others deformed: then he said "O! my LORD! why didst thou not make all equal?" God said "Verily I have befriended those, for the purpose of receiving gratitude." Then ADAM saw Prophets amongst his children, bright as lamps: then God took a promise from IBRAH'IM*, MU'SA,† and 'ISA-BIN-MARIAM‡ which were in the world of spirits, and others; and afterwards sent 'ISA to MARIAM, and he entered at her mouth.

UMM SALMAH said, "O! Prophet of God, you feel pain every year from the poison which you swallowed in mutton at *Khaiber*;" he said "I do not experience any thing from it but what was pre-ordained."

* ABRAHAM. † MOSES. ‡ JESUS CHRIST.

Reasons of
bestowing
unequal en-
dowments
on man-
kind.

CHAP. V.---PART I.

ON THE PUNISHMENTS OF THE GRAVE.

BAR'A-IBN-ĀĀZIB.* The Prophet of God said, when a *Muslemān* is interrogated in his grave; about his God, his Prophet and religion, he will give evidence to the unity of God, and the mission of his Prophet, and will say my religion is *Islām*. **ANAS.** The Prophet of God said, "when a servant is put into the grave and mankind leave him; verily he heareth the noise they make in walking away; when two angels come to the dead man, and make him sit up in his grave; and say, what was your opinion about MUHAMMED? Then that person who is a *Muslemān* will say, I bore witness that he was the servant of God and his Prophet. Then it will be said to the dead person, look towards thy place, which was in hell, but God hath now changed it for thee to paradise; and he sees them both.† And it will be said to the hypocrite; what sayest thou with res-

The exami-
nation of a
Muslemān
in the
grave.

And of an
unbeliever.

* BAR'A-IBN-ĀĀZIB-AB'U UMA'RAH-AL-ANS'ARĪ-AL-HA'RĪ, one of the *Sahābah*, was with MUHAMMED in fifteen battles, the first of which was that of the ditch. He was an inhabitant of *Cūfah*. He conquered *Rai*, in the year of the *Hijrah* 24. He was with ALĪ at the battle of the *Camel*, A. H. 36, of *Saffain*, A. H. 37 and *Naharwān*, A. H. 38.

† That is both the places, heaven and hell, that his joy and gratitude may be increased by the sight of the torment which he has escaped and the bliss which he is about to enjoy.

pect to MUHAMMED?" He will answer "I know him not." The angels will then say to him, "did not thy understanding and reading inform thee?" Then he will be struck with an iron hammer, and he will roar out, which will be heard by all animals that may be near his grave, excepting man and the genii.

ABDULLAH-BIN-ÖMER. The Prophet said, "When any one of you dieth, his place is shewn him morning and evening, whether in heaven or hell, and it is said to him, this grave is thy sitting place until the day of resurrection." A'YESHAH said, a Jew came to me, and mentioned the punishments of the grave, and said "may God protect thee from the sufferings of the grave." Then I interrogated the Prophet about them, he said "yes, punishments in the grave are true:" and I always observed the Prophet, at the end of every prayer, implore God to defend him from the sufferings of the grave.

ZAID IBN THA'BIT* said, one day the Prophet of God was riding on a camel in the orchard of BENI NAJAR,† and we along with him, when the camel tried to throw the Prophet,‡ and there were five or six graves on the spot, and MUHAMMED said, "does any one know who were buried here?" a man said "I know." He said, "In what state did they die?" The man said, "in infidelity." The Prophet said, "It is certain enough that such are punished in their graves, and if I were not afraid that you would leave off burying, verily I would call on God to give you the power of hearing what I now hear." After which the Prophet turned himself

The angels
Munkir
and Na-
kir ex-
amine the
dead in
their
graves.

The Pro-
phet's ca-
mel fright-
ened by
hearing the
infliction of
torment on
infidels in
their
graves.

* He is one of the *Ans'âr* from *Medinah*, and celebrated for his profound knowledge of the law. He was eleven years of age at the time of the Prophet's flight from *Mecca*. He was too young to be present at *Badr*, but was at *Uhud* and all the succeeding actions. He was one of those who collected the scattered fragments of the *Korân* in the time of *ABUBACKR*.

† A tribe of the *Ans'ârs*.

‡ It being the belief of *Muhammedans* that all animals excepting men and genii hear the groans of those punished in their graves, which caused the alarm of the above camel.

BOOK I. towards us, and said "call on God to defend you from the fire, and from the punishments of the grave, and all other calamities, and from the wickedness of Dajjal."

Part Second.

The angels
MUNKIR
and NA-
KIR exa-
mine the
dead in
their
graves.

ABUHURAIRAH said, The Prophet of God said "When a dead body is placed in its grave, two black angels come to it, with blue eyes, the name of one MUNKIR, and the other NAKIR, and they ask about the Prophet of God. If the dead person be a *Musleman* he will bear witness to the unity of God and the mission of MUHAMMED; when the angels will say, "we knew thou wouldst say so;" after which the grave will be expanded seven thousand yards in length and seven thousand in breadth. After that a light will be given for the grave, and it will be said, sleep. Then the dead body will say, "shall I return to my brethren and inform them of this?" When the angels will say, "sleep like the bridegroom, till God shall raise thee up from this grave on the day of the resurrection." But if the corpse be that of a hypocrite; it will be asked, "what sayest thou about MUHAMMED?" It will answer, "I know him not." And the angels will reply, "we knew thou wouldst say so." Then the ground will be ordered to close upon it, and it will break its sides, and turn its right side to its left, and its left to its right; and it will suffer perpetual punishment in the grave till God raise it therefrom.

BAR'A-IBN-A'AZIB. The Prophet of God said, two angels come to a dead body and cause it to sit up, and say "who is thy defender?" And it will say "my defender is God." "And what is thy religion?" It will

Prayer for
the dead.

say "my religion is *Islâm*." Then they will ask "who is this man who was sent to thee?" It will say "he was the messenger of God." "And how didst thou know that he was the Prophet of God?" It will say "I read the book of God, and put faith in it." Then a voice will come from heaven saying, "My servant hath spoken true." And a bed shall be prepared and clothes provided for it from paradise; and a door shall be opened for it towards paradise, when a fragrant gale will breathe upon it from above, and a place will be opened for it in the grave to see out of. But the soul of an infidel will be replaced in its body in the grave. Two angels will come to it and say "who is thy cherisher?" it will say "alas! alas! I know not." And it will be asked its religion; it will answer "alas! alas! I know not." Then the angels will ask about MUHAMMED. It will reply "alas! I know him not." A voice will then come from heaven saying "this servant hath lied; then give it a bed from hell and clothes also, and open for it a door towards hell." Then a hot wind will come to it, and its grave will be contracted so as to break the bones of each side, after which an angel will come to it, deaf and dumb, with a mace of iron, with which if a mountain were struck it would turn it to dust. Then the angel will strike the body with the mace, the noise of which will be heard by every thing between the east and west excepting the genii and man; and it will turn to dust: after which a soul will be returned to it, and it will be tormented to the day of resurrection.

OTHMAN. When I was sitting on a grave I wept till the whole of my beard became wet, and they said to me "you recollect paradise and hell, and do not cry; but you cry from sitting on a grave;" I replied "verily the Prophet of God said the grave is the first stage of the journey to eter-

OTHMAN
sitting on a
grave,
weeps.

nity; and whoever is redeemed from this stage every thing after it is easy; and whoever is not redeemed from this, every thing after it is more

BOOK I.
PART II.Prayers for
the dead.

difficult: and the Prophet said, I have not seen a more intricate stage than that of the grave."

OTHM'AN. When the Prophet had finished the interment of a corpse, he stood upon the grave, and said to his companions, "ask grace for this body:" and they prayed accordingly and said "God strengthen him on thy own unity and on the mission of thy Prophet; for verily at this time the dead are asked."

AB'U SAÏD-AL-KHU'DHR'I.* The Prophet said, "verily there are appointed for the grave of the unbeliever ninety serpents to bite him, to the day of resurrection, any one of which breathing upon the earth, would blast it."

Part Third.

JABIR. I came out with the Prophet of God towards the bier of SAD-BIN-MU'A'DH and he read prayers over it, and put it into the grave, and dust was thrown over it, and the Prophet repeated *Subhàn Allàh*:† we also did the same. Then he said *Allàh Acber*‡ and we did the same: and the Prophet was asked why he said *Subhàn Allàh* and *Allàh Acber*. He said "verily the grave of this servant was tight upon him, but it is now expanded from what we have repeated." ASM'A-BINT-AB'IBACR. One day the Prophet mentioned the torments of the grave, and the *Muslemans* wept and cried. JABIR. The Prophet said when a corpse enters the grave, the sun appears to it as setting; and it sits up and rubs its eyes and

* AB'U-SAÏD-BIN-MALIC-AL-AN'SARI-AL-KHU'DHR'I was a very learned man, and celebrated for his great memory. He died A. H. 74, at the age of 84.

† God is pure. ‡ God is greatest, most great God!

says, "allow me to say my prayers." AB'UHURAIRAH. The Prophet said, verily a dead body sits up in its grave without fear or noise, after which it is asked its religion in the world; it will reply "I was in *Islâm*;" "and what dost thou say concerning MUHA'MMED?" It will say "he is the messenger of God, who brought wonders to us from God, and I considered him a teller of truth." And didst thou see God?" It will say "it is not possible for any one to see God." Then an opening will be made for it towards hell, to see some tearing others to pieces in flames; then it will be told, "look towards that from which God hath guarded thee;" after which an opening will be made for it towards paradise, and it will see its beauties and pleasures; and it will be told, "this is the place of thy abode, because thou livedst in the truth, and diedst in it: and God will raise thee up in it." And a bad man will sit in his grave in lamentation and wailing. Then he will be asked what he did; he will say "I know not:" "but what dost thou say concerning MUHA'MMED?" He will say "I heard something about him:" for him will be opened a crevice towards paradise, and he will look at its beauties, and will be told, "look at those things which God hath withheld from thee:" then a hole will be opened for him towards hell, and he will see its wailing and gnashing of teeth: and will be told "this is thy abode, because thou livedst in doubt, diedst in doubt, and wilt be raised up in doubt, God willing."

The faithful in their graves have a prospect of hell from which they have been delivered, & of paradise which they are to enjoy forever.

The infidels are shewn paradise from which they are excluded and hell which is to be their everlasting abode.

N

CHAP. IV.
PART II.

The false-
hol in their
graves have
a prophet
of hell from
which they
have been
delivered &
of paradise
which they
are to enjoy
forever.

The infidels
are shown
paradise
from which
they are ex-
cluded and
hell which
is to be their
everlasting
abode.

Disobedi-
ence is equi-
valent to in-
fidelity.

say, "allow me to say my prayers." AB'UHURAIRAH. The Prophet said, verily a dead body sits up in its grave without fear or noise, after which it is asked its religion in the world; it will reply "I was in Islâm."

and what dost thou say concerning MUHAMMAD? It will say "he is the messenger of God, who brought wonders to us from God, and I consider-

ed him a teller of truth." Then an opening will be made for it to-wards hell, to see some testing others to pieces in flames; then it will be told "look towards that from which God hath guarded thee," after

possible for any one to see God. Then an opening will be made for it to-wards hell, to see some testing others to pieces in flames; then it will be told "look towards that from which God hath guarded thee," after

because thou livest in the truth, and diest in it; and God will raise thee up in it." And a bad man will sit in his grave in lamentation and waiting.

Then he will be asked what he did; he will say "I know not; but what dost thou say concerning MUHAMMAD?" He will say "I heard some-

thing about him." for him will be opened a crevice towards paradise, and he will look at its beauties, and will be told "look at those things which God hath withheld from thee," then a hole will be opened for him towards hell, and he will see its waiting and washing of teeth; and will be told "this is thy abode, because thou livest in doubt, diest in doubt, and wilt be raised up in doubt, God willing."

JA'BIR. The Prophet of God said, "verily the best word is the word of God, and the best rule of conduct is that delivered by MUHAMMAD; and the worst of all acts are those which are innovations; every thing newly introduced being so, and every innovation is abandoning the right road."

IBN ABB'AS. The Prophet said, "the greatest enemies of God are three persons; the first is he who shall abandon the respect for the *Câbah*, the second that person who is entered into *Islâm* and does acts of infidelity, the third who shall, without cause, shed the blood of man."

AB'UHURAIRAH. The Prophet said, "the whole of my sect will enter into paradise excepting he who shall deny me." He was asked "who would deny him?" He said "he who obeys me will go to heaven, and he who has disobeyed me has denied me."

other man, that of any nation is not on his side with religion connected matter in connection that comes first avows The Pro-

Parable of a
man who
was a
friend of an
inhabitant
of the
city.

The enjoyment of lawful pleasures not inconsistent with true religion & the fear of God.

BOOK I.

AA'YESHAH said, "the Prophet did an act and permitted others to do the same. But one tribe refused, which reached the ears of the Prophet, who said "what is the matter with them that they should refuse to do what I do? I swear by God I know better than they, and fear God more."

The Prophet avows that concerning matters unconnected with religion his opinion is not better than that of any other man.

RA'FI-IBN-KHAD'IJ* said, "the Prophet came to *Medinah* when the people were inserting the male bud of the date tree into the female, in order to produce a greater abundance of fruit, and he said to them, "Why do you do this?" They said "it is an ancient custom." The Prophet replied "perhaps it would be better were you not to do so;" and they left it off, and the tree produced but little fruit. The people then complained to MUHAMMED, who said "I am no more than man; when I order you any thing respecting religion, receive it, and when I order you about the affairs of the world, then I am nothing more than man."

Parable of a man who warns a tribe of an invading army.

AB'U MU'SA. The Prophet of God said, "I and my religion are like unto a man who came to a tribe and said "O people verily I have seen with my own eyes, an army which is coming to plunder you; therefore hasten away. Some of them ran away and escaped: others disbelieved him, when they were seized by the army in the morning and destroyed. Then this is the simile, those who obey me and follow my religion, will be redeemed; and those who do the reverse will be punished."

Parable of rain falling on different soils.

AB'U MU'SA said, the Prophet said "my religion is like clouds dropping much rain, some of them falling on pure, favourable soil, cause fresh grass to grow; some of them fall in hollows from which mankind are

* One of the 'Sahabah. His patronymic appellation is AB'U ABDULLAH-AL-HA'RITHI ANSA'RI. He was too young to be present at *Badr*, but accompanied the Prophet at *Uhud*, the ditch and many other battles. At *Uhud* he was wounded with an arrow, on which occasion the Prophet said to him, "I will bear testimony in thy favour at the resurrection." He died at *Medinah*, A. H. 73, under the reign of ABD-UL-MALIC-BIN MERWA'N, at the age of 86.

benefited, some fall on high lands from which no benefit is derived; then the two first are like the person acquainted with the religion of God and instructing others; and the last like the person not regarding it nor accepting the right road."

ABDULLAH-IBN-OMER said, "I went before the Prophet one day, when he heard the voices of two persons maintaining opposite opinions concerning the meaning of a revelation of the *Koràn*: and he came out of his house in anger, and said our ancestors were ruined for differing about the meaning of the book of God."

It is unlawful to dispute about the meaning of the *Koràn*.

AB'UHURAIRAH. The Prophet said "men will be liars towards the end of the world; and will relate such stories as neither you nor your fathers ever heard. Then avoid them, that they may not lead you astray and throw you into contention and strife."

AB'UHURAIRAH said, there were people of the book who read the *Bible* in *Hebrew*, and translated it into *Arabic* for the people of *Islàm*, and the Prophet said "do not consider them liars or tellers of truth, but say to them we believe in God and that which is sent to us, and what was sent to Moses and Jesus." AB'UHURAIRAH. The Prophet said, "the sign of a liar is that he relateth every thing that he heareth."

IBN MASU'UD. The Prophet said, there was not any Prophet sent before me by God to his sect but found friends and companions, who embraced his maxims and became his disciples; after which were born those who gave out precepts which they did not practise, and did what they were not ordered to do: therefore those who oppose them with the hand, the tongue and the heart,

are *Mómins*. And there is not any thing in *Imàn* besides this, even to a grain of mustard seed." AB'UHURAIRAH. The Prophet of God said "that person who calls another to the right road, will be rewarded as the fol-

BOOK I.

lower of it, and there will not be a deficiency in their rewards; and he who shall call on another to stray, will sin, as the person who obeys the call, nor will their crimes be less." AB'UHURAIRAH. The Prophet said, " *Islām* commenced in a forlorn state, and it will quickly return as at its beginning; then be joyful ye who are firm." AB'UHURAIRAH. The Prophet said " verily *Imān* will direct its course towards *Medīnah* as a snake towards its hole."

Part Second.

MEKDAM-BIN-MĀDIKERIB.* The Prophet said " Know for certain that the *Korān* was given to me; and with it, that which is like unto it. † It is near that the affluent will arrogantly say, hold fast the *Korān* and know what you find there as lawful, to be lawful; and what is there stated as unlawful, to be unlawful. Now that which the Prophet of God hath made unlawful is like what God hath made so. ‡ Know then, the flesh of the tame ass is forbidden; and that of all animals of prey, and it is forbidden you to pick up any thing belonging to those who have agreed to pay the poll tax, unless they give it you. And whoever shall alight at your house give him to eat; and if you do not voluntarily give him, it is lawful that he take some by force." IRBAD-BIN-SARI'AH § said, the Prophet of God was standing and said, " doth any one of you suppose that God hath not forbidden any thing but what is in the *Korān*? Beware!

The traditions of the Prophet are of equal authority with the *Korān*.

* One of the *Sahābah*, from *Cund*; died in *Syria*, A. H. 87, at the age of 91.

† By this the Prophet meant the traditions, which like the *Korān* were delivered to him by divine inspiration. ABD-UL-HAK.

‡ That is the precepts or prohibitions delivered verbally by the Prophet are of equal authority with those which are written in the *Korān*. ABD-UL-HAK.

§ One of the *Sahābah*, an inhabitant of *Hems* in *Syria*. Died A. H. 75.

for verily I swear by God that I have ordered, advised and prohibited things, which are like the *Koràn* or more than it: and God hath not made it lawful for you to enter the houses of the people of the book without their permission, or that you beat their women, or eat their fruits; when they shall have agreed to give you what is established as a poll tax." [^]IRB'AD' said, the Prophet read prayers with us one day, after which he directed himself towards us, and admonished us till we shed tears and our hearts were affected, and a man said, "O! Prophet of God! we may say you are taking your leave of us, then advise us." He said "I admonish you to fear God, and yield obedience to my successor, although he may be a black slave, for this reason that those amongst you who may live after me, will soon see great schisms. Therefore hold fast my ways, and those of my successors, who may be directors of the straight road, having found it themselves; and ardently seize my laws and be firm thereto, and fear any thing newly introduced; because every thing new is heresy, and every heresy leads astray."

[^]ABDULLAH-BIN-MASU'UD said, the Prophet drew a straight line for us, and said "this is the path of God," after which he drew several other lines on the right and left side of it, and said "these are roads, upon every one of which is a devil who calls mankind towards his own way; verily this road of mine is straight, then follow it." [^]ABDULLAH-IBN-ÔMER. The Prophet said, "not one of you is a *Mômin* till his wishes are bent on following what I have brought." BILL'AL-BIN-H'A'RITH.* The Prophet of God said, "he who shall revive any one of my laws which shall have died away after my time, for him there is a reward equal to that of him who shall practice it; and he who shall give rise to a heresy displeasing

CHAP. VI.
PART II.

People of the book (i. e. Jews and Christians) who have consented to pay a tribute are not to be molested.

The Prophet of God said, "I admonish you to fear God, and yield obedience to my successor, although he may be a black slave, for this reason that those amongst you who may live after me, will soon see great schisms. Therefore hold fast my ways, and those of my successors, who may be directors of the straight road, having found it themselves; and ardently seize my laws and be firm thereto, and fear any thing newly introduced; because every thing new is heresy, and every heresy leads astray."

He exhorts his followers to hold fast to his laws, and to be firm thereto, and to fear any thing newly introduced; because every thing new is heresy, and every heresy leads astray.

Paradise the reward of obedience.

* One of the *Sah'abah*. His patronymic is ABU ABD-UL-RAH'MAN. Died A. H. 60, at the age of 80.

BOOK I.

The corrup-
tions among
Muslimans
will resem-
ble those a-
mong the
children of
ISRAEL.

They will
be divided
into 73 sects,
of which on-
ly one will
be saved.

The Proph-
et denoun-
ces punish-
ment a-
gainst those
who origin-
ate schisms
in the faith.

He exhorts
his follow-
ers to har-
bour no ma-
lice.

Paradise the
reward of o-
bedience.

to God and his Prophet, his sin will be equal to that of the person who fol-
loweth such heretical practices." **ÂBDULLAH-IBN-ÔMER.** The Prophet said,
"verily there will happen to my sect like unto that of the children of
ISRAEL, if any one amongst them shall have been guilty of incest with
his mother, such will happen in my tribe. Verily the children of Is-
RAEL were separated into seventy-two tribes; and mine will be divided
into seventy-three; every one of them will go to hell excepting one class."

The companions said "O! Prophet of God! which is that one?" He
said "the religion which is professed by me and my friends."

IBN ÔMER. The Prophet of God said "verily God doth not assem-
ble people together of my sect to mislead them; but he aideth them in
their councils, and he who dissenteth will enter singly into the fire."

IBN ÔMER. The Prophet said "follow my learned men; for whoever shall
turn from them is in the fire." **ANAS.** The Prophet of God said to me,
"son, if you are able, keep your heart from morning till night and from
night till morning, free from malice towards any one." Then he said,

"O! my son, this is one of my laws, and he who loveth my laws verily
loveth me, and he who loveth me will be with me in paradise."

AB'UHURAIRAH. The Prophet said, "whoever holdeth fast my laws
at the time when wickedness prevaieth in my sect, his reward will be
equal to that of one hundred martyrs." **JA'BIR.** When ÔMER came
before the Prophet, he said "verily I hear stories from the *Jews* which
are very pleasing to me; wilt thou allow me to write down some of
them?" The Prophet said, "dost thou waver in the faith, as the *Jews*
and *Christians* waver in theirs? Verily I swear by God I have brought
you a faith bright and pure: if MOSES were alive he would follow no
religion but mine."

ABUSA'ID-AL-KHUDR'I. The Prophet said, "whoever hath eaten of pure food and practised my laws, and mankind have lived in security from him, will enter into paradise." Then a man said "O! Prophet of God, verily in these times there are many of that description." The Prophet said "yes, and many such will also be found after me."

AB'UHURAIRAH. The Prophet said "verily ye are in an age in which if ye abandon one tenth of what is ordered, ye will be ruined. After this a time will come, when he who shall observe one tenth of what is now ordered will be redeemed." AB'U-UMA'MAH. The Prophet said, "man-

kind will not go astray after having found the right road, unless from disputation:" after which the Prophet read this revelation: "Mankind dispute not with you but for the purpose of quarrelling; but they are a sect at enmity with you." ANAS. The Prophet said "torment not yourselves, lest God should punish you; because a tribe tormented themselves and God treated them with severity for it." AB'UHURAIRAH. The Prophet said "the *Korān* consisteth of five heads; things lawful, things unlawful, clear and positive precepts, mysteries, and examples. Then consider that lawful which is there declared to be so, and that which is forbidden as unlawful; obey the precepts, believe in the mysteries and take warning from the examples."

IBN-ABBA'S. "Commandments are of three kinds; one the reward of which is clear, then follow it; one which leads astray, abstain from it; and another in which arise contradictions, resign that to God."

Part Third.

MUADH-BIN-JABAL. The Prophet said, "verily the devil is a wolf to man as a wolf is to sheep, which seizeth any one separated

BOOK I.

Danger of
separation
from the bo-
dy of the
faithful.

from the flock; fear therefore caverns, and go with the crowd." AB'UZAR.

The Prophet said "that person who separateth himself a hand's breadth from what is generally established, verily hath withdrawn himself from the collar of *Islàm*." MA'LIC-BIN-ANAS. The Prophet of God said "I have left two things amongst you, and you will not stray as long as you hold them fast, one is the book of God, the other the laws of the Prophet." GHUD'AIF-BIN-H'A'RITH AL-THUMA'LI. The Prophet said "whatever heresy is newly invented suspends proportionally my law: then it is better to hold fast my laws than innovations."

IBRAHIM-BIN-MAISARAH.* The Prophet of God said, "that person who respecteth an innovator, hath certainly assisted in sapping the foundation of *Islàm*." IBN ÂBB'AS said, "that person who hath learnt the book of God, and followed its contents, God will direct from straying in the world, and will protect on the day of resurrection from the punishment of account." IBN-MASU'UD. The Prophet said, "God hath made a straight road, and two walls, one on each side of it, in which are doors open, and over them curtains are thrown; and at the top of the road is an admonisher who saith "go straight on the road and not crooked;" and above this admonisher is another who saith (whenever a creature is trying to open these doors) "open them not; because if you do you will fall into them." After this the Prophet explained and told them, "verily the road is *Islàm*; and the doors which are open, are those things which God hath forbidden; and the curtains dropped are the bounds of God; and the admonisher the *Koràn*, and the upper admonisher is God in the heart of every *Mómin*."

* Was an inhabitant of *Táyif*, and the traditions received from him are esteemed of high authority at *Mecca*.

JA'BIR said, verily ÔMER IBN-AL-KHATT'AB brought a copy of the *Pentateuch* to the Prophet, and said "this is a copy of the *Pentateuch*:" MUH'AMMED was silent, and ÔMER was very near reading part of it, and the face of the Prophet changed; when AB'UBACR said, "(your mother weeps for you) do you not look on the Prophet's face?" Then ÔMER looked; and said, "God protect me from the anger of God and his Prophet; I am satisfied with this, that God is my cherisher, and *Islâm* my religion, and MUH'AMMED my Prophet." Then MUH'AMMED said, "if MOSES were alive and found my prophecy he would follow me." JA'BIR. The Prophet said "my words are not contrary to the word of God, but the word of God can contradict mine, and some of the words of God abrogate others." IBN ÔMER. The Prophet said "some of my traditions rescind others, like the *Korân*."

Some of the precepts in the *Korân* abrogated by others.

AB'U-THA'LABAH AL KHUSHATÌ.* The Prophet of God said, "verily God hath ordered the divine commandments, then lose them not; and he hath forbidden the unlawful, then do not fall therein; and he hath fixed boundaries, then pass not beyond them; and he hath remained silent on some things without forgetting them; then do not debate about them."

* His name was JURHUM. He lived in *Syria* and died there A. H. 75.

Book the Second.

ON KNOWLEDGE.

CHAP. I.---PART I.

ABDULLAH IBN ÔMER said, the Prophet of God said, "report to my sect from me the religion and the law, although but one word, and the occurrences of the children of ISRAEL, because there is no harm in so doing; and that person who shall belie me, let him expect to go to hell."

ŜAMURAH-BIN-JUNDUB,* and **MOGH'IRAH-BIN-SHIBAH**.† The Prophet said, "that person who shall relate a tradition as from me, knowing it not to be so, will be of the liars." **MUA'VIAH**. The Prophet said, "that person whom God directeth to virtue, he maketh learned in the knowledge of the religion, and I am the distributor, and God giveth to me." **AB'U-HURAIRAH**. The Prophet said "men differ like mines of gold and silver;

* One of the *An'sars*. Died at *Bas'rah*, A. H. 59.

† Was from *Thakif*. Embraced *Islâm* about the time of the battle of the ditch. He was governor of *Cûfah* under the reign of *MUA'VIAH*, and died there A. H. 50 at the age of 70.

the good in ignorance are the good in *Islâm*, when they attain the knowledge of religion." IBN-MAS'UD. The Prophet said, "if envy were proper, two persons would be the most proper objects of it; one a man to whom God hath given riches, and appointed to bestow in charity; the other, to whom God hath granted the knowledge of religion, acting thereon himself and instructing others." AB'UHURAIRAH. The Prophet said, "When man dies, the rewards of his actions cease, except from three acts; one of them charity, which is continued after his death; the second knowledge, which shall have been spoken for God, and benefited others; the third children, who pray to God for their parents."

AB'UHURAIRAH. The Prophet said, "that person who shall relieve a *Mômin* from distress in this world, God will in like manner relieve him on the day of the resurrection; and he who shall do good to the indigent, God will do good to him in the world and in futurity; and that person who shall conceal the fault of a *Muslemân*, God will conceal his faults in the world and in futurity. God assisteth his servant as long as his servant assisteth his brother *Muslemân*; and that person who shall pursue a road that leadeth to knowledge, God will make easy for him the road to paradise. People are not assembled together in mosques to read the book of God, without light and comfort descending upon them: the favour of God covereth them, and angels encompass round about, and God reckoneth them among the angels. And that person who is neglectful in good works, however high his degree, it will not avail him."

AB'UHURAIRAH. Verily the first person who shall receive sentence on the day of resurrection will be a martyr; who will be brought into the presence of the Almighty: then God will make known the

CHAP. I.
PART I.

The rich who are charitable & the learned in religion who instruct others, are of all men the most to be envied.

Future rewards promised to those who are benefactors to the poor, who hide the faults of the faithful, who assist their fellow-believers, & who diligently search after knowledge.

A martyr, who had been insensible to the favours con-

BOOK II.

ferred on
him by God
in this
world con-
demned to
hell.

A man learn-
ed in the
Koràn and
diligent in
teaching it,

whose mo-
tive was the
love of
fame,

A wealthy
man,

whose
charity pro-
ceeds from
ostentation.

God in-
volves a na-
tion in ig-
norance by
taking
away the
learned.

benefits which were conferred on him in the world, and the person will be sensible of them and confess them; and God will say "what didst thou do in gratitude for them?" He will reply "I fought in thy cause till I was slain;" God will say, "thou liest, but thou foughtest in order that people might extol thy courage." Then God will order them to drag him upon his face to hell. The second, a man who shall have obtained knowledge and instructed others, and read the *Koràn*. He will be brought into the presence of God, and will be given to understand the benefits he had received, which he will be sensible of and confess: and God will say "what didst thou do in gratitude therefore?" He will reply "I learned knowledge and taught others, and I read the *Koràn* to please thee." Then God will say "thou liest, but thou studiedst that people might call thee learned, and thou didst read the *Koràn* for the name of the thing." Then God will order him to be dragged upon his face and precipitated into hell. The third, a man to whom God shall have given abundant wealth; and he shall be called into the presence of God and will be reminded of the benefits which he received, and he will acknowledge and confess them: and God will say, "what return didst thou make for them?" He will say "I expended my wealth, to please thee, in all those ways which thou hast approved." God will say "thou liest, but thou didst it that people might extol thy liberality;" after which he will be drawn upon his face and thrown into the fire.

ÂBDULLAH-IBN-ÔMER said, the Prophet of God said, "verily God doth not take away knowledge from the hands of his servants; but taketh it by taking away the learned; so that when no learned men remain, the ignorant will be placed at the head of affairs. Causes will be submitted to their decision, they will pass sentence without knowledge, will err

themselves, and lead others into error. SHAK'IK* said, ABDULLAH-IBN-MASU'UD was accustomed to give advice to people every Thursday; and a man said to him; "O! ABDULLAH, I should like you to give me advice every day;" he said, "beware! verily I am prevented from advising you every day, because I consider it bad to annoy you; verily I give lectures now and then, as the Prophet was accustomed to do, for fear of distressing us." ANAS said, "When the Prophet spoke, he would repeat it three times, in order that it might be understood; and when he came to people he would salam to them three times."

The Prophet's diligence in instructing, & his humility.

ABU MASU'UD† said, a person came before the Prophet, and said "verily my camel is tired; give me another." The Prophet said "I have not one, or any thing with which to buy one;" and a person said "O! Prophet of God, may I shew him to a person who will give him a camel?" He said "that person who directs towards good, for him is a reward equal to that of the doer of good." JAR'IR‡ said, 'I was near the Prophet at break of day, when some people came naked of body with swords hanging from their necks. They were in general of the tribe of *Mudar*, and the Prophet changed colour from observing the symptoms of their poverty; and he went into his house; and after a little returned, and then ordered BILLAL to call to prayer, and he did so, and repeated the *tacbir*.§ Then MUHAMMED read prayers; after which the *Khutbah*,||

He who instructs another how to obtain any benefit is equal in merit to him who confers it.

* SHAK'IK-IBN SALMAH-ABU-WA'IL-AL-ASADI, was one of the principal *Tābī'in*, and of high authority. He was acquainted with, and believed in the mission of the Prophet, but never saw him. He was particularly attached to IBN MASU'UD, and one of his most intimate friends. He died A. H. 97.

† His name was AKABAH BIN AMER. He was one of the *An'sars*.

‡ JAR'IR-BIN ABDULLAH ABU-AMER-BAH'ALI, was one of the celebrated *Sah'abah*, remarkable for beauty of form and sweetness of disposition, so that OMER used to compare him to JOSEPH. He embraced *Islam* in the year in which the Prophet died, and forty days before that event. He dwelt at *Cufah* and afterwards removed to *Kabar Kalisia*, where he died A. H. 51.

§ Repeating the words *Allah Akber*; God is very great.

|| The praise of God.

BOOK II.

and said "O! men, beware of God's punishments; that God who created you from one person; give of your gold, silver and clothes, your wheat and dates, although it be only half a date." Then one of the assistants brought a purse of gold which he could hardly carry in his hand; after which others followed the example; till I saw two heaps of wheat and clothes. And I observed the face of the Prophet to sparkle and look bright; as if it was gilded; and the Prophet said "whoever does good in *Islâm* for him is a reward; and whoever does ill, for him is a recompense of evil."



As the Masnun said, a person came before the Prophet, and said "I have not one of any thing with which to buy one," and a person said "O! Prophet of God, may I show you a person who will give him a camel?" He said "that person is good, for him is a reward equal to that of the foot of a camel." I was near the Prophet at break of day, when some people came naked of body with swords hanging from their necks. They were in general of the tribe of Mudar, and the Prophet changed colour from observing the symptoms of their poverty; and he went into his house; and after a little returned, and then ordered Bilal to call to prayer, and he did so, and repeated the tasbeeh. These Muhammad read prayers; after which the Khutbah.

* BILAL IN-IL-KHUTBAH ABU-AL-ASAD, was one of the principal leaders, and of high authority. He was acquainted with, and beloved in the mission of the Prophet, but never saw him. He was particularly attached to the Masnun, and one of his most intimate friends. He died A. H. 37.
† His name was ABUL-KHAYR ABU-AL-ASAD, was one of the celebrated companions, and was used to compare him to Bilal for beauty, eloquence and sweetness of disposition, so that Umar used to compare him to Bilal. He embraced Islam in the year in which the Prophet died, and forty days before the event. He died at Quba and afterwards removed to Arafat, where he died A. H. 37.
‡ The praise of God. The words which follow; God is very great.

CHAPTER II.

CATHIR-IBN KAIS* said, I was sitting with AB'U DARD'AA in a *Musjid* at *Damascus*, and a man came and said "O! AB'U DARD'AA, verily I am come to thee from *Medinah* for a tradition which has reached me; which thou relatest from the Prophet of God, and I am not come on any other account." He said "verily I heard the Prophet of God say, that person who shall pursue the road of knowledge, God will direct him to the road of paradise; and verily the angels spread their arms to receive him that seeketh after knowledge; and every thing in heaven and earth will ask grace for him; and verily the superiority of a learned man over a worshipper is like that of the full moon over all the stars." AB'U UMA'MAH BA'HALI' said, "verily God and his angels and the people of the heaven and earth, even to the ants in their holes, and fishes in the water, most certainly pray for those who teach that which is good."

AB'U-SAÏD-AL-KHUDR'I. The Prophet of God said to his companions "verily mankind follow you, and come from the quarters of the earth to learn the knowledge of religion: then when they come, give them good

* One of the *Tābî'in* who received traditions from AB'U DARD'AA.

Paradise
promised to
those who
diligently
seek after
knowledge.

BOOK II.

The superiority of learning over ignorant devotion.

advice." IBN ABB'AS. The Prophet said, "one learned man is harder on the devil, than a thousand ignorant worshippers." ANAS. The Prophet said "the desire of knowledge is a divine commandment for every *Muslemàn*, and to instruct in knowledge those who are unworthy of it, is like putting pearls, jewels and gold on the necks of swine."

AB'UHURAIRAH. The Prophet said, "two qualities cannot be combined in a hypocrite; one a good disposition, the other a knowledge of religion." ANAS. The Prophet said "that person who goes abroad to obtain knowledge is in the road of God, and meets his reward till he returns to his own house." SAKHBARAH.* The Prophet said, "he who desireth knowledge, it hideth his faults." AB'U SAÏD-AL-KHUDR'I. The Prophet said "a *Mómin* is never satisfied with hearing good, until he die." AB'UHURAIRAH. The Prophet said, "whoever is asked about the knowledge which he hath, and concealeth it, will be reined with a bridle of fire on the day of resurrection." CAB-BIN-MA'LIC.† The Prophet said, "he who desires knowledge in order to be honoured in the world or to dispute with the ignorant, and to attract the notice of mankind; God will throw him into hell fire." AB'UHURAIRAH. The Prophet said, "that person who learneth knowledge, from which the satisfaction of God may be obtained, and doth not attend thereto, but useth it for worldly ends, will not find the odours of paradise." IBN MASU'UD. The Prophet said, "may God rejoice the creature who has heard my word, and remember-

It is a duty incumbent on the learned to communicate their knowledge.

Knowledge not to be sought after for the sake of vanity or of disputation.

* One of the *Sahábah*, from *Azd*. His son ABDULLAH has related traditions on his authority.

† Was a companion of the Prophet, being one of the *An'sárs* of the tribe of *Khazraj*. (See POCOCKE p. 41. SAVARY. p. 70. SALE's table.) He is celebrated as a poet. He professed the *Muslemàn* faith at the second inauguration of MUHAMMED at *Akabah*, (see MARACCI *Vit. Mahum.* p. 22. SAVARY *Vie de Mahom.* p. 68,) but was one of the three *An'sárs* who refused to accompany the Prophet on the expedition to *Tabúc*. (SAVARY p. 193.) Their repentance was afterwards accepted by the Prophet, as related in the *Koràn*. (Chap. 9. SALE Vol. 1. p. 264.)

ed it, and preserved it in his heart, and carried it to mankind as he heard it." IBN-ABB'AS. The Prophet said, "abstain ye from tradition, unless ye certainly know it as from me; and that person who shall falsify me will find his place in the fire." IBN-ABB'AS. The Prophet said "that person who shall explain the meaning of the *Koràn* from his own understanding will find his place in the fire."

AB'UHURAIRAH. The Prophet said "to quarrel and dispute about the *Koràn* is to disbelieve." AMER-BIN-SHUAIB† said, the Prophet of God heard a tribe of people quarrelling about the *Koràn*, and he said "the men of former times were not destroyed but for disputing about the word of God, which did not come down unless for the purpose of some commandments supporting the veracity of others; then set not up the authority of some texts against that of others; and whatever you know of it to be true, tell to mankind; and what you do not understand, resign it to those who know, which are God and his Prophet." IBN MASU'UD. The Prophet said "the *Koràn* was sent down in seven dialects;§ and in every one of its sentences there is an external and an internal meaning: for each of them is a high place, from the top of which may be seen its bottom."

AB'UHURAIRAH. The Prophet said, "whenever any person shall give decisions without knowledge, the fault will be upon the head of the per-

† The fourth in lineal descent from AMER-IBN-AL A'AS', the celebrated conqueror of Egypt.

§ The word here translated *dialect* (*h'arf*) may admit of different interpretations. Those who give it the meaning assigned in the text say that the *Koràn* was at first delivered entirely in the dialect of the *Koraish*, which was the Prophet's native tongue. But when his religion spread more extensively, he requested of God permission to extend its currency by allowing it to be read in all the dialects that are esteemed elegant among the *Arabs*, which are these seven: *Koraish*, *Tai*, *Hawázan*, *Tin*, *Thakif*, *Hudhail*, *Tamim*. Every one of those tribes accordingly read it in its own dialect, till the time of OTHMAN, who ordered several copies to be written after that which was made by ZAID-BIN-THA'BIT, by order of ABU-BACR. The use of all other copies was then prohibited, to prevent the origin of discordant opinions and schisms. Another interpretation is that *h'arf* signifies matters or things, and that the *Koràn* contains seven of these, viz. commands, prohibitions, histories, parables, admonitions, promises and threatenings. ABD-UL-HAK.

Caution against false traditions.

It is forbidden to dispute about the meaning of the *Koràn*.

BOOK II.

son who asked for such decision ; and the person who shall have advised his brother in a thing knowing it to be improper, has acted perfidiously." MUAVIAH|| said " verily the Prophet forbade misleading." AB'UHURAIRAH. The Prophet said, " learn the knowledge of the religion and the Koràn, and teach others, because I am near my departure." AB'U DARD'AA said ' I was with the Prophet of God, and he turned his eyes up to heaven, and then said, " this is an age in which knowledge will be taken from men, so that they will not know any thing." AB'UHURAIRAH. The Prophet said " certainly God will send to my sect at the expiration of every hundred years, a person who will renew my religion."

|| Son of AB'U SUFI'AN, the sixth Calif.



† The fourth in lineal descent from AMER-IBN-AL-A'AS, the celebrated conqueror of Egypt, who gave it the name of KUSA, and who was at first delivered entirely in the dialect of the Koraysh, which was the Prophet's native tongue. But when his religion spread more extensively, he requested of God permission to extend its currency by allowing it to be read in all the dialects that are spoken among the Arabs, which are these seven: KURAYSHI, HEMZAN, THAMUD, HEMZAN, TAMIM, HEMZAN, and HEMZAN. Every one of those tribes accordingly read it in its own dialect, till the time of OTTARAH, who ordered several copies to be written after that which was made by NABI-IBN-HANIT, by order of ABU-BACR. The use of all other copies was then prohibited, to prevent the origin of discordant opinions and schisms. Another interpretation is that a very singular manner of things, and that the Koran contains seven of these, viz. commands, prohibitions, histories, parables, admonitions, promises and threatenings. ABU-UL-HAK.

CHAPTER III.

HASAN-BA'SRI.* The Prophet said, "that person who shall die whilst he is studying knowledge, in order to revive the knowledge of religion, will be only one degree inferior to the Prophets. The Prophet of God was asked respecting two men of the children of ISRAEL, which of them was the most excellent; one a learned man, who performed the divine prayers, after which he would sit down and teach people the knowledge of religion; the other a worshipper, who fasted the whole of every day, and prayed all night. He said the difference between them is, the former is by comparison to the latter in eminence as I am to you." **ALI-IBN-ABU-TALIB.** The Prophet said, "he is a good man who is learned in the religion; for if men have need of his services he will benefit them, and if they have no occasion for him he will have no need of them."

* The son of **ABU'L HASAN** (also called **ABU SA'ID**) who was the slave of **ZAIN-IBN-THA'BIT**. His grandfather was **YES'AR**, of the tribe of *Haisan*. He was born at *Medinah* two years before the death of **OMER** (i. e. A. H. 21.) His mother **RAEIAH** was an attendant of **OMM SALMAH**, one of the Prophet's widows. It is said that when his mother happened to be out of the way, **OMM SALMAH** used to give him her own breast, to keep him quiet in her absence. **OMER** also was wont with his own hand to apply honey or chewed dates to the infant's palate, a practice used among the *Arabs* to make children suck who refuse the breast. It is supposed that to the influence of these marks of favor, received in his infancy from such distinguished personages, he owed that superiority of intellect by which he was distinguished. He was the greatest man of his age in all arts and sciences, in piety and abstinence. He went to *Basrah* after the murder of **OTHMAN**, and died there A. H. 110.

The superiority of knowledge over ignorant devotion.

Those who instruct others are the most beneficial of men.

BOOK II.

Religious admonition not to be too often repeated, nor administered at improper seasons, nor delivered in rhyme.

The actions which merit rewards in a future state.

^AACRIMAH. * "Verily IBN-ABB'AS told me to give advice to men once a week; if you consider that bad, then twice, and if you wish more, then three times; but do not vex them; nor do I wish you to come amongst them when they are conversing, to give your advice and stop their conversation and displease them: but remain silent till they apply to you for advice, when you may give it freely: and abandon rhyme in your discourses, because I never heard the Prophet or his companions rhyme at such times." WA'THILAH-BIN-AL-ASKA^A† said, the Prophet of God said, "whoever seeketh knowledge and findeth it, will get two rewards; one of them the reward for desiring it, and the other for attaining it; therefore if he do not attain it, for him is one reward."

AB'UHURAIRAH. The Prophet said, "the rewards which *Muslemans* receive after their deaths from their actions, are one for knowledge which they learnt themselves and taught to others, the second from the prayers of virtuous children, the third for him who leaves the *Koràn* as a legacy for all; the fourth for him who shall have built a mosque, and a house for travellers, or shall have dug a canal, or shall have set aside a proportion of his wealth in his life time to be given in charity, after his death." AA'YESHAH. I heard the Prophet of God say, "verily the omnipotent God sent notice to me, saying that whoever pursued the road of knowledge, I will make easy for him the roads of paradise; and to that

* He was the slave of IBN-ABB'AS and one of the lawyers of Mecca; but was originally from *Barbary*. He died A. H. 107 at the age of 80.

† One of the *Sah'abah*. He embraced *Islam* at the time when the Prophet was preparing for the expedition to *Tabuk*. (A. H. 9.) It is said that he remained three years with the Prophet and was one of the *Ahli-Suffah*, or sitters on the bench of the temple, who are thus described by ABULFEDA. "They were poor strangers, without friends or place of abode, who claimed the promise of the Apostle of God and implored his protection. Thus the bench of the temple became their mansion, and thence they obtained the name. When the apostle of God went to meals he used to call some of them to partake with him; and he selected others to eat with his companions." WA'THILAH afterwards dwelt at *Basrah*. From thence he removed to a village in *Syria*, near *Damascus*, and subsequently to *Jerusalem*, where he lived to the age of 98 or 100.

person whom I make blind in the world, I will give paradise in exchange for his eyes; and excessive knowledge is better than excessive praying; and the support of religion is abstinence." IBN ABBAS said, "it is better to teach knowledge one hour* in the night, than to pray the whole night."

ABDULLAH-IBN-OMER. "Verily the Prophet of God came to two parties that were assembled in his *Musjid*, one of them employed in prayer, the other discoursing on science; and he said both are virtuously employed, but the people of knowledge are more excellent than those who pray, because these persons hope to obtain by prayer the things which they want; if God pleases he grants it them; if not, he withholds it: but the people of knowledge learn, and instruct the ignorant, therefore they are the most excellent: and I was not sent but as an instructor. After this the Prophet sat down in the assembly of knowledge." ABU DARD'AA. The Prophet was asked, "what is the degree of knowledge, which having reached, constitutes a learned man in religion?" He said, "that person who remembers and carries to my sect forty traditions in the matter of religion, God will raise up on the day of the resurrection amongst the class of the learned in religion, and I will be the forgiver of his sins, and will give evidence as to his obedience."

ANAS-IBN-MALIC. The Prophet said to his companions "do you know who is the most beneficent?" They said "God and his Prophet know best." The Prophet said "God is the greatest giver of all; after him I am the most liberal of the children of ADAM, and after me the most beneficent is he who attains knowledge and instructs others; and he will come at the day of resurrection like a man of elevated rank."

ANAS-BIN-MALIC. The Prophet said, "There are two avaricious per-

*In the original *Sâat*, which is a space of twenty-four minutes.

The search after knowledge more meritorious than prayer.

What degree of knowledge constitutes a learned man?

Those who instruct others are the most beneficent of men.

BOOK II.

The desire of knowledge and of worldly things are both insatiable.

To court the society of the great for the sake of worldly advantage is incompatible with true religion.

He who teaches religious knowledge for the sake of worldly gain incurs the contempt of mankind.

Those who instruct others are the most negligent of men.

sons that are never satisfied; one of them in knowledge, the more he attains the more he desires; the other of the world, with the things of which he is never satisfied." AUN-BIN-ABDULLAH * said ABDULLAH-BIN-MASU'UD said, "there are two avaricious persons that are never content; one of them the learned, the other the worldly; and these two kinds of avarice are not equal, because the man of knowledge pleases God most, and the man of the world is refractory and arrogant. After which he read this revelation "creatures fear not God, except the learned." IBN ABBAS. The Prophet said "verily some of the people of my sect learn the knowledge of religion and read the *Koràn*; and say, we will go to the great, and take something of the world from them, and retire from them with our own religion. But such things cannot be; like as the tree of thorns from which nothing can be gathered but thorns, in such manner nothing can be gathered from the society of the great but sin and vice."

ABDULLAH-IBN MASU'UD said, "verily the people of knowledge, if they preserve it and instruct others worthy of it, most certainly will be chiefs in knowledge of their day. But the people of knowledge teach the people of the world, for worldly goods; from which they are despised in the eyes of worldly folks." I heard the Prophet say "whoever centres all his views in one object; God will supply him with a sufficiency of worldly necessities; and whoever directs his views otherwise than to the latter end, God will not care in what wild he is destroyed."

AAMASH. † The Prophet said, "the calamity of knowledge is forgetfulness; and to lose knowledge is this, to speak of it to the unworthy."

* One of the *Tabi'in* of good authority, who recites traditions from IBN MASU'UD, ABU MUSA, ABU HURAIRAH and IBN ABBAS.

† ABU MUHAMMAD SULAIM'AN, of *Cúfah*, of the tribe *Asad*. He was celebrated for his knowledge of traditions, and his skill in reading the *Koràn*. He has related one thousand three hundred traditions. He was born A. H. 60, and died A. H. 148.

SU'FIA'N. Verily ÔMER-IBN-AL-KHATT'AB, said to CAB, "who are the learned?" He said "that person who practises what he knows." ÔMER said "what is the cause of the learned instructing the unworthy?" He said "avarice." AH'WAS'-BIN-HAC'IM* said, the Prophet of God was asked, "what is the greatest vice of man?" He said "you must not ask me about vice, but ask about virtue:" and he repeated this three times; after which he said, "know ye! the worst of men is a bad learned man, and a good learned man is the best."

He only deserves to be esteemed learned who reduces his knowledge to practice.

ZIAD-IBN-HUDAIR † said, "ÔMER-IBN-AL-KHATT'AB said to me, "do you know what saps the foundation of *Islâm* and ruins it?" He said "I do not know." ÔMER said, "the errors of the learned destroy it, and the disputations of the hypocrite about the book of God, and the orders of kings who have lost the road." HASAN BA'SR'I said "knowledge is of two kinds, one of which is in the heart; this benefits mankind, and the other on the tongue, which is a proof in God's hands against the children of ADAM." AB'UHURAIRAH said "I remember from the Prophet of God, two kinds of knowledge, one of them I taught to others, and if I had taught them the other it would have broken their throats." ABDULLAH said, "O! men! whoever knows any thing tell it, and whoever does not, let him say God knows best, because that person who knows nothing, and says God knows, that is knowledge."

The errors of the learned and capacious disputations ruin the faith.

IBN SAR'IN ‡ said, "verily this knowledge is the knowledge of religion; then look at the person you receive it from." HU'DHAIFAH said, "O! ye readers of the *Korân*, take the straight road, then ye will surpass the ancients; and if you take the right or left, verily you will stray

* One of the *Tabî'in* but of slight authority. His father HACIM is one of the *Sahâbah*.

† An inhabitant of *Cûfah* of the tribe *Asad*, received traditions from ÔMER and AL'I.

‡ His name was MUHAMMED. He was one of the principal *Tabî'in*.

BOOK II.

Those who are rendered proud by their religious knowledge will be condemned to the most frightful abode in hell.

very much." AB'UHURAIRAH. The Prophet said "seek an asylum with God from *Jubb-ul-Huzn*." * The companion said "O! Prophet of God! what is *Jubb-ul-Huzn*?" He said "it is a desert in hell, from which hell itself calls for protection four hundred times a day." They said "O! Prophet! who will enter that place?" He said "the readers of the *Koràn* who shall be haughty in their behaviour."

ALI-IBN-ABUT'A'LIB. The Prophet said "the time is near in which nothing will remain of *Islàm* but its name, and of the *Koràn* but its mere appearance, and the mosques of *Muslemàns* will be destitute of knowledge and worship; and the learned men will be the worst people under the heavens; and contention and strife will issue from them, and it will return upon themselves."

The error of the learned and capricious disputations ruin the faith.

The knowledge of religion will vanish from the world, and endless contentions arise.

ZIAD-IBN-LAB'ID † said, 'the Prophet of God repeated something of strife and said "it will appear at the time of knowledge leaving the world." I said "O! Prophet, how will knowledge go from the world, since we read the *Koràn* and teach it to our children, and our children to theirs, and so on till the day of the resurrection?" Then the Prophet said " (may your mother cry over you) O! ZIAD! I supposed you the most learned man of *Medinah*. Do the *Jews* and *Christians* who read the *Bible* and *Evangelists* act on them?" AB'U MAS'UD. The Prophet said to me "learn knowledge and teach mankind, learn the *Koràn* and teach it, learn the knowledge of religion and teach it to mankind; for verily I am a man who will quickly depart this life, and it is near that knowledge will be taken hence also, and contentions will appear to such

* Literally the pit of sorrow.

† One of the *An'sars*, who came to MUHAMMED at Mecca, and remained with him till the time of his flight. The Prophet appointed him governor of *Hadramut*. He died in the beginning of the reign of MUAWIYAH.

a pitch that two persons will disagree respecting a divine commandment, and there will not be found any one to separate the true from the false."

AB'UHURAIRAH. The Prophet said, "that knowledge from which no benefit is derived, is like a treasure from which no charity is bestowed in the road of God."

Knowledge not applied to practice is unprofitable.



ABU MALIC ASHARI. The Prophet of God said "Who is it that half the prayers; and from repeating al-hamdu-illah the scale of rewards will be full; and repeating subhan allah and al-hamdu-illah will fill every thing between the heavens and the earth with rewards. And prayers lighten the heart, and charity is a proof of iman, and abstinence from sin is perfect splendor, and the Koran is a proof of gain to you, if you do good, and it is a detriment to you if you do wrong; and every man who rises in the morning either does that which will be the means of his redemption or his ruin." Ab'UHURAIRAH. The Prophet said "do I not show you a road in which if you walk God will blot out your sins and exalt your eminence?" The companions said, "yes, O! Prophet

Half the prayers, and abstinence from sin, and the Koran, will fill every thing between the heavens and the earth with rewards.

* A celebrated scholar, uncle to Ab'U-MUSA ASHARI.
+ Was a companion of the Prophet, and his words are recorded in the sequel.
‡ All praise to God!

Knowledge
not applied
to practice
is unprofitable.

Book the Third.

ON PURIFICATIONS.

CHAPTER I.

Half the merit and efficacy of prayer depends on purification.

AB'U MALIC ASHÂRI.* The Prophet of God said “*Wad'ù†* is half the prayers; and from repeating *al h'amdo-lillâhi‡* the scale of rewards will be full: and repeating *subhân allah* and *al hamdo-lillah*, will fill every thing between the heavens and the earth with rewards. And prayers lighten the heart, and charity is a proof of *Imân*, and abstinence from sin is perfect splendor, and the *Korân* is a proof of gain to you, if you do good, and it is a detriment to you if you do wrong: and every man who rises in the morning either does that which will be the means of his redemption or his ruin.” AB'UHURAIRAH. The Prophet said “do I not shew you a road in which if you walk God will blot out your sins and exalt your eminence?” The companions said, “yes, O! Prophet

* A celebrated *S'ahâbah*, uncle to AB'U-MU'SA ASHAR'I.

† *Wad'ù* ablution: certain washings preparatory to prayer, which will be explained in the sequel.

‡ *Al h'amdo lillahi*, all praise to God!

of God." He said "the completing of the *Wa'dù* in the winter and in indisposition, and going far to a *Masjid*, and longing for the time of saying prayers; these are a barrier against the devil and his army." ^AOTHM'AN. The Prophet said "that person who uses *Wa'dù* thoroughly will extract the faults from his body; even to those that may be lurking under his finger nails."

The great efficacy of *Wa'dù* when duly performed.

^AAB'UHURAIRAH. The Prophet said "when a *Muslemàn* uses *Wa'dù*, it washes from his face those faults which he may have cast his eyes upon; and when he washes his hands, it removes the faults they may have committed; and when he washes his feet, it dispels the faults towards which they may have carried him; so that he will rise up in purity from the place of ablution." ^AOTHM'AN. The Prophet said "there is no *Muslemàn* who when the time of divine prayers comes, performs his *Wa'dù* properly, and fears in his heart and looks on the place of adoration, but they will hide and raze the faults which he may have committed before, as long as they are not of a heinous nature."

^AOTHM'AN. I performed the *Wa'dù* in this manner: I washed my hands three times; and then my mouth three times; and then threw water into my nose three times; after that I washed my face three times; then I washed my right arm three times, from the tips of my fingers to my elbow bone, and then my left arm the same number of times: then I drew my right hand wet over my head; after that I washed my right foot three times; then my left in the same manner. I saw the Prophet of God perform the *Wa'dù* like mine as above. That person who uses *Wa'dù* like me, and reads two prayers, and speaks nothing worldly at the time, his faults committed previously will be forgiven." ^AUKBAH-BIN-AA'MIR.* The Pro-

The manner of performing it.

Blanking cannot of themselves practice virtue; but ought to seek assistance by prayer and ablution.

* One of the *Sahābah*. He was governor of *Egypt* under *MUA'WIYAH*, but afterwards removed by him. He died there A. H. 58.

BOOK II.

phet said, "every *Muslemàn* who performs *Wa'dù* properly, and afterwards stands up and reads two prayers from his heart, he will deserve paradise."

OMER-IBN-AL-KHATT'AB. The Prophet said "if any one of you shall complete the *Wa'dù*, after that shall bear witness that there is no other God, and MUH'AMMED is his servant and messenger, the eight doors of paradise will be open to him." AB'UHURAIRAH. The Prophet said, "verily my sect will be called towards paradise on the day of resurrection with bright faces, hands and feet; then he amongst you who has it in his power to increase the brightness of his face, let him do so." AB'UHURAIRAH. The Prophet said "jewels will reach that *Mómin* at the place where the waters of his *Wa'dù* are known."

CHAPTER II.

THAUB'AN.* The Prophet of God said, "go the straight road and incline not to the right or left. But you have not the power to go straight, and know that your best actions are prayers; and *Mómins* always attend to their *Wa'dù*." IBN ÔMER. The Prophet said "that person who performs his *Wa'dù*, then repeats his prayers, and does the like over again, ten rewards will be written for him."

* Was purchased by the Prophet, and remained constantly with him till the time of his death. He then went into Syria and lived at *Hems*, where he died A. H. 54.

Mankind cannot of themselves practice virtue; but ought to seek assistance by prayer and ablution.

CHAPTER III.

J A' BIR. The Prophet said, "the key of paradise is prayer, and the key of prayer is ablution." **SHABÏB-IBN-ABIRAUH** said, a man of the companions of the Prophet said "verily the Prophet read the morning prayers, and with the *Sûra-i Rûm*,* when some little doubt occurred to him; and when he had finished he said, what is the reason that people read prayers with me and do not perform their ablutions properly? These are the people who cast doubt into my mind."

ABDULLAH. The Prophet said, "when *Muslemàn*s perform *Wa'dù* and wash their mouths, their faults will go therefrom; and when they throw water into their noses the faults that may be there will go away; and when they wash their faces the faults there will remove, even to the faults that may be under their two eyelids; and when a *Muslemàn* washes his hands, his faults there will be removed, even to those under the nails of his fingers; and when he touches his head, the faults from it will move away, even to the faults of his ears; and when he washes his feet, the faults there will be removed, even to the nails of his toes; after that he will go to the *Masjid* and read prayers, for which will be more rewards."

The marks whereby *Muslemàn*s will be distinguished at the resurrection from other sects.

Ablution effectually removes the traces of sin from every part of the body.

* One of the chapters of the *Koràn* so entitled.

* One of the rivers of Paradise.

BOOK II.

AB'UHURAIRAH. Verily the Prophet came into the burying ground at *Medinah*, to ask pardon for the dead; and said, "peace be with you, O! ye *Muslemàns*, and please God I also will come to you, and I wish to see my brothers." The companions said "are not we your brothers O! Prophet of God?" He said "Ye are my friends and companions, and those are my brothers who are not come into the world as yet." Then the companions said, "you must know your own tribe at the resurrection, and how will you know those that are not yet come?" He said "inform me, if a man had a horse with white feet, and the horse was amongst others of various colours, would he not know his own horse?" They said "yes O! Prophet, he would know him." The Prophet said "verily my sects will come on the day of resurrection with bright hands and feet because of *Wàdù*; contrary to other tribes, and from these signs I shall discriminate my own sects from the others; and I am going on before to the river *Cauther*." * AB'UDARD'AA. The Prophet of God said "I shall be the first person on the day of the resurrection who will prostrate himself before God; and I shall be the first person ordered to rise up, then I will look towards the people standing before me, and shall know my own tribe from others, and shall see a concourse of people behind me on my right hand and on my left." Then a man said "O! Prophet of God, how will you know your sects from amongst others, after such a length of time?" He said "my sects will be of bright hands and feet from the impressions of *Wàdù*, and there will not be one amongst the other tribe of this description, and I shall know them from this, that the book of their actions will be given into their right hands, and shall know them also from their children appearing in front of them."

The marks whereby *Muslemàns* will be distinguished at the resurrection from other sects.

Abdullah said, "when the Prophet of God will rise up, he will look towards the people standing before him, and shall know his own tribe from others, and shall see a concourse of people behind him on his right hand and on his left."

Abdullah said, "when the Prophet of God will rise up, he will look towards the people standing before him, and shall know his own tribe from others, and shall see a concourse of people behind him on his right hand and on his left."

* One of the rivers of Paradise.

* One of the chapters of the *Koran* so entitled.

CHAP. IV.---PART I.

IN EXPLANATION OF ACTS, REQUIRING
WAD'U AND SUCH AS ANNUL WAD'U.

ABUHURAIRAH. The Prophet said "the prayers of a person will not be accepted, or proper, who has broken his *Wad'ù*, until he completes another *Wad'ù*." This is applicable to a person who has access to water; and if he has not access to water, he must go through the ceremony with clean earth. **IBN ÔMER.** The Prophet of God said "prayers are not accepted without *Wad'ù*; nor charity from forbidden money; or from money which shall have been stolen from plunder." **ÂLI-IBN-ABI-TALIB** said, "I was a man very subject to *Ma'dhî*,* and I was ashamed to ask the Prophet the rules to be observed for it, whether *Wad'ù* or bathing; because I had married his daughter **FÂTIMAH ZAHRA**; and I requested **MEKD'AD-BIN-ASWAD** who was one of my friends to ask the orders concerning it: and **MEKD'AD** asked his highness, who said "let him who perceives *Ma'dhî* wash his penis and use *Wad'ù*, as *Ma'dhî* does not require bathing."

* *Seminis genitalis effluxus, excitatus a contactu osculove venerco, aut rei venercae imaginatione. Gol.*

BOOK II.

Wad'ù optional after eating mutton, but necessary after camel's flesh.

The mouth to be washed after drinking milk.

Alms not to be given from money acquired by unlawful means.

AB'UHURAIRAH said 'I heard the Prophet say, "perform *Wad'ù* * after eating of any thing which has been dressed by fire." IBN ÂBBAS said, 'verily the Prophet of God eat of a shoulder of mutton, after that said his prayers and did not use *Wad'ù*.' JA'BIR-BIN-SAMURAH.† 'Verily a man asked the Prophet of God, saying, "must I use *Wad'ù* from eating mutton?" He said "if you like it do so." The man then said "must I use *Wad'ù* from eating the flesh of a camel?" His highness said "yes, you must use *Wad'ù*." The man said "may I say my prayers in a sheep fold?" He said "yes." The man said "may I say my prayers in a camel-house?" He said "no."

AB'UHURAIRAH. 'The Prophet said "when any one of you feels a rumbling in his bowels, and shall be doubtful whether any thing has issued therefrom or not, let him never think of leaving the *Masjid* to use *Wad'ù* unless he have heard a sound or perceived a smell." ÂBDULLAH-IBN-ABB'AS said, 'verily the Prophet drank milk and took water in his mouth, and said "certainly there is grease in milk, on which account it is necessary to wash the mouth." BURAIÐAH‡ said, 'verily the Prophet performed five prayers on the day of taking *Mecca*, after one *Wad'ù*, and touched his boots with his hands moist; and ÔMER said to him; "really you have done a thing this day which you never did before." He said "O ÔMER! I did it knowing what I was about, in order that it might be convenient to you."

SOWAID-BIN NÔM'AN¶ said, 'I came out with the Prophet, in the year of the battle of *Khaiber*, till we reached *Sahbâh* (a village near *Khaiber*); and the Prophet repeated the afternoon prayers; after which he called

* *Wad'ù* in this place means simply washing the mouth and hands to remove the grease of food, which is called *Wad'ù Tâam*.

† One of the *Sahâbah* of considerable celebrity; the nephew of SAD-IBN-ABI-WIK'AS. He dwelt at *Cûfah*, and died A. H. 74.

‡ He was of the tribe *Salim*, and embraced *Islâm* before the battle of *Bedr*.

¶ Was a companion of the Prophet, and one of the *Ans'ars*.

for his victuals and they brought him flour; and he ordered them to moisten it, which was done: he eat of it, and I eat of it also, after which the Prophet stood up to perform the sun-set prayers; and washed his mouth and I did the same: then he read his prayers, but did not use *Wad'û*.

Part Second.

AB'UHURAIRAH. 'The Prophet said, "*Wad'û* is not absolutely necessary without breaking wind, or perceiving a bad smell."* AB'UHURAIRAH. 'The Prophet said, "*Wad'û* is the key of prayer, and that which forbids every thing except prayers is the *Tacbir*; † and that which finishes prayers is the benediction." ‡ ALI-IBN-TALAK. § 'The Prophet said "when any one of you shall break wind, tell him to use *Wad'û*; and do not practice preposterous venery with women." || ALI-IBN-AB'I-TALIB. 'The Prophet said, "if any one shall have slept he must practise *Wad'û*." IBN ABBAS. 'The Prophet said "verily *Wad'û* is incumbent on that person who shall have slept upon his side, because his joints are relaxed after that; and when that is the case something comes from the belly."

Wad'û necessary after sleep.

TALAK-BIN-ALI said 'the Prophet of God was asked, if any one touched his penis after ablution what was to be done, to repeat the ablution or not.' He said "is your penis any thing more than a part of your flesh?" AA YESHAH said 'the Prophet was kissing some of his wives, after

* This tradition is brought in opposition to the sect of IM'AM AH'MED, who maintain that simple *borborygmi* require purification by *Wad'û*. ABD-UL-HAK.

† That is, after pronouncing the words *Allâho acber*, a person comes under obligation to pray, and every other act is unlawful till that has been performed.

‡ *Taslim*, which consists in repeating the words *Al-salâm-alaikum wa rahmet Ullâh-wa-bancat hû*; peace be with you, the mercy and blessing of God. Prayer being thus concluded, the ordinary actions of life become lawful as before.

§ One of the *S'ah'âbah*, who is only quoted for this one tradition.

|| *Là tâtû al nisa' fi âdjazi-hinna. Rem non habete cum feminis inter clunes earum.*

BOOK II
PART II

that said his prayers, but did not use ablution." IBN ABBAS said "the Prophet eat of a shoulder of mutton; after that rubbed his hands upon the bed on which he was sitting; after that stood up and said prayers." OMM SALMAH said "verily I placed a shoulder of baked mutton near the Prophet, and he eat part of it, after which he stood up to prayer, but did not use ablution."

Part Third.

ABU RAFI* said, "verily I swear by God I roasted the heart, liver and lights of a sheep for the Prophet, and he eat thereof and then said his prayers without performing *Wad'u*." ABU RAFI said, "a person sent me a present of a sheep, and I cut it up and put it into a kettle to dress, and the Prophet said "what is in the kettle, O! ABU RAFI?" I said "O Prophet it is a sheep that was given me in a present." Then I dressed it, and the Prophet said "give me the shoulder that I may eat;" for his highness was fond of that part. And I gave it to him; and he eat it and said "give me the other shoulder:" he eat that also, and then said, "give me another." And I said "has any sheep more than two shoulders?" MUHAMMED said "know that if you had remained silent, and had not said that a sheep has only two shoulders, you would have continued giving them to me as long as you had remained silent." After that his majesty called for water, and washed his mouth, and washed the ends of his fingers, and then stood up and said prayers, and then went towards the children and connexions of ABU RAFI, and found cold meat, eat, and went into the *Masjid*, and read prayers, but did not touch water.

* His name was ASLAM. He was first a slave of ABBAS and presented by him to the Prophet, by whom he was afterwards manumitted. He was present at the battle of *Ohud*, and the other subsequent ones.

ANAS-BIN MA'LIC said, ' myself and UBAI BIN C^AAB and AB'U T'ALH'AH ANS'A'R^I were sitting, eating bread and meat together; after I had done I called for water for *Wad'ù*, and they said " why should you practise *Wad'ù*?" I replied " on account of what I have eaten;" they said " do you use *Wad'ù* from things which are clean and lawful? That person who is better than you did not perform *Wad'ù* after eating his food." IBN MAS'UD was used to say; ' it is proper for a man who kisses his wife to use *Wad'ù*.' ÔMER-BIN ÂBDULÂZIZ. ' The Prophet said, " *Wad'ù* is proper for every running of blood."



ABU-YUB-AL-ANSARI said ' the Prophet of God said " when you go to ease yourself, do not turn your back towards the Kibla: either turn to a wall, or to a building it is of no consequence, because ABULAH IN ÔMER has related thus: " I went to the house of HARSAN* on some business of my own, and saw the Prophet easing himself with his back towards the Kibla, and his face towards Syria. SALM'AN† said ' the Prophet forbade me to turn my face to the Kibla when easing myself or making water; or to perform my ablutions with my right hand, or with less than three handfuls of water; or with the excrement of man or dung of animals which might be dry, or with bones, because it would be impossible to clean with these."

* One of the Prophet's wives.
† SALM'AN the Persian, a native of Ispahan, who by the advice of a Christian monk embraced the Muhammadan religion about the time of the Hira. He is said by some to be one of the persons who assisted MUHAMMAD in the composition of the Koran, and it is alleged that he advised MUHAMMAD to the measure of fortifying Medina with a ditch, when the Koraish and other tribes came to attack him there. See his history, SALM'AN Koraish V. 2. p. 90. GAZIEN Notes on Abulfeida. p. 74.

ANSA'R'I were sitting, eating bread and meat together; after I had done

with them, they said, 'Why should you practice

what I have eaten?' they said, 'do

you use water from things which are clean and lawful? That person who

is better than you in not eating his food.' I

was used to say; 'it is proper for a man who kisses his wife to

use water.' OMER-BIN ABDULAZIZ, the Prophet said, 'Water is pro-

per for every running of blood."

ON DECENCY WITH RESPECT TO NATURAL

EVACUATIONS.

ABU-AYUB-AL-ANSA'R'I said 'the Prophet of God said "when you go to ease yourselves turn not your faces or your backs towards the *Kibla*: either turn your faces to the east or west." The compiler of *Masabih* says this tradition is applicable to a plain; but in a building it is of no consequence, because ABDULLAH IBN OMER has related thus: 'I went to the house of HAFS'AH* on some business of my own, and saw the Prophet easing himself with his back towards the *Kibla* and his face towards Syria.' SALM'AN† said 'the Prophet forbade me to turn my face to the *Kibla* when easing myself or making water; or to perform my ablutions with my right hand, or with less than three handfuls of water; or with the excrement of man or dung of animals which might be dry, or with bones, because it would be impossible to clean with these.'

* One of the Prophet's wives.

† SALM'AN the Persian, a native of Ispahan, who by the advice of a Christian monk embraced the *Muhammedan* religion about the time of the *Hejira*. He is said by some to be one of the persons who assisted MUHAMMED in the composition of the *Koran*, and it is alleged that he advised MUHAMMED to the measure of fortifying *Medinah* with a ditch, when the *Koraish* and other tribes came to attack him there. See his history, SALE'S *Koran* V. 2. p. 90. GAGNIER *Notes on Abulfeda*. p. 74.

ANAS. 'The Prophet said when any one goes to the necessary, he must say "O! Lord, I seek protection with thee from the male and female devil." IBN-ABB'AS said, "the Prophet passed by two graves, and said "verily the people of these graves are punished, but not on account of great crimes; one of them who did not conceal himself when making water, and did not care about its falling upon himself; and the other who went about collecting scandalous stories, with an intention of exciting quarrels." After the Prophet had informed us respecting these two people, he took hold of a branch of a date tree which was green, and split it in two, and then stuck the parts on the two graves. They said, "O Prophet! why did you do that?" He said "I have done so with the hope of mitigating the punishments in these two graves, as long as these branches remain moist."

The neglect of decency in evacuation punished in the grave.

ABU HURAIRAH. 'The Prophet said, "abstain from two things which are the cause of curse and abuse." They said, "what are they, O Prophet?" His majesty said "pissing on people's roads; or under the shade of trees where people are accustomed to sit." ABU KUTADA.* 'The Prophet said, "when any one of you drinks water, let him not breathe till he take his mouth therefrom; so that nothing may fall from his nose into the water; and when any one of you shall go to the privy, he must not take hold of his penis with his right hand, because that hand is reserved for eating with, and other clean uses; neither let him use the right hand for abstersion of the penis after passing urine."

The right hand reserved for clean uses.

* There are two of this name, and authors are uncertain which of them has delivered this tradition. One, the son of NĀM'AN AN-SA'RĪ, of the tribe *Dhufar*, was present at the inauguration at *Akabah*, at the battle of *Bedr* and the subsequent combats. At the battle either of *Bedr* or *Ohud* one of his eyes being knocked out, the Prophet replaced it, after which it was the best of the two. He was the uterine brother of ABU SA'ĪD KHUDRĪ, and died A. H. 23. The second, of the tribe *Salim*, who was also one of the *Anṣārs*, was present at *Ohud* and the subsequent battles; but it is doubtful whether he was at *Bedr*. He died A. H. 54, or according to others during the reign of *Ali*, whom he accompanied in all his engagements. ABD-UL-HAK.

BOOK II.

The neglect
of decency
in exhuming
on punished
in the grave.

AB'UHURAIRAH. 'The Prophet said, "that person who performs *Wudu* let him blow his nose; and that person who uses stones or earth, for abstersion after stool, must not employ less than three." ANAS. 'The Prophet of God was going into a privy; and myself and IBN MAS'UD carried an ewer full of water for him, and a short spear for digging hard ground; and he washed with water.'

went about collecting scandalous stories, with an intention of exciting quarrels. After the Prophet had informed us respecting these two peo-

Part Second.

ANAS said, 'the Prophet was accustomed, when entering a privy, to take off the ring from his finger; on account of the name of God and his Prophet being cut on it: therefore you must not take any thing with you to the necessary which may have on it the name of God, his Prophet or the *Koràn*.' JA'BIR said, 'whenever the Prophet was about to perform his needs, he would go to a place where no one could see him.'

AB'U MU'SA said, 'I was with the Prophet one day, and he wished to make water; and he found a soft spot of ground under a wall; after which he said "when any one of you wishes to make water, let him look out for a soft and even spot, that it may not run on others." ANAS said,

'when the Prophet wanted to ease himself, he did not tuck up his clothes till he sat down. ABU'HURAIRAH. 'The Prophet of God said, "I am not

for you an adviser and well wisher, otherwise than like a father to his children; I teach you, that when you have occasion to ease yourselves or make water, turn not your faces or backs on the *Kibla*:" and he ordered the parts to be cleaned first with three balls of earth and afterwards with water; and forbade doing it with the dry excrement of men, dung of animals, or rotten bones, or with the right hand.' AA'YESHAH said, 'the

Prophet was accustomed to use his right hand for cleanly purposes and

The right
hand must
be used for clean
uses.

his left hand for others.' ^AĀ'YESHAH. 'The Prophet said "when any one of you goes to the necessary, let him take three balls of earth with him and use the three; because these three are sufficient for cleaning." IBN MAS'U'D. 'The Prophet said, "do not wipe with the dung of animals or bones; because they are the food of your brethren the *Genii*." RUWAIFÎ* BIN THA'BIT. 'The Prophet said to me, "O RUWAIFÎ perhaps your life may be prolonged after me, therefore inform mankind of this, that whoever ties a knot on his beard; or uses the dung of animals or bones for abstersion, verily MUHAMMED is angry with that person."

ABU'HURAIRAH. 'The Prophet said, "that person who puts collyrium on his eyelids, let him use three applications of it: any person who does so shall have done right, but yet whoever does it not commits no fault. That person who shall use balls of earth, for abstersion, must use an odd number; and whoever eats food, and uses a tooth-pick, let him spit out any thing that may come from between his teeth; but any thing which is brought out by the tongue, let him swallow that: whoever does this, does well, and if not, no fault is on him. Whoever goes to the necessary, must hide himself; but if not able so to do, let him collect a heap of earth and sit behind it; because the devil makes game at the backsides of the sons of ADAM: and whoever does this, does well; but if not there is no fault."

ABDULLAH-IBN MUGHAFAL.† 'The Prophet said, "not one of you must piss in the place where you bathe, because it is very loathsome." ABDULLAH IBN SARJIS.‡ 'The Prophet said, "be sure that not one of you piss in

* One of the Prophet's companions, an *Egyptian*. MUA'WIAH appointed him governor of Tripoli, and he fought under his orders in Africa A. H. 47. He died in Syria A. H. 56.

† One of the 'Sah'abah, an inhabitant of Medinah, was one of those who took an oath of allegiance to the Prophet at 'Hodaibah, A. H. 6, under a tree, whence they are called *As'hābo-shajarat*. (See ABULFEDA p. 86, 157.) He was one of ten who were appointed by OMER to teach the law at Bas'rah, where he died A. H. 60.

‡ He was one of the last of the companions who embraced *Islām*. He was a native of Basrah and his traditions are chiefly current there.

BOOK II. the holes of animals." MU'A'DH. 'The Prophet said, "abstain from three things which cause a curse; easing yourself in a drain, or in a road, or under a tree where men sit for shade." ABUSAI'D. "The Prophet said, "two people must not go out together to perform their needs; or uncover themselves and talk together; for verily God will be an enemy to them."

ZAID IBN-ARKUM.* 'The Prophet said, "verily a privy is a place where the genii and devils are present: therefore when any one of you goes there; let him say "God defend me from the male and female devil."

AL'I IBN ABU TALIB. 'The Prophet of God said, "when any one of the sons of ADAM goes to the necessary, he must say, in the name of God the compassionate and merciful, in order that there may be a veil over his nakedness, as a covering from the eyes of the devils." AA'YESHAH said, 'the Prophet of God was used, when he came out of the necessary, to say "O! LORD, I pray to thee for grace."

AB'UHURAIRAH said, 'when his majesty came out of the necessary I brought him a pot of water, with which he would purify himself, and after washing his parts he would rub his hands upon the ground, and then I brought him another pot of water, with which he would perform *Wad'u*.'

HACAM-BIN-SUFIAN THAKFI said, 'when the Prophet made water he would perform *Wad'u* after it, and would sprinkle water upon his hind and fore parts.' UMAIMAH-BINT-RUKAIKAH† said, 'there was a wooden vessel for the Prophet which was kept under his bed,‡ and he used to make water in it in the night on account of the cold.' OMER IBN-AL-KHATT'AB.

* One of the *Ans'ars* of the tribe *Khazraj*, called also AB'U AMR'U. He died at *Cúfah* A. H. 66.

† Her mother RUKAIKAH was the sister of KHUDAIJAH the Prophet's first wife.

‡ It is related that some one, supposing it to be water, drank the Prophet's urine out of this vessel; and that from that time his body exhaled an agreeable odour, which was also perceptible in those of his descendants for several generations. ABD-UL-HAK.

“The Prophet of God saw me making water, standing, and said “ O! ÔMER, do not piss standing;” and I never made water standing after this prohibition.”

CHAP. V.
PART II.

Part Third.

Â'AYESHAH said, ‘ whoever shall tell you that the Prophet pissed standing, do not consider him a teller of truth, because he never did so but when sitting.’ ZAID IBN H'ARITHAH,* relates from the Prophet, that the angel GABRIEL came to the Prophet, at the commencement of bringing instructions from God, and taught him *Wad'û* and prayer; and whenever the Prophet had finished *Wad'û* he would take a handful of water and sprinkle it upon that part of his trowsers which covered his private parts.

AB'UHURAIRAH. ‘ The Prophet said, “ GABRIEL came to me and said O! MUHAMMED, sprinkle a little water over the upper part of your long drawers after performing *Wad'û*.”’ Â'AYESHAH said ‘ the Prophet of God pissed; and ÔMER IBN AL KHATT'AB stood behind him with a pot of water in his hand; and the Prophet asked him what it was for; he said “ it is water with which you may perform *Wad'û*.”’ His majesty said; “ I am not ordered from God to perform *Wad'û* every time that I make water; and if I did so always, it would be proper for you to do so likewise, which would be the cause of inconvenience to you.” AB'U-AY'UB, JÂBIR and ANAS. These three traditionists relate, that when this command-

* He was a slave of the Prophet, who gave him his liberty and adopted him as his son. He was the first after AL'I who embraced *Islâm*; but is better known as the husband of the beautiful ZAINAB, whom he divorced that she might marry MUHAMMED who had become enamoured of her. ZAID was slain at the battle of *Mûtah* A. H. 8. while carrying the standard of *Islâm*. See ABULFEDA p. 17, 101, 151. POCOCKE p. 182, SALE'S *Korân* p. 270, 279.

BOOK II.

ment came down saying, "in the *Musjid* of *Medīnah* there are people who love to go to excess in purification, and God loves such;" the Prophet said, "O! assistants, verily Almighty God praises you for purifying to excess; then what does your purification consist in?" They said "we perform *Wad'ù* for prayer, and we bathe after connexion with women, in such manner as all *Muslemāns* do, and we wash our posteriors with water after having used stones." The Prophet said "the praise bestowed on you by God is on account of this; therefore persevere in it."

SALM'AN said that some polytheists said, at a time when they were ridiculing and laughing at the Prophet, "verily we see your friend teaching you trifling things; even to the mode of sitting in a privy." SALM'AN said "yes, he teaches us so, and has ordered us not to turn our faces on the *Kibla* when performing our needs; and not to wash with our right hands; also not use less than three stones; and has forbidden us to use the excrement of man or animals."

ÂBDUL-RAH'MÂN BIN 'HASANAH said, "the Prophet came out to us and he had a shield of leather in his hands in which was neither wood or thongs; and he held it before him as a cover, and then made water towards it; and a hypocrite who was present said, "look at that man who makes water with a covering before him like women." The Prophet heard this and said, "alas for thee! dost thou not know, what happened to a friend of the children of ISRAEL? When any filth fell upon the clothes of the children of ISRAEL; they used, (agreeably to their religion and laws) to cut it off with knives: and the friend forbade them and hindered them; and he was punished for it in his grave." MARW'AN ASFER* said, "I saw IBN ÔMER making his loaded camel sit down towards the *Kibla*; and he made water fronting the *Kibla*, but behind the

* One of the *Tablīn* of *Bāsrah*. MUSLIM and BOKHA'RĪ have related one tradition on his authority.

camel; and I said to him "O IBN ÔMER, have you not been prohibited making water, fronting the *Kibla*?" He said, "it is not forbidden to piss towards the *Kibla*, excepting in plains and open places, where there is nothing intervening; then, when there is any thing between you and the *Kibla*, there is no fault."

ANAS said, 'when the Prophet came out of the privy, he used to say "thanks be to God; who hath taken out from me, that which is impure; and hath given me health and freed me from it."

IBN MASU'UD. When the ambassadors of the *Genii* came to the Prophet, they said "O Prophet, forbid your sects from using bones, or dung of animals or coals, for abstersion after natural evacuations, because GOD ALMIGHTY hath given to us those things for food; and bones are our victuals, the dung of animals is the provender for our cattle, and coals serve for us and our animals likewise." Then the Prophet forbade us to use those three things.

Bones, dung or coals not to be used for cleaning after natural evacuations.

When the Prophet stood up to pray in the night he rubbed and washed his mouth with the *Miswak*. A'YESHAH. The Prophet said, "there are ten qualities of the Prophet: thinning the whiskers, letting the beard grow the breadth of a hand below the chin, cleaning the teeth, throwing water into the nose, cutting the nails of hands and feet, washing the lines on the fingers, and this was a matter he most particularly attended to." HUBHAIRAH. said, I asked A'YESHAH what the Prophet began to do when he came into his house; she said, "the first thing he did was to clean his teeth, and this was a matter he most particularly attended to." HUBHAIRAH.

Muhammad's great attention to the cleaning of his teeth.

When the Prophet stood up to pray in the night he rubbed and washed his mouth with the *Miswak*. A'YESHAH. The Prophet said, "there are ten qualities of the Prophet: thinning the whiskers, letting the beard grow the breadth of a hand below the chin, cleaning the teeth, throwing water into the nose, cutting the nails of hands and feet, washing the lines on the fingers, and this was a matter he most particularly attended to." HUBHAIRAH.

Ten qualities of the Prophet.

A kind of tooth-brush made of the twig or root of a tree. + He was one of the partisans of A'U, and was with him at the battles of the camel A. H. 36, and of Siffin A. H. 37.

CHAP. VI.
PART I.

capely and I said to him "O Ibn Umar, have you not been prohibited
drinking water, drinking the Kibla?" He said, "it is not forbidden to
drink towards the Kibla, excepting in plains and open places, where there
is no drinking water, then, when there is any thing between you and

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Bones, dung
of animals not
to be used
for cleaning
after moun-
taining
excursions.

MUH'AM-
MED's great
attention to
the cleaning
of his teeth.

Ten prac-
tices incum-
bent on all
Prophets.

ON USING THE MISWAC.*

AB'UHURAIRAH. The Prophet said, "if I were disposed to trou-
ble my sect, verily I would order them to continue saying the nocturnal
prayers till two thirds of the night had passed, and would order them to
clean their teeth at the time of every prayer." **SHURAI'H BIN-HA'N'I** †
said, I asked **AA'YESHAH** what the Prophet began to do when he came
into his house; she said, "the first thing he did was to clean his teeth,
and this was a matter he most particularly attended to." **HUD'HAIFAH.**
When the Prophet stood up to prayer in the night he rubbed and washed
his mouth with the *Miswac*.

AA'YESHAH. The Prophet said, "there are ten qualities of the Pro-
phets: thinning the whiskers, letting the beard grow the breadth of a
hand below the chin, cleaning the teeth, throwing water into the nose,
cutting the nails of hands and feet, washing the lines on the fingers,

* A kind of tooth-brush made of the twig or root of a tree.

† He was one of the partizans of ALI, and was with him at the battles of the camel A. H. 36, and of 'Saffain A. H. 37.

plucking out the hair of the arm-pits, shaving the hair of the *poder*, washing with but little water after pissing." The traditionist says he forgot the tenth; but imagined it to be washing out the mouth.

CHAP. VI.
PART I.

Part Second.

AAYESHAN. The Prophet said "*Miswàc* is the cleaner of the mouth, and that which pleases the Almighty." **AB'U-AY'UB ANS'ARÍ.*** The Prophet said, "there are four things incumbent on the Prophets, a sense of shame, and rubbing perfumes on the clothes, and *Miswàc*, and marriage." **AAYESHAN.** "Then whenever the Prophet arose from sleep, either in the night or day time, he would clean his teeth before going through the *Wad'ù*." **AAYESHAN.** "The Prophet was cleaning his teeth, and then gave the *Miswàc* to me, and I used it without washing it, on account of the delicious moisture from his mouth: I then washed the *Miswàc* and returned it to his majesty."

Part Third.

IBN ÔMER said, that "verily the Prophet said "I dreamt I was cleaning my teeth, and two people came before me, one of them older than the other, and I gave the *Miswàc* to the youngest: when it was said to me, give it to the elder, and I did so: from this it is known that precedence is for the elder." **AB'U UMA'MAH.** Verily the Prophet of God said, "GABRIEL never came to me without ordering the use of *Miswàc*,"

The Prophet's dream respecting *Miswàc*.

* This was the person at whose house in *Medinah MUHAMMED* first lodged after his flight from *Mecca*.

BOOK II.

I. 100

and really I was afraid of rubbing off the enamel of my teeth." *Annâ.*
 The Prophet said, "verily I have been prolix about *Miswâc*, to shew
 you its excellence." *It was imagined it to be washing out the tooth; but forgot the tenth;*

The efficacy
 of prayer
 greatly en-
 hanced by
 the use of
 the *Miswâc*.

Â'AYESHAH. 'The Prophet said, "that prayer preparatory to which
 the teeth shall have been cleaned with the *Miswâc*, is more excellent
 than the prayer without *Miswâc*, by one hundred and forty times."
AB'U SALMAH * has told from *ZAID-BIN KHA'LID JAHAN'I*,† who said,
 "I heard the Prophet say, "if I was not apprehensive of putting my
 sects to inconvenience, verily I would appoint it for them to use the
Miswâc at the time of every prayer; and would order them to continue at
 the nocturnal prayers till the third part of the night." *ABU SALMAH* said
 "Zaid-bin-Khalid was present in the *Masjid* to say his prayers, and his
Miswâc was put upon his ear like as the pen of scribes, and he did not
 rise up to repeat a prayer without using the *Miswâc*; after which he put
 it upon his ear." *on account of washing it, and I used it without washing it.*

* One of the most celebrated *Tâbî'in*, son of *ABDUL-RAH'MAN BIN AWF*. He died
 A. H. 94, or according to some 104.

† One of the *S'ah'âbah*. Died at *Cûfah*, A. H. 78, at the age of 85.



IBN ÔMER cleaning my teeth, one of them older than the other, and I gave the *Miswâc* to the youngest: when it was said to me, give it to the elder, and I did so: from this it is known that precedence is for the elder." *Ab'U UMAMAH.* Verily the Prophet of God said, "Gabriel never came to me without ordering the use of *Miswâc*."

* This was the person at whose house in *Medinah* *Muhammad* first lodged after his flight from *Mekkah*.

face thrice; then washed both his arms, from the tips of the fingers up to the elbow bone; then drew both his hands, wet, from his forehead to the back of his head, and then back again. ^{Abdullah bin-Abbas said, "the Prophet performed the Wadu, and washed each member once and no more, for the instruction of his sect."} ^{Abdullah bin-Zaid said, "verily the Prophet performed Wadu, and washed each member twice."}

CHAP. VII.---PART I.

ON THE LAWS OF MUHAMMED REGARDING WADU.

AB'UHURAIRAH. The Prophet said, "when any one of you awakes from sleep let him not put his hands into a dish of water; until he have washed his right hand three times and his left; because you cannot know where your hands may have been in the night." **AB'UHURAIRAH.** The Prophet said, "when any one of you awakes, and after that performs the *Wadu*, he must blow his nose, after throwing water into it, because verily the devil takes his post in the nose at night."

It was said to **ABDULLAH-BIN ZAID-BIN-AA'S'IM**,* "how did the Prophet perform *Wadu*?" And he called for water with which *Wadu* could be performed, to shew them the way of doing it. Then he washed both his hands as far as the wrist, each twice; after that he put water into his mouth, and blew his nose, after throwing water into it, thrice; then washed his

* One of the *Ans'ars*. He was present at *Ohud*, but not at *Bedr*; and he, in conjunction with *Wahshi* the son of *Harb* slew the false Prophet *Musailamah*. *Abdullah* was slain at the battle of *Harrat* A. H. 63.

A diversity in opinion, or in practice, at different times, regarding the application of water to *Wadu*.

Wadu and cleaning of the nose requisite after sleep.

In all things that regard the performance of the *Wadu*, the Prophet used to begin on the right side. The Prophet's manner of performing *Wadu*.

BOOK II.

face thrice, then washed both his arms, from the tips of the fingers up to the elbow bone; then drew both his hands, wet, from his forehead to the back of his head, and then back again. ^AABDULLAH-IBN-ABB'AS said, 'the Prophet performed the *Wad'û*, and washed each member once and no more, for the instruction of his sects.' ^AABDULLAH-IBN-ZAID said, 'verily the Prophet performed *Wad'û*, and washed each member twice.'

A diversity in opinion, or in practice, at different times, regarding the repeated application of water in *Wad'û*.

The prescribed parts to be thoroughly wetted.

In all things that regarded his person, the Prophet used to begin on the right side.

It is related of ^AOTHM'AN that he was performing *Wad'û* on the *makâid*,* and he said, "I will shew you the manner of the Prophet's *Wad'û*." Then he washed each member thrice. Hence we must understand that *Wad'û* was sometimes performed once, sometimes twice and sometimes thrice. ^AABDULLAH IBN OMER said, 'I returned with the Prophet from Mecca to Medinah; when we arrived at some water which was in the Mecca road, a party hastened to perform *Wad'û* for the afternoon prayers: and they did so in a hurry; and we came up to them, and found that they had not wetted the under part of their feet. The Prophet said "alas on the soles of the feet, for they will be in hell fire;" and he ordered them to perform the *Wad'û* thoroughly, without the least deviation, so that not even the breadth of a finger nail be dry.'

^AMUGHAIRAH† BIN SHABAH said, 'verily the Prophet performed the *Wad'û*, and then touched his forehead and his turban and his two boots.' ^AAA'YESHAH said, 'the Prophet was fond of beginning on the right side, whenever he could do it, in every thing; thus he would, in *Wad'û*, wash his right hand and right foot first; and in combing the hair of his head

* *Makâid*, (plural of *Makâd*, a place to sit on,) was a bench or terrace constructed by OMER in front of the *Masjid*, where people might sit, to converse and recite poetry. It was also called *suffet* and *rah'bat*.

† One of the most celebrated of the *'Sah'ûbah*. He embraced *Islâm* in the year of the battle of the ditch (A. H. 5). It was he that reproved the familiarity of AR'WAN, the ambassador of the *Korâish*, when, in conversation with MUHAMMED, he stroked the Prophet's beard. (See ABULFEDA p. 85.) He was one of the principal counsellors of MU'AWIAH. He died at Cûfah of which he was governor, A. H. 50. (OCKLEY'S Hist. of the Saracens Vol. 2. p. 107) aged 70.

and beard, he would begin on the right side; and in putting on his shoes, the right first."

CHAP. VIII.
PART. II.

Part Second.

ABUHURAIRAH. 'The Prophet said, "when you put on your boots or shoes, and when you perform *Wad'ù*, begin on your right side.

SA'ID-BIN ZAID* 'The Prophet said "no *Wad'ù* is perfect without the mention of the name of God."

Wad'ù im-
perfect
without in-
vocation of
God.

ABUHURAIRAH, DARMÌ and AB'U-ZAID-
AL-KHUDRÌ say 'without completing *Wad'ù* prayers are of no effect.'

Prayers
without
Wad'ù una-
vailing.

LAKIT' BIN SABIRAH† said, 'I said to the Prophet, "inform me in what consists perfect *Wad'ù*?" He said, "wash every part of the members, for *Wad'ù*, thoroughly, and draw your fingers through each other, and throw the water high up into your nose; unless you are keeping fast."

IBN ABBAS. 'The Prophet said, "when you perform *Wad'ù*, draw the fingers of both hands through each other, and also through your toes."

Farther par-
ticulars re-
garding
Wad'ù.

MUSTAWRID-BIN SHEDD'AD‡ said, 'I saw the Prophet, when performing *Wad'ù*, draw his little finger between the toes.' ANAS said, 'when the Prophet performed *Wad'ù*, he took a handful of water and raised it to the under part of his chin, and combed his beard with his hand, and said "in this way has my Lord ordered me:"

OTHM'AN said, 'verily the Prophet, when performing his *Wad'ù*, drew

* One of the ten (called *asharah mubashsharah*) to whom MUHAMMED gave assurance of Paradise. He was married to the sister of OMER-BIN AL KHATTAB. He was among the first who embraced Islam. (See ABULFEDA p. 18.) He was present at all the battles except that of Bedr. He died at Akik, A. H. 51, aged 79, and was transported for interment to Medinah.

† A celebrated *Sah'abi*, from Tayif.

‡ An inhabitant of Cufah. Having seen MUHAMMED and heard him converse, he is reckoned among the *Sah'abah*, though he was but a child at the time of that Prophet's death.

BOOK II.

his fingers through his beard. ^AABU HAYYAT* said, I saw ^AALI-IBN-ABU-'TA'LIB perform *Wad'ù*. He washed the palms of both his hands till they were clean; after that put water into his mouth thrice, into his nose as often, and washed his face as often, and his arms to the elbow bone as often, touched his head once; then washed both his feet up to the ankle; then stood up and took the water which remained after *Wad'ù* and drank of it, and said "I love to shew you how the Prophet went through *Wad'ù*."

^AABD KHAIR† said, I was sitting down and looking towards ^AALI, when he was performing his *Wad'ù*; and he put his right hand into a bason of water, and then filled his mouth with water, and gargled with it; then put water into his nose, and blew his nose with his left hand: this he did thrice and after that said, "whoever is pleased at looking at the way in which the Prophet used to *Wad'ù*, let him attend to the manner in which

I have done it." ^AABDULLAH-IBN-ZAID said, 'I saw the Prophet put water into his mouth and nose, with one handful of water; and he did so thrice.' IBN ABB'AS said, 'verily the Prophet touched his head and both ears, the internal parts of them with his two fore-fingers, and the back part of his ears with his thumbs.'

RUBAIYYA-BINT-MUAWWIZ§ said, 'I saw the Prophet performing his *Wad'ù*; and he passed both his hands over his head from the forehead to the back part of it, and touched the parts between the ears and the eyes; and both ears once, and then put the ends of his two fore-fingers

* One of the *Tābī'in*, a companion of ^AALI, whose sayings he relates. His name was AMER-BIN-NASR'A.

† One of the *Tābī'in*. His patronymic appellations are BIN YAZID ABU OMARAH HAMADA'NI. He is said to have lived in the time of the Prophet and become acquainted with his mission, but never to have met with him. He was a follower of ^AALI, and one of his most trusty friends. He lived at *Cúfah*, and is said to have attained the age of one hundred and twenty years.

§ She was one of those who took the oath of fealty to the Prophet under the tree, as mentioned before. Many traditions are received by the people of *Medinah* and *Bas'rah* on her authority.

into his ears.' ^AABDULLAH-BIN-ZAID said, 'I saw the Prophet of God perform *Wadû*, and touch his head with fresh water.' AB'U UMA'MAH mentioned the *Wadû* of the Prophet, and said that 'the Prophet was accustomed to touch the corners of his eyes: both ears are included in the head, therefore you must touch them with it.' ^AAMER-IBN-SHUAIB said, an *A'arabi* came to the Prophet and asked him about *Wadû*, when the Prophet showed him it, and washed each member thrice, after which he said, "this is the way to *Wadû*: then any one who exceeds three times, verily does wrong, and surpasses the bounds, and injures himself."

Excess as well as defect in ablution is hurtful.

^AABDULLAH-BIN-MOGHAFFAL* heard his own son say, "O! Lord! verily, I supplicate thee for a white house on the right side of paradise." And he said "O! my son, ask paradise of God, and seek an asylum with God from hell fire, because I heard the Prophet say, there will quickly be a tribe of my sects which will exceed the bounds, in purification and supplication."

^AUBAI-BIN-CAR. The Prophet said, "verily there is a demon for *Wadû*, who is called VALHAN;† then abstain ye from him, for he wants to lead you beyond the limits of *Wadû*. ^AMU'ADH-IBN-JABAL said, 'I saw the Prophet, when he had finished his *Wadû*, wipe his face with a corner of his clothes. ^AAYESHAH said, 'the Prophet had a cloth with which he used to wipe himself after *Wadû*.'

Part Third.

^ATHABIT BIN ABI SAFIYYAT‡ said to ABUJAFIR, "has JABIR

* He was one of those who embraced *Islâm* under the tree. He was an inhabitant of *Medinah*, and afterwards removed to *Basrah*, where he was one of ten learned men appointed by the *Khalifah* OMER to teach the law. He died there A. H. 60.

† The name signifies grief, distraction, trouble of mind; or causing these in others.

‡ His patronymic appellation is AB'U HAMZAH of *Cufah*. He heard traditions from ANAS and IMAM MUHAMMED BA'KIR. He died A. H. 148.

BOOK II.

informed you whether the Prophet performed *Wad'u*, by washing each member once, twice or three times?" He said "yes." ^AABDULLAH-BIN-ZAID said, 'verily the Prophet performed his *Wad'u*, and washed each member twice, and said that one washing upon another was light upon light.' ^AOTHMAN said, 'verily the Prophet performed *Wad'u* and washed each member thrice, and said "this is my *Wad'u*, and that of the Prophets who have gone before me, and the *Wad'u* of IBRAHIM."

Whether a separate *wad'u* should be used for every prayer, or only one for every series of prayers.

^AANAS said, 'the Prophet used to *Wad'u* for every prayer, but we only used one *Wad'u*, unless any thing happened which rendered a repetition necessary.' ^AMUHAMMED BIN ^AYEHYAH BIN HABBA'N said, 'I said to ^AUBAIDULLAH BIN ^AABDULLAH BIN ^AOMER "acquaint me of the *Wad'u* of ^AABDULLAH BIN ^AOMER who did it for every prayer: where did he learn this?" He said "ASM'A BINT ZAID* related to him; that verily ^AABDULLAH BIN ^AHANDHALAH† related to ASM'A that verily the Prophet ordered *Wad'u* for every prayer; whether the person was clean or unclean; and when it became difficult for the Prophet to *Wad'u* for every prayer, he ordered *Miswac* for every prayer; and did away *Wad'u* for every one, unless from the discovery of pollution."

^AUBAIDULLAH said, 'then ^AABDULLAH IBN ^AOMER supposed that he had strength to perform *Wad'u* for every prayer, and he did so for every one, till he died.' ^AABDULLAH IBN ^AAMER BIN ^AAS said, 'verily the Prophet passed by ^ASAD-IBN-WUK'AS, while he was performing *Wad'u*, and he said "what is this great expenditure of water for, O! SAD?" He said, "is

* This ZAID was the son of KHATT'AB and the elder brother of OMER. He was one of the first *Muhajirs*. He embraced *Islam* before his brother. He was present at *Bedr* and the following actions. He was slain at the battle of *Yemamah*, against the impostor MUSAILAMA'H, in the first year of ABU'BACR's reign, A. H. 12.

† He and his father H'ANDHALAH, surnamed *Ghasil*, were both numbered among the companions of the Prophet. The father was slain at the battle of *Ohud*. The son was only seven years of age at the time of MUHAMMED's death. He was a good and learned man, and esteemed chief of the *Ans'ars*, at the head of whom he was placed by the people of *Medinah* when they revolted against YEZID, A. H. 63. (See OCKLEY Vol. II. p. 200, 202.) He was soon after slain at the battle of *Harrat*.

there extravagance in this?" The Prophet said "yes, although you might be upon the side of a river." AB'UHURAIRAH and IBN MASU'UD and IBN ÔMER said, that ' the Prophet of God said, " that person who does *Wad'ù*, and remembers the name of God, verily purifies his whole body; and he who forgets the name of God in his *Wad'ù*, only makes pure the members which have undergone *Wad'ù*. AB'U R'AFÎ said, ' when the Prophet performed *Wad'ù* for prayer he loosened the ring on his finger, that the water might reach the part pressed by it.'



OMM SALMAN said, that OMM SALMAN said, " O Prophet, verily God has not made it a matter of shame to ask about laws and the religion: therefore I ask, is it indispensable for a woman to bathe, who dreams of having connexion with man?" He said, " yes, when she perceives any moisture upon her clothes." Then OMM SALMAN hid her face from shame, and said, " O! Prophet, do women dream in that kind of way, so as to emit?" He said " yes, they do (may your two hands be rubbed only

* Hec duo conceptus inter se plane contrariis sunt. Attamen, tunc discretio secundum
Ubi cumque situm sit conceptus, dicitur illi in illo islamum regulam habere postquam lo-
cum habuisse, sed postea singularem casum et statum habere, cum respectu virilis mem-
bris intrinsecus etiam semper necessarium esse. ABU-UL-HAK.
† The mother of ANAS-BIN-MARIK.

Inter-
dum ba-
thi-
after
con-
sue-

Or noctu-
nal polluti-
on.

CHAP. VII.
Part III.

there extravagance in this." The Prophet said "yes, although you might be upon the side of a river." AB'UHURAIRAH and Ibn Mas'ud and Ibn Omar said, that the Prophet of God said, "that person who

forgets the name of God, verily perishes his whole body; and he who forgets the name of God in his Wudu, only makes pure the members which have undergone Wudu. Abu R'ari said, "when the Prophet performed Wudu, he pressed the ring on his

CHAP. VIII.---PART I.

ON BATHING.

Rules regarding bathing after coitus,

AB'UHURAIRAH. The Prophet said, when a man has connexion with a woman, both he and the woman must positively bathe, although he may not have emitted. AB'U-SA'ID. The Prophet said, bathing is not necessary unless from emission.*

Or nocturnal pollution,

OMM SALMAH said, that OMM SAL'IM† said, "O Prophet! verily God has not made it a matter of shame to ask about *Islām* and the religion: therefore I ask, is it indispensable for a woman to bathe who dreams of having connexion with man?" He said, "yes, when she perceives any moisture upon her clothes." Then OMM SALMAH hid her face from shame, and said, "O! Prophet, do women dream in that kind of way so as to emit?" He said "yes, they do (may your two hands be rubbed on

* Hæc duo præcepta inter se plane contraria sunt. Attamen hæc discrepatio secundum Ubaium Cabi filium ita conciliatur. Dixit ille initio islamismi regulam hanc postremam locum habuisse, sed postea abrogatam esse; et stabilitum fuisse, cum membrum virile muliebria intraverit, etsi semen nequaquam emisit, balneum necessarium esse. ABD-UL-HAK.

† The mother of ANAS-BIN-MA'LIK.

earth)* O! OMM SALMAH; if women had no semen how would their children resemble them? Verily the semen of man is white and glutinous, and that of woman is thin and yellow: therefore that of the two which enters the womb first, the resemblance will be from it; if the semen of man falls into the womb first, the child will be like the father; and if that of the woman be first, the child will resemble the mother."

OH. VIII.
PART I.

How the resemblance of the offspring to father or mother is determined.

A'AYESHAH said, 'the Prophet was accustomed, after connexion with women, to begin bathing, by washing his hands first, after that to *Wad'u* in the manner he would do for prayer; after which he used to put his finger into water: and then rub his hands, when wet, about the roots of the hair of his head, and sprinkle three handfuls of water upon his head with each hand; and then used to throw a great quantity of water over his whole body. After that he threw some water upon his right side, and then upon his left.' IBN ABBAS said, that MAIM'UNAH† said, 'I put water for the Prophet to bathe with, and covered it with a cloth; and drew a curtain between myself and the Prophet, when he sprinkled water on both his hands and washed them; then twice upon his right hand and twice on the left; then on the right side, and after it on the left; and then washed his private parts both before and behind, then struck his left hand on the ground and rubbed it, then washed it, then took water in his mouth; and threw water into his nose, and washed his face and his two arms from the fingers to the elbow bone; then sprinkled water upon his head, and threw water over his whole body; and then he went on one side from the bathing place.' MAIM'UNAH said, 'I presented the Prophet after he had done bathing a cloth to wipe his body with, but he took it not, and walked away shaking the water off himself.'

The Prophet's manner of bathing.

* An expression of astonishment and reprehension; as much as to say, it is wonderful that you should speak in a way so inconsistent with your usual good sense.

† One of the Prophet's wives; and aunt to IBN ABBAS.

BOOK II.

How women are to be purified after menstruation.

The Prophet's manner of bathing.

A'AYESHAH said, "verily a woman belonging to one of the assistants, asked the Prophet about the nature of bathing for the menses: when the Prophet ordered her to bathe, she said, "in what manner?" He said, "take a cloth perfumed with musk, and by it be pure." She said, "how shall I be clean by it?" And she repeated the question three times and received the same answer, the Prophet saying, the third time "immaculate God! be clean by it." A'AYESHAH said, "then I drew her towards myself to explain to her the meaning of purity and said to her: "clean the marks of blood with the cloth."

OMM SALMAH said I said "O! Prophet verily I am wont to plait my hair very much as is the custom of the Arabian women; must I therefore open it for the purpose of bathing after connexion?" He said "no, there is no occasion for you to do more than sprinkle water upon your head thrice with both hands; after that throw water over your whole body; after which you will be clean." ANAS said the Prophet used to *Wudu* with one *Mudd** of water, and bathed with one *Sad*, and sometimes with five *Mudds*. MUA'DHAH† said, A'AYESHAH said "myself and the Prophet bathed from one vessel of water, which was between us; and he took the water quick; and I repeated O! Prophet leave the water for me." At this time we were both unclean.

and threw water into his nose, and washed his face and his two arms from the fingers to the elbow bone; then sprinkled water upon his head, and then he went on one side from the bathing place. MAIM'UNAH said, "I pre-

Part Second.

A'AYESHAH said, "his Majesty was asked about a man who might perceive moisture upon his body or clothes after rising from sleep, and

* A measure containing one *Ratl* (of pound) and one third. Four *Mudds* make one *Sad*.
† The daughter of ABDULLAH ADAMI; one of the *Tabiyat*, esteemed of exemplary piety and veracity. She relates traditions from ALI, A'AYESHAH and others. She died A. H. 83.

might not recollect having dreamt; he said, "he must bathe:" and he was asked about a man who might dream of having connexion with woman, without finding any moisture upon his body or clothes, what was to be done? He said; "there is no bathing for him.* When OMM SA-L'IM heard this tradition, she said, 'must a woman bathe when she discovers moisture?' The Prophet said "yes, verily woman is a part of ADAM." AA'YESHAH said, 'the Prophet said "when the parts of a man come in contact with those of a woman they must both bathe."

CH. VIII.
PART II.

Circumstances which require purification by water.

ABU'HURAIRAH. 'The Prophet said, "when a person is unclean, there is uncleanness under every hair on the body: then wash the hair well, and clean your skin thoroughly." ALI-IBN-ABU-TA'LIB. The Prophet said, "that person who leaves even one hair without washing after uncleanness, will be punished in hell accordingly: on this account I hate the hair of my head, and shave off the whole of it." ALI repeated this twice.

The hair to be well cleaned in bathing.

AA'YESHAH. 'The Prophet did not perform *Wa'du*, after bathing; and went through his prayers from the first *Wadu*. AA'YESHAH said 'the Prophet used to wash his head with the root of a flower called *khâtmi*;† when he was unclean: the water issuing therefrom he considered as sufficient, without sprinkling any water upon his head.' YAL'I‡ said, 'the Prophet saw a man bathing naked, in a plain, and he went into the pulpit, and repeated the praise of God; after which he said, "verily God is a

The Prophet by intercession with God obtains a remission of religious Decency to be observed in bathing.

* Quæritur si vir et mulier unâ dormiverint, et expergefacti humorem in vestibis invenerint, at nesciunt ex utro fluxerit, utronam lavandum esse? Respondent si albus fuerit ille humor, a viro est, et illo lavandum est; si flavus, a muliere. Aut secundum alios, si longa fuerit macula humida, a viro; si lata, a muliere fluxit. Sed melius est, ad cavendam impuritatem, ambos balneo lavare. ABD-UL-HAK.

† *Ketmia*, or *Althæa*, marsh-mallows.

‡ There are two of this name, both companions of the Prophet, and it is uncertain from which of them this tradition is derived. One, the son of AMIYAT, of *Tamim*. He was an inhabitant of *Hejâz*, and was slain at *Saffain*, under the reign of ALI. The second, the son of MARRAT, of *Thakif*, was reckoned amongst the people of *Cûfah*.

BOOK II.

preserver of shame, from shewing the vices of his servants, and is the concealer of his servants' faults; and loves shame and modesty in his creatures: therefore when any one of you bathes, let him not take off his clothes from his waist downwards."

Part Third.

UBAI BIN CÂB. Bathing is for that person who perceives semen.

This was the order at the commencement of *Islâm*; but now it is obsolete, for whether the man or woman emits or not, they must both bathe.

ÂLÎ IBN ABU TÂLIB said, 'a man came to the Prophet and said, "verily I have bathed from uncleanness and have said my morning prayers; after which I saw upon my body a part equal to the breadth of my nail, where the water had not reached." The Prophet said to him, "if you had

rubbed your hand wet, over that part, it would have been sufficient."

IBN ÔMER said, 'God told the Prophet on the night of his journey to heaven, to order his sects fifty prayers daily; and seven bathings for man or woman, after connexion with each other; and to wash clothes on which urine had fallen seven times; and the Prophet supplicated always to have it lessened, till the prayers were reduced to five, and the bathing for uncleanness to once, and the washing of the clothes stained with urine to once.'

Variations
in the pre-
cept at dif-
ferent times.

The Pro-
phet by in-
tercession
with God
obtains a re-
mission of
religious
austerities
for his peo-
ple.

CHAP. IX.--PART I.

ON INTERCOURSE* WITH THE UNCLEAN.†

ABUHURAIRAH said, "I went to visit the Prophet when I was unclean, and he took me by the hand, and I went along with him till he sat down; then I left the assembly slowly, and came to my own house, and bathed, and then returned whilst the Prophet continued sitting; and he said to me "where were you O! ABUHURAIRAH?" And I said to him, "I came to visit you when I was unclean, and I considered it very bad to sit with you till I bathed." He said, "immaculate God! a Momin cannot be impure." **IBN OMER**. "My father said to the Prophet, "verily I am unclean at nights." He said to him, "perform the *Wad'u* and wash your penis, after that go to sleep: this proportion of purification is enough after sleeping." **AA'YESHAH** said, "when the Prophet was un-

The Pro-
phet per-
forms the
Wad'u
with wa-
ter
Casual or
temporary
uncleanness
does not dis-
qualify for
the common
intercourse
of society.

* The word in the original, *Mukhalat'ah*, signifies literally intermingling or mixing together; but here it is applied to the intercourse of mankind in society, as conversation, sitting together, shaking hands, eating and drinking in company &c.
† *Junub*, unclean, *Janabet*, uncleanness. The original meaning is separation, retirement from society; and hence, in the *Muslem* law, it is applied to that state, from pollution, in which people are enjoined to keep away from religious assemblies, and from acts of worship. Yet we see, from this chapter, that they are not in that state excluded from the common intercourse of society.

BOOK III.

clean, and had a wish to eat or sleep, he would perform *Wad'ù* first, the same as for prayer." AB'U-SA'ID-AL-KHUD'HRÌ. ' The Prophet said, " when any one of you has connexion with his wife, and after that wishes to do it again, then he must perform *Wad'ù* between the two acts." ANAS said, " when the Prophet had connexion with his women, in the night, he bathed once for all." AA'YESHAH said, " the Prophet used to repeat the name of God at all times."*

Part Second.

The Prophet performs *Wad'ù* with water which had been used by a woman for purification.

Things which disqualify for reading the *Koràn*.

IBN-ABBAS said, ' one of the Prophet's women bathed with water that was in a large tub; and the Prophet had a desire of performing *Wad'ù* with the water which remained, and the woman said, " O Prophet! verily I was unclean, and this is water which remains from my purifying myself." He said, " verily water is not filthy from having been used in bathing for *Janábat*." AA'YESHAH said, ' the Prophet bathed for *Janábat*, after which he embraced me to get warm before I had bathed.' ALÌ-IBN-ABU-TA'LÌB. ' The Prophet came from the necessary, and was teaching me the *Koràn*, and eat meat with me before performing *Wad'ù*; and nothing hindered him from reading the *Koràn* except *Janábat*.' IBN OMER. ' The Prophet said, " no part of the *Koràn* must be read by any one who is *Junub*, or in the menses." AA'YESHAH. ' The Prophet said, " turn the doors of your houses from the roads leading to the *Masjid*, because verily I will not consider it lawful for any one

* That is, even under the circumstances of uncleanness, from coition or emission (*Janábat*) or from discharges of blood, wind &c. (*hadath*). Commentators are somewhat puzzled by this tradition; and some of them, distinguishing between mental and audible invocation of the name of God, contend that the first only was used by the Prophet on such occasions. They add, that under *Janábat* he did not read the *Koràn*, and never pronounced the name of God on entering a privy. ABU-UL-HAK.

Junub, or in the menses, to enter the *Masjid*.[†] **ÂLÍ IBN ÂBÍ TALÍB**

'The Prophet said, "angels will not enter a house in which may be the picture of any animal, or in the house in which a dog may be; or a person *Junub*, who delays bathing till the time of prayer shall have elapsed."

ÂMM'AR-BIN-YA'SIR.^{*} 'The Prophet said, "there are three persons that the angels will not go near; one a dead infidel; the second, a man who shall have rubbed his clothes with much saffron; the third a *Junub*, unless he perform *Wad'u*. **ÂBDULLAH-IBN-ÂBUBACKR-BIN-MUH'AMMED** relates, that the Prophet wrote to **ÂMER-IBN-HAZM**† not to touch the *Koran*, unless in a state of purity.

NA'ÍF said, 'I was going along with **IBN ÔMER**, who went to ease himself; and when he had finished, one of the histories which he related that day is this. "A man passed through a lane, and met the Prophet just at the time when he came out of the necessary; and the man made a salutation to him; and the Prophet did not return it till the man was nearly out of sight; when the Prophet struck both his hands upon a wall, and then rubbed them over his face; and again struck the wall with them, touched his arms to the elbow bone with earth; after which he returned the man's salutation, and said, "nothing prevented me from returning your salutation, except that I was unclean." **MUHAJIR BIN KUNFUZ**. 'I came to the Prophet when he was making water, and made him a *salam*; which he did not return till after *Wad'u*, and then begged

the Prophet's manner of bathing.

The Prophet apologizes for not returning a salutation when he was unclean.

Precepts respecting bathing post-cotum.

* He was born at Mecca, where his father YA'SIR married his mother SUMAIYYAH, a female slave of **ÂBÍ HUB'HAIRAH**, with whom he had entered into a strict friendship. YA'SIR, with his wife and son, embraced *Islam* very early, and they were among the first who fled from their country on that account. It is related that the idolaters of Mecca were torturing AMM'AR with fire, to compel him to apostatise, when MUH'AMMED passing by, laid his hand on him and said, "oh fire! be cold and merciful to AMM'AR, as thou wast to IBRAHIM;" on which it was extinguished. He was present at *Bedr* and all the other actions. He was slain fighting under ALÍ at *Saffain* (A. H. 37. See OCKLEY II. 43) at the age of 93.

† One of the *Sahabah*, and great-grand-father of the foresaid **ÂBDULLAH**. He was appointed by the Prophet *Aamil* of Yemen.

‡ The slave of **IBN ÔMER**, originally from *Dailam*. Died A. H. 117.

BOOK III.

my pardon and said, "verily I thought it improper to repeat the name of God in impurity."

Part Third.

QMM SALMAH said, "verily the Prophet was *Junub* and went to sleep, awoke, and slept again." **SHARAH*** said, "verily when IBN ABB'AS

bathed for *Janabat*, he poured water with his right hand over his left, seven times, and then washed his hand and fore parts; and once on a time IBN ABB'AS forgot how often he had sprinkled the water, and asked me how often it was! I replied I did not know, and IBN ABB'AS said, "(may you have no mother)† what prevented you from remembering it?" He then performed *Wad'u* as for prayer, and then threw water over his whole body; and said, "this is the way the Prophet used to bathe."

ABU RA'FI‡ said, "verily one day the Prophet had connexion with all his wives, and bathed after each connexion once; and I said, "O Prophet! why do you not bathe once for all?" He said, "it is better and more pure to bathe once after every one." **HAKAM-IBN-OMER** said, "the Prophet forbade a man's performing *Wad'u* with water remaining after women's purifications." **HUMAIÐ-AL-HIMIRI§** said, "I met a man who had associated with the Prophet four years, who said the Prophet forbade women bathing with water which had been left by men, and forbade men bathing with the leavings of women, and forbade our combing ourselves with a new comb every day; and forbade pissing in a bathing place."

* A disciple of IBN ABB'AS.

† An expression of reproach among the Arabs.

‡ A slave of the Prophet, whom he received in a present from his uncle ABB'AS. He was the first who informed the Prophet of the conversion of ABB'AS, on which occasion MUHAMMED gave him his liberty.

§ One of the *Tabi'in* of considerable celebrity among those of *Basrah*.

IBN ABB'AS
shews the
Prophet's
manner of
bathing.

The Pro-
phet apolo-
gizes for not
returning
salutation
when he was
nude.

Precepts
respecting
bathing post
coitum.

CHAP. X.---PART I.

IN EXPLANATION OF RULES FOR DIFFERENT
KINDS OF WATER.

AB'UHURAIRAH. 'The Prophet said, "do not piss in stagnant water and bathe in it afterwards; nor go into stagnant water to bathe when you are *Junub*." The companions said, "what are we to do then, if not to go into the water?" **AB'UHURAIRAH** said, "take water and bathe outside." **JA'BIR.** 'The Prophet forbade pissing in still water.' **SA'YIB BIN YEZID *** said, 'my aunt took me to the Prophet, and she said to him, "verily O Prophet! this son of my sister is ill;" then his majesty touched my head with his hand, supplicated God for my good and long life: then he performed *Wad'u*, and I drank of the water which remained therefrom; after which I stood behind the Prophet, and beheld the seal of prophecy, which was between his two shoulders, like the egg of a pigeon.'

It is forbidden to defile stagnant water.

Part Second.

IBN OMER said, 'The Prophet was asked about the water of plains,

* Born A. H. 2. Was present along with his father at the Prophet's farewell visit to Mecca. Died A. H. 80.

BOOK III.

Water which is in large quantity, or which flows, is not defiled by the discharge of impurities into it.

in which animals go to drink; in which they piss and dung: he said "when the water is equal to two *Kullahs* * it is not impure." AB'U-SA'ID-AL-KHUD'HRÌ said, 'the Prophet was asked, "may we *Wad'ù* with the water of the well called *Búdàa*, in which the rags of menses are thrown, and the flesh of dogs, and stinking things?" He said, "verily its waters are pure, and nothing makes it unclean; because it is large, has a spring, and flows like a rivulet." AB'UHURAIRAH said, 'a man asked the Prophet, saying, "verily I go on the river and carry but little water along with me; and if I *Wad'ù* with it I shall remain thirsty: may I then *Wad'ù* with river water?" The Prophet said, "a river is in itself clean, and a purifier of others, and its fishes are lawful."

AB'U ZAID relates from ABDULLAH IBN MASU'UD, that his majesty said to him, in a night when the *Genii* came to him, and he taught them *Islām*, and said to IBN MASU'UD, "what is that in the dish you have got?" IBN MASU'UD said, "it is the liquor of dates." The Prophet said "that is pure and a purifier: it is right to *Wad'ù* with it, without doubt or hesitation."

CABSHAH-BINT-CAB-BIN MALIK, wife of AB'U KUTA'DAH, said, "verily ABU KUTA'DAH came into his house, and I put water for him to *Wad'ù*, and a cat came and drank of it, and AB'U KUTA'DAH tilted the pot of water, that the cat might drink of it with ease: and AB'U KUTA'DAH saw me looking at the cat, and said, "O CABSHAH! do you wonder that the cat should drink of the water which was put for *Wad'ù*? She said, "yes; I am astonished at it." And AB'U KUTA'DAH said, "verily the Prophet said cats are not impure, they keep watch around you."

Cats not unclean.

* A large water-pot, containing two and a half times the full of the leather bag called *Kirbah*. The *Kirbah* contains fifty *mans*; so that the two *Kullahs* make 250 *mans*. Or according to others the *Kirbah* is equal to one hundred *ratls* of *Irāk*, one of which is equal to the weight of one hundred and twenty eight *dirhems*. ABD-UL-HAK.

DA'UD-BIN 'SA'LIH'-BIN DIN'AR relates, that his mother sent a woman to AA'YESHAH with victuals, and she found AA'YESHAH at her prayers. She made a sign to put down the victuals, when a cat came and ate some of it: and when she finished her prayers she ate the victuals from the place where the cat had eaten; and said, "the Prophet of God said, cats are not impure; they are as a watch upon you; and verily I saw the Prophet *Wad'u* with water from which a cat had drank."

JA'BIR said, the Prophet was asked "may we *Wad'u* with water of which an ass may have drank?" He said, "yes; *Wad'u* with this and with water left by animals of prey." OMM HA'NI said, 'the Prophet and MAIMU'NAH bathed, with water which was in a large vessel; and the marks of wheat flour were upon it.'

Water not defiled by the drinking of asses, or beasts of prey.

Part Third.

YAHYA-BIN-ABDUL-RAHMAN said, 'verily OMER came out with a cavalcade, in which was AMER IBN-AL-A'AS, till they came to a tank of water; and AMER-IBN-AL-A'AS said, "O! master of the tank, do carnivorous animals come to your tank?" OMER said, "do not tell us; for sometimes we come, and other times carnivorous animals: for verily I heard the Prophet say; whatever carnivorous animals drink, is for themselves, and what they leave is clean for us." AB'U-SA'ID-AL-KHUDHRI. 'Verily the Prophet was asked about the tanks between Mecca and Medinah, to which carnivorous animals, dogs and asses, go to drink, whether that water is pure or not. The Prophet said, "whatever goes into the bellies of those animals is for them; and what remains is pure for us." OMER IBN-AL-KHATTAB said, 'bathe not with water warmed in the sun, because it causes the leprosy.'

Water warmed in the sun unfit for bathing.

CHAP. XI. PART I.

ON IMPURITIES, AND THE MODE OF CLEANSING.

A vessel
from which
a dog has
drank must
be carefully
cleaned.

The Pro-
phet's for-
bearance to-
wards a man
who defiled
a Masjid
through ig-
norance.

Water was
used in the
sun and for
bathing.

AB'UHURAIRAH. 'The Prophet said, "when a dog drinks in the vessel of any one of you, then you must wash it seven times." And in one tradition it is mentioned that the first cleaning of it should be with earth.

AB'UHURAIRAH said, 'a peasant was standing in the Prophet's Masjid, and made water in it; when he was immediately taken hold of; and the Prophet said "let him alone that he may piss, and throw a bag of water upon the spot; because ye were not created but as comforters, and not sent to create hardships." **ANAS** said, 'we were with the Prophet in the Masjid; when behold a peasant came in and stood pissing in the Masjid; and the companions said, "don't." The Prophet said "let him piss, because stopping him will do him harm." And they let him alone till he had done, and then the Prophet called the peasant to him, and said, "this Masjid is not a proper place for piss, or any kind of filth; Masjids are only for the mention of God, saying prayers and reading the Koran." And the Prophet ordered one of his companions to fetch water, and throw it upon the spot where the peasant had pissed; and it was done."

ASM'AA BINT AB'UBACR said, 'a woman asked the Prophet, "tell me, when the blood of the menses is seen upon my clothes, how are the clothes to be cleaned?" The Prophet said, "when any one of you perceives it, she must rub it off with the ends of her fingers, and after that wash it; and she may say her prayers in it, if she chuse, before it is dry."

CHAP. XI.
PART I.

Rules for
purifying
clothes from
menstrual
blood,

SULAIM'AN BIN YES'AR* said, 'I asked AA'YESHAH the rules to be observed when semen fell upon any part of one's clothes.' She said "I washed semen from the clothes of the Prophet; after which he came out to prayer, whilst the mark of the washing remained." ASWAD and HAM'MAM say, 'AA'YESHAH said, "I rubbed dry semen off the clothes of the Prophet."

from semen,

OMM KAIS BINT MIH'SAIN.† 'I brought my young son, who was not weaned, to the Prophet; and he seated him on his lap: and the child pissed upon his majesty's clothes: when he called for water and sprinkled it thereon, but did not wash it.'

and from u-
rine.

ABDULLAH IBN ABB'AS said, 'I heard the Prophet say, "when a skin is tanned, verily it is pure." ABDULLAH-IBN-ABB'AS said, 'a sheep was given to a freed woman of MAIM'UNAH; and it died: and the Prophet passed by it, and said, "why have you not taken off its skin? You might have tanned it and got something by it." The people said, "verily the sheep died." Then the Prophet said, "it is not unlawful, excepting to eat it." SAUDAH‡ said, 'a goat died belonging to me; and I tanned its

The skins
of animals
purified by
tanning.

* The slave of MAIM'UNAH, one of the Prophet's wives. He is one of the *Tābi'in*, a man of great piety, austerity of life and veracity. He was a native of *Medinah*, and one of the seven celebrated lawyers of that city. He died A. H. 107, aged 73.

† She embraced *Islam* early, at *Mecca*, and fled with the Prophet to *Medinah*.

‡ One of the Prophet's wives, whose history is thus related by GAGNIER. (Notes on ABULFEDA, p. 148.) She was the daughter of ZAMA, of the tribe of *Koraish*; and nursed FA'TIMAH. She and her husband were among those who fled from persecution into *Ethiopia*. After she returned to *Mecca*, she saw in a dream the apostle of God come to her, and put his foot on her neck. When she awoke she told the dream to her husband; who replied, "you say very true; for I shall soon die, and MUH'AMMED will marry you." She afterwards

skin, and always extracted the juice of dates in it till it became old and torn.

Part Second.

LABABAH BINT-HA'RITH* said, 'IM'AM HUSAIN was in the Prophet's arms and pissed upon his clothes; and I said to his Majesty "put on other clothes and give me those which HUSAIN has pissed upon to wash." The Prophet said "there is no occasion to wash clothes but from the piss of a girl; and it is sufficient to sprinkle water merely on the piss of a boy." **AB'UHURAIRAH.** 'The Prophet of God said, "when you tread on any thing unclean with your shoes, rub them upon the ground, which will clean them."

OMM SALMAH. 'A woman said to me, "verily I wear my garment long and walk through a filthy road, how shall I clean, wash it, or what?" She said the Prophet of God said, "when you shall have walked through a filthy road, and reached a clean one, the dust of the latter will purify the filth which may have touched your clothes in the former."

MEKD'AM-BIN-MADICARIB said, the Prophet forbade wearing the skins of beasts of prey." **ABDULLAH-BIN-UCAIM** said, 'a letter came from the Prophet to me, saying, "take nothing for any animals that shall have died till you tan their skins." **AA'YESHAH.** 'Verily the Prophet ordered the skins of animals dying to be turned to use after tanning." **MA'IMU'NAH** said, 'some men of the *Koraish* tribe passed by MUHAMMED;

dreamt that she saw the moon fall down upon her from heaven. Soon after, her husband, **SUCR'AN**, died, and MUHAMMED married her. She died under the reign of **OMER**.

* She is commonly called **OMM-UL-FAD'L**. She was the wife of **ABB'AS-BIN-ABD-UL-MUTALLEB**, and sister to **MAIM'UNAH**.

The dust of a clean road will purify clothes from the filth which they may have contracted in a dirty one.

dragging along a goat which had died, as big as an ass, and the Prophet said to them, "would to God you had taken off its skin, it would have been better." They said, "it died; how should we take its skin?" He said, "tanning purifies." SALMAH BIN-MUHABBÏK. ' Verily the Prophet came with his dependants to the battle of *Tabûc*; and was in a place where a bag for holding water was hung up: and his majesty calling for water, the people of the house said, "verily this is the skin of an animal which died and was tanned." He said, "tanning it is purifying it."

Part Third.

A WOMAN of the tribe of *ÂBDULASH'HAL* said, 'I said, "O! Prophet, the road which I go to the *Masjid* is very offensive, what shall I do when it rains?" He said, "is there no other cleaner road?" I said, "yes there is." Then his majesty said, "the clean road which you get into after the dirty one, is its purifier." *ÂBDULLAH-IBN-MASU'UD* said, 'we were saying prayers with the Prophet, and neither washed our shoes nor clothes which happened to get dirty on the road.' *IBN-ÔMER* said, 'dogs used to come to the *Masjid* in the time of the Prophet; but the companions never sprinkled any water where they had walked; when the dogs were dry.' *BAR'A BIN ÂAZÏB*. 'The Prophet said, "the piss of an animal whose flesh is eaten is not impure."

CHAP. XII.---PART I.

ON TOUCHING THE BOOTS.*

A traveller
may touch
his boots
three days;
and a man
who is sta-
tionary for
one day.

SHURAIH'-BIN-HAN'I said, I asked ^AALI-IBN-ABU TA'LIB, about the orders for touching boots: and he said, "the Prophet made it lawful for a traveller to touch his boots three days and nights; and for a fixed person one day and one night." MOGHÍRAH-BIN-SHÍBAH said, "I accompanied the Prophet in the expedition to *Tabûc*; and he went into a plain to ease himself; and I carried water for him in a pot called *Idávah*; and when he returned from the plain, I sprinkled water upon his blessed hands, and he washed his hands and face: and he was dressed in a shirt, and he wished to uncover his arms, but found the sleeve of the shirt tight, and he drew his arms back; and threw the shirt over his two blessed shoulders, and washed his arms to the elbow bone; then touched his forehead, then his turban, for completing the touching of the head. And I bent myself down in order to take off his boots; but he said let me alone, don't draw off my boots, because I put my feet into these boots, when they were in a pure state. Then the Prophet touched

* This is an indulgence to travellers, who are permitted merely to wipe or touch the boots on their legs, instead of washing the feet, which we have seen before is a part of the ceremony of *Wad'û*.

both boots; after which he mounted his horse, and I mine also, and we reached a party, when they were standing up for prayer: and they repeated their prayers after ^AABDUL-RAH M'AN-BIN-AUF: and they had said one prayer: and when ^AABDUL-RAH M'AN saw the Prophet, he retired, for his majesty to take his place: but the Prophet made a sign to him to continue; and repeated the second prayer after ^AABDUL-RAH M'AN: and when the *Imàm* had said the *salàm*, the Prophet and myself stood up, and we repeated the other prayer."

Part Second.

^AABU-BACRAH relates from the Prophet, that he permitted a traveller merely to touch his boots three days and nights: and a person stationary had the same indulgence for one day and night, if they put their boots on when their feet were clean. ^AS'AFW'AN-BIN-^AASS'AL said, 'the Prophet ordered me, when travelling, not to take off my boots for three days and nights; unless from *Jánabet*; but not for making water or easing myself.' - ^AMOGH'IRAH-BIN-SHÎBAH said, 'I waited on the Prophet for him to *Wad'ù*, during the war of *Tabùc*; and he touched the top and bottom of his boots.' ^AMOGH'IRAH said, 'I saw the Prophet touch the upper parts of the feet of his two boots.'

Various authorities for the rule respecting touching the boots by travellers or stationary persons.

Part Third.

^AMOGH'IRAH. 'The Prophet touched his two boots: and I said to him "O Prophet! you have forgot." He said, "no, you have forgot; my God ordered me to do this." ^AAL'I-IBN-AB'U-T'ALIB said, 'if the matter of religion proceeded from our understandings, and reason, most certainly it would be better to touch the bottoms of our boots than the tops.'

CHAP. XIII.--PART I.

ON TAYAMMUM (OR USING EARTH FOR
PURIFICATIONS WHERE WATER
IS NOT PROCURABLE.)

HUDHAIFAH.

The Prophet said, "God has made me greater than all the Prophets who have preceded me, by three things; one is, my ranks and files are equal in number to those of the angels; and the whole earth is fit for me to worship on; and the dust of the earth is made fit for me to purify with, when I cannot get water."—^AIMR'AN-BIN-HUS'AIN* said, "I was travelling with the Prophet, and he read prayers with the people; and when he had finished, he saw a man sitting in a corner, who had not said his prayers with the rest: and the Prophet said to him, "what prevented you from repeating your prayers with the crowd?" He said, "I am in a state of *Janâbet*, and there is no water with which to bathe myself." The Prophet said, "substitute clean earth; for verily it is enough for thee."

^AAMM'AR-BIN-YA'SIR said, "a man came to ^AOMER IBN AL-KHATT'AB, and said "I am *Junub*, and could not meet with water: what am I to

* His patronymic appellation is AB'U NUJ'AYD. He embraced *Islâm* in the year of the war of *Khaiber*, (A. H. 7.) He lived at *Basrah* and died there A. H. 52.

MUH'AM-
MED enjoy-
ed pre-emi-
nence in
three parti-
culars over
all the other
Prophets.

Earth or-
dered as a
substitute
for water in
purifica-
tion.

do?" He remained silent: and ^AAMMAR said to ^AOMER, "do not you remember when we were travelling together and you were *Junub* and did not say your prayers; and I was so likewise; and rolled myself upon the dust, with an idea that as the whole body is bathed for *Junub*, with water, *Tayammum* also should be general. And I read prayers, and mentioned this circumstance to the Prophet, who said, "nothing suffices for you less than this." Then his majesty, in order to explain *Tayammum*, struck his hands flat upon the ground; and blew the dust off of them, and then touched his face with them."

^AABUL-JUHAIM-BIN-HARITH* said, 'I passed by the Prophet whilst he was pissing, and saluted him; but he did not return it, till he stood by the side of a wall, which he dug with a stick which was in his hand, and then put his hands upon the wall, and touched his blessed face and two arms up to the elbow bone, and then answered my salutation.' ^AABU-D'HAR GHAFARI. The Prophet said, "verily clean earth is *Wad'u* for a *Muslemàn*, if he does not meet with water for ten years; but when he finds water and throws it over him, it is better for purification."

Part Second.

^AJABIR-BIN-ABDULLAH ANSARI. We came out on a journey, and one of our friends was struck with a stone, which made a wound in his head; and he had an emission in his sleep, and asked his friends, "can you find out whether *Tayammum* is lawful in this case or not?" They said "we cannot; while you have it in your power to get water." And the man bathed and died. And when we came before the Prophet, and acquainted him with the business, he said, "people killed him, may God

Earth to be used for purification in cases when it would be dangerous to bathe.

* One of the *Ans'ars*, the nephew of *UBAI-BIN-CAB*.

BOOK III.

kill them. Why did not they ask of the learned the rules for it? There is no remedy for want of knowledge, but asking the learned. It would have been sufficient for him to have performed *Tayammum*, and to have tied a cloth over his wound, and then touched it, and washed his whole body with water."

AB'U-SA'ID-AL-KHUD'RI said, 'two men came out to travel; and the time for prayer came, and they had no water, and they performed *Tayammum* with clean earth, and went through their prayers; after which they found water: one of them performed *Wad'u*, and said his prayers again; the other thought it sufficient, and did not: and they both came before the Prophet; and mentioned this case. He said to the person who did not repeat his prayers, "you have found one of the ways of religion: what you did is enough." And he said to the person who had repeated his prayers, "for thee are two rewards; one for saying the divine prayers from *Tayammum*; and the other after getting water."

When earth has been used for purification and water is afterwards found, ablution with it is not necessary; yet it is meritorious.

Part Third.

AB'UL-JUHAIM-BIN-H'A'RITH said, 'the Prophet returned from a place called *Bir Jamal*,* and met a man, who saluted him; which his majesty did not return, till he turned his face towards a wall; and he touched his face and both hands, after which he returned the man's salutation. AMM'AR-BIN-YA'SIR related that the companions performed *Tayammum*, when they were with the Prophet, for the morning prayers; and struck the palms of their hands upon earth; and then touched their faces once, then put their hands upon clean earth again; and touched their arms up to the shoulder; and from the under part of the side.

The manner of performing *Tayammum* by the Prophet's companions.

* A well known place in *Medinah*.

CHAP. XIV.---PART I.

IN EXPLANATION OF SUCH ABLUTIONS
AS ARE MASNUN, OR OBLIGATORY.

IBN ÔMER. 'The Prophet said, "when any one of you goes to the Friday prayers, he must bathe." **AB'U-SA'ID-AL-KHU'DHR'I.** 'The Prophet said, "bathing for Friday is indispensable for every one arrived at puberty." **AB'UHURAIRAH.** 'The Prophet said, "every *Musleman* must bathe once a week, on Friday; and wash in this bathing his head and whole body.'"

According
to Ibn Abi-
Asa, bath-
ing on Fri-
day is
indispensa-
ble.

Part Second.

SAMURAH-BIN-JUNDUB. 'The Prophet said, "the person who performs *Wad'û* on Friday, does right; and it is a good disposition: and he who bathes, does that which is most excellent." **AB'UHURAIRAH.** 'The Prophet said, "he who washes a dead body must wash himself: and he who assists in lifting it up must *Wad'û*."

Yet *Wad'û*
may be sub-
stituted for
it.

BOOK III.

Four occasions on which the Prophet was accustomed to bathe.

AA'YESHAH said, "the Prophet bathed on account of four things, one *Janábet*, and one Friday; and from being let blood, and after washing a corpse." KAIS-IBN AA'SIM.* "I became a *Muslemàn*, and the Prophet ordered me to bathe with clean water and the water in which the leaves of the *Sidr*† tree were thrown."

Part Third.

According to IBN AB-BAS, bathing on Friday, though laudable, is not absolutely commanded.

ACRIMAH said, 'verily men came from *Iràk* before IBN ABB'AS, and said, "O! IBN ABB'AS! do you believe that bathing on Friday is a divine law?" He said, "no, but bathing is the greatest purifier, and better for those who do it; and those who do not, lie under no fault. I will soon tell you, how the Friday bathing began: men were used to daily labour, and dressed in blankets, and took loads upon their backs; and their *Masjid* was confined; its roof being low, and it was only like a place made for shade: and the Prophet came out on a holiday; and the people sweated to such a degree as to cause a disagreeable smell: and when the Prophet perceived it, he said "O! men! bathe on Friday; and put some scent upon your clothes." IBN ABB'AS said, 'God has given abundance to all, and they dressed in other clothes than blankets, and left off work; and their *Masjids* were enlarged.'

* One of the *S'ahábah*. He embraced *Islam* A. H. 9.

† In Persian *Cunâr*. Species *loti arboris cujus fructus* نبت *Nebicon* appellatur. *Gol.* According to some it is the *Bair* tree. (*Zizyphus Jujuba*.)

CHAP. XV.---PART I.

ON THE MENSES.

ANAS said, 'when a woman amongst the *Jews* had the menses, they would not eat with her, or bring her into the house, or sit with her. And the friends of the Prophet asked him, if this custom of the *Jews* was right or wrong; and God sent down this revelation to contradict the *Jews*. "They ask you the rules for the menses; say, O MUH'AMMED! the menses are filthy and loathsome, therefore avoid women in that condition, and go not near them till they are pure." Then MUH'AMMED said, in explanation of this revelation, "do every thing with women in the menses, except having connexion with them." And the *Jews* heard of this, and said, "this man opposes our customs in every thing. Then USAID IBN HU'DAIR* and ABB'AD IBN BISHR† came to the Prophet and said, "O Prophet of God! verily the *Jews* say so and so: then must we not sit with our women in that state?" And the face of the Prophet changed;

* One of the *Ans'ars* of *Aws*. He was one of those who swore allegiance to MUH'AMMED at the second inauguration at *Okbah*. He was at *Bedr* and the subsequent battles. He died at *Medinah* A. H. 20.

† One of the *Ans'ars*. He embraced *Islām* at *Medinah* before the conversion of *SAD-BIN-MU'AD'H*, and was present at all the Prophet's battles.

MUH'AMMED greatly relaxes the Jewish prohibition of intercourse with menstruous women.

With men-
struous wo-
men, pre-
possession
very great
concerning
sabbath,
prohibited.

BOOK III.

so that we imagined he was angry with the two. And they came out, and a person arrived who brought a present of milk for the Prophet: and his majesty sent a person to call them back, when he gave them milk to drink; then they discovered that the Prophet was not angry with them.'

Instances of
this, from
A'AYE-
SHAH,

A'AYESHAH. 'Myself and the Prophet were bathing out of one tub, when we were both *Junub*; and he ordered me to put on a petticoat; and he embraced me when I was in the menses. And when he was retired from mankind in the *Masjid*, he would put his head out at the window for me to wash it, and I had the menses at the time.' A'AYESHAH. 'I was drinking water when in the menses, after which I gave the cup to the Prophet; and he put his mouth to the place I had drank from, and drank: and I gnawed meat from a bone when I was in the menses, and then gave the bone to the Prophet; and he put his mouth on the place where mine had been.' A'AYESHAH. 'The Prophet slept in my arms, when I had the menses, after that he read the *Koràn*.' A'AYESHAH. 'The Prophet said to me, bring a mat for me from the *Masjid*, and I said, "I am in the menses, how can I go into the *Masjid*?" He said "the menses are not in the hands."* MAIM'UNAH said, 'his majesty was saying his prayers in a blanket, part of which was over him, and part over me, when I was in the menses.'

And MAI-
M'UNAH,
prohibition
of inter-
course with
menses
women

Part Second.

Coition
with men-
struous wo-
men, pre-
posterous
venery and
consulting
astrologers,
forbidden.

ABUHURAIRAH. The Prophet said, "that person who has connexion with a woman in the menses, or uses preposterous venery with her, whether she be a slave or free; or shall consult an astrologer, and

* The Prophet meant that A'AYESHAH might put her hands into the *Masjid* for the mat, without going into it herself.

shall consider what the astrologer says to be true, verily is an infidel to the religion which was sent to MUHAMMED."

CH. XV.
PART II.

MU'AD'H-BIN-JABAL. 'I said, "O Prophet, what part of my wife is lawfully accessible to me when she is menstruous?" He said, "all above the trowsers; and it is even better to avoid this also."* IBN ABB'AS. The Prophet said, 'when a man shall have connexion with his wife in the menses, he must give to the poor half a *Dinâr*.' IBN ABB'AS. 'The Prophet said, "he who shall have connexion with his wife, while the blood of the menses continues red, must give in charity one *Dinâr*; and if it be yellow, half a *Dinâr*."

Fines imposed for transgression.

Part Third.

Zaid-ibn-Aslam† said, 'verily a man asked the Prophet, "say what is lawful for me, whilst my wife is in the menses?" He said, "have no connexion with her: but any thing above her waist is lawful for you." AA'YESHAH said, 'when I was menstruous I got off my bed and sat down upon a mat, and did not go near the Prophet, from politeness, until he called me.'

This for distinction in the men- struation from other bloody dis- charges.

* Nimirum, ne urgente œstro venereo cum illâ coitu congrederetur, quod durante fluxu menstruo vetitum est. ABD-UL-HAK.

† A slave of OMER-BIN-AL-KHATTAB.

URWAH BIN-ZUBAIR† said, 'FATIMAH, the daughter of Abu- HUBAISH, had an excessive discharge of blood; and the Prophet said to

* That is, who have a discharge of blood independent of the menses, or of the cleasings after parturition.

† One of the 'Sahâbâh' of the tribe of Kuraish, and family of Asad. † One of the principal Tabi'in, brother of A'UBAID-ULLAH ZUBAIR, and son of As'ad, the daughter of A'UBAID.

CHAP. XVI.---PART I.

ON WOMEN WHO ARE MUSTAHÁDAH.

Rule for
distinguish-
ing men-
struation
from other
bloody dis-
charges.

AYESHAH said, 'FA'TIMAH, the daughter of ABUHUBAISH,† came to the Prophet and said, "verily O Prophet! I am a woman who have a constant discharge of blood, and am never pure: must I then leave off my prayers, as in the menses, or say them?" He said, "it is nothing more than blood from one of the veins and not the menses; so that when your time of the menses comes, then leave off your prayers; but when the usual time shall have elapsed, then wash the blood off you, and say your prayers."

Part Second.

URWAH BIN-ZUBAIR‡ said, 'FA'TIMAH, the daughter of ABU-HUBAISH, had an excessive discharge of blood; and the Prophet said to

* That is, who have a discharge of blood independent of the menses, or of the cleansings after parturition.

† One of the 'Sak'abiyât, of the tribe of Koraish, and family of Asad.

‡ One of the principal Tabî'in, brother of ABDULLAH-BIN-ZUBAIR, and son of ASM'AA, the daughter of AB'UBACR.

her, "when you have the menses, which in general is black," and well known, then leave off your prayers; and if it be of another colour, then perform *Wad'u* and your prayers; because that is nothing more than what proceeds from a vein." OMM SALMAH said, 'there was a woman in the time of the Prophet, who had a bloody discharge exclusive of the menses, and I asked the Prophet what she ought to do; he said "she must count the days and nights, during which, in every month, before this complaint, she was accustomed to have the menses, and then leave off her prayers in that proportion every month: and when she has finished that period of time, she must bathe, and tie a cloth between her thighs, till the running of the blood stops; and then perform *Wad'u* for every prayer." ADI-IBN-THA'BIT,* relates, on the authority of his grandfather, from the Prophet, that he said, concerning a woman with a constant discharge of blood, "she must leave off her prayers for the number of days in every month usual for the menses, and then bathe and perform *Wad'u* for every prayer, and fast."

Prayer and other religious observances lawful during the latter; but not in the former.

HAMNAH-BINT JAHASH† said, 'I had a great discharge of blood, and went to the Prophet to ask him the orders for it, and inform him of my condition: and I found him in the house of my sister ZAINAB, and I said, "verily I have much discharge of blood: what am I to do? for it has prevented me from keeping fast and saying my prayers." The Prophet said, "I will explain to you its rules; you must put a little cotton in the place from whence the blood issues; because that will remove it, and prevent its flowing." I said, "it is more than cotton can stop." He said, "lay a cloth over the cotton, like the bridle on a horse." I said, "it is more than that can stop." Then the Prophet said, "tie another cloth over it." I replied, "even that wont do; for it falls like rain."

* One of the *Tabi'in* esteemed of good authority. Died A. H. 116.

† She was sister to MUH'AMMED's wife ZAINAB, and was married to MUS'AB-BIN-OMER, and after his death to TALHAH-BIN UBAIDULLAH.

BOOK III.

He said, "I will order you two things, either of which if you do, will be sufficient without the other; and if you can do both, it is in your choice, and you will know best which of the two to do." And his majesty said, "this has been caused by the injury of the devil: then allow for the menses six or seven days in every month, as is customary with women; then bathe after the expiration of that, and say thy prayers, for twenty three or twenty four days, and fast; verily that will be sufficient for you; and do so every month, as other women do: and if you have it in your power, after the lapse of the time for the menses; then bathe for the noon and evening prayers, and for the sun-set and night prayers also, and for the day break likewise, and fast."

Part Third.

ASMA-BINT-ÛMAIS.* 'I said "O Prophet, verily **FATIMAH** the daught of **AB'UHURAISH**, has had a discharge of blood for a long time; may she say her prayers or not?" He said, "verily this is from the deceit of the devil, to prevent her from saying her prayers: she must sit down in a tub of water for bathing; and when she perceives the water yellowish, she must bathe for the noon and evening prayers, and at sun set for that time and the night prayers, and at day break, for the day break prayers; and perform *Wad'û* for every time of prayer."

* One of the *Sahabiât*, celebrated for beauty, wisdom and virtue. She accompanied her husband, **JAFIR-BIN-ABI-TALIB** in the flight to *Habesh*, and bore to him three sons, **ABDULLAH**, **MUH'AMMED** and **AWN**. They afterwards retired to *Medinah*; and when **JAFIR** was slain, **ABUBACKR SADDIK** married his widow, who bore him a son named **MUH'AMMED**.

"I replied, "even that wont do; for it falls like rain."

† One of the *TWO* in esteem of good authority. Did A. H. 116. She was sister to **MUH'AMMED**'s wife **SAFIA**, and was married to **MUSAB-BIN-UMAYY**, and after his death to **TABAH-BIN-UBAYDULLAH**.

Book the Fourth.

ON PRAYER.

CHAP. I.---PART I.

ABUHURAIRAH : The Prophet said, "the prayers at the five prescribed daily periods, and the Friday prayers till the next Friday, and the fast of the month *Ram'dan* till the next *Ram'dan*, erase the faults which may be committed during the interval between them, if they shall not have been great crimes." **ABUHURAIRAH** : The Prophet said "tell me, if any one of you had a rivulet before his door, and bathed five times a day in it, whether any dirt would remain upon his body?" The companions said, "nothing would remain." The Prophet said, "in this manner will the five daily prayers, as ordered by God, do away all small faults." **IBN MASU'UD** said, "a man* kissed a woman, and he came to

* It is related that his name was **ABUL YASIR**, one of the *Ans'ars*, who sold dates. Having conceived a desire for a woman who came to purchase some, he carried her into the house, pretending that the best dates were there, and began to embrace and kiss her. The woman said "fear God, what are you doing?" The man, repenting of his act, went to the Prophet to consult him on the means of atonement. Then the revelation in the text descended from heaven. **ABD-UL-HAK.**

Joining in
prayer with
the Prophet
had peculiar
at and su-
prior influ-
ence.
What ac-
tions are
most excel-
lent in the
sight of
God?
Efficacy of
prayer and
fasting, in
obtaining
remission of
sins.

BOOK IV. the Prophet and informed him of it. Then God sent down this revelation, "be steadfast in prayer at the two extremities of the day,* and the first part of the night:† verily good actions remove the evil."‡ Then the man said, "O Prophet of God, is this for me?" He replied "it is for the whole of my sect."

ANAS said 'a man came to the Prophet and said, "I have committed a great crime, therefore execute God's commands upon me." The Prophet did not ask him his crime, and the time of prayer came; and the man said his prayers with the Prophet: and when the prayers were finished, he said "O Prophet I have done a great crime, execute upon me the order of God's book." He said, "have you not said your prayers along with me?" he said "yes I have." MUHAMMED said "be at ease; for verily God has forgiven your crime from the blessing of your saying prayers with me." IBN MASU'UD said 'I asked the Prophet "what act does God love best?" He said "the performance of the prayers at their stated times; and, next to this, honouring your parents, obeying them and not vexing them; and next to this, to fight with infidels for the sake of God." IBN MASU'UD said, 'the Prophet related this to me; and had I desired or asked of the degree of other actions, he would have increased them for me.' JA'BIR. 'The Prophet said, "that which leads a creature into infidelity is neglect of prayers."

Joining in prayer with the Prophet had peculiar and superior influence. What actions are most excellent in the sight of God.

Part Second.

UBA'DAH-BIN-SA'MIT. 'The Prophet said, "there are five pray-

* That is morning and evening, the latter of which comprises the noon and afternoon prayers. *Id.*

† Including the prayers appointed for sun set and for the first watch of the night. *Id.*

‡ By evil we are here to understand the less heinous offences, for which prayer and fasting may atone. Such is the opinion of all the orthodox sects. But the *Morjians* contend that the greatest offences are included. *Id.*

ers ordered by God; and whoever performs *Wad'û* for them properly, and says them at the stated times, and exactly observes the rules and precepts regarding them, God has promised to forgive him on the day of resurrection. And he who does not observe the forementioned forms; God has made no promise for his pardon: if it be his pleasure he will forgive him, if not he will punish him." AB'U-UMA'MAH-BA'HAL'Â. 'The Prophet said, "perform your five prayers every day; and fast the month *Ram'dân*, and give of your property in charity; and obey the king, so long as he does not act contrary to the orders of God and his messenger; and God will admit thee into paradise."

CHAP. I.
PART II.

Prayers to be repeated five times a day; these with fasting and charity will secure admission into Paradise.

ÂMER BIN SHUA'IB. 'The Prophet said, "order your children to say their prayers, when they are seven years of age; and beat them if they do not do so, when they are ten years old; and when they reach ten years, divide their beds."

Children to be early instructed in religious duties.

BURAIÐAH. 'The Prophet said, "the promise and agreement which is between me and the prevaricator, is prayer; that is to say, the reason why I do not put to death the prevaricators, and why I give them the rules of *Islâm*, is because they resemble *Muslemâns* apparently, in obeying the orders of the religion: therefore he of the prevaricators who does not perform the prayers, verily is an infidel, who has left *Islâm*."

Part Third.

ÂBDULLAH BIN MASU'UD said, 'a man came to the Prophet and said, "I found a woman in the environs of *Medînah*, and played with her, and did every thing but connect myself with her; and I am ready: order any thing for me that you wish." ÔMER said to the man, "verily

BOOK IV.

The remis-
sion of sins
not deadly
obtained by
constancy
in prayer.

God has concealed from men this circumstance, and if you had kept it to yourself it would have been better." The Prophet gave no answer; and the man got up and went away: and the Prophet sent a man after him to call him back; when the Prophet read this revelation to him: "be constant in the day-break, noon and afternoon prayers, for the day; and the sunset and nocturnal, for the night; for verily virtues do away vices; and this is advice for those who remember me." Then OMER said, "is this for him only, or for all?" The Prophet said, "it is for all."

AB'UZAR GHAFFA'RÌ said, 'his majesty came out in the winter, when the leaves of the trees had been falling since autumn; and he took two branches from a tree, and the leaves that were on it began falling off; and he said, "O AB'UZAR!" I said, "here am I." He said, "verily Muslemàns say their prayers, for the satisfaction of God; and their faults drop therefrom, like the leaves from these branches." ZAID IBN KHALID-JUHANI. "The Prophet said, whoever shall say two prayers without forgetting or making a mistake, with an attentive heart, and contrite mind, God will forgive him all his small faults." ABDULLAH-BIN-AMER IBN-AL-A'AS' said, 'The Prophet mentioned the excellence and nobleness of prayer, and said, "whoever attends to the prayers always, they will be a light for him, and a proof for him, and the cause of redemption for him on the day of resurrection: and whoever does not attend to the prayers, not one of those three things will be for him; and he will be with PHAROAH, and HAMAN, and UBAI IBN KHALF * on the day of resurrection, in hell."

ABDULLAH IBN SHAKIK said, 'the friends of the Prophet did not con-

* One of the infidel Koraish, slain by MUHAMMED, with his own hand, at the battle of Uhud. "Omer said to the man, "I wish you were not here."

sider any act as embracing infidelity, but a neglect of the prayers." AB'U-DARD'AA said, "The Prophet of God advised me not to associate any one thing with God; or become an infidel; even if I was cut to pieces or burnt; and never to abandon the divine prayers; and said, "whoever abandons the divine prayers intentionally, verily God will be angry with him; and he will not be in God's asylum; also drink not wine, because it is the key of every evil."



ABDULLAH IBN OMER, The Prophet said, "the time for the dinner prayer begins when the sun is towards the west; and its latter part is, when the sun shall be twice his own stature, which marks the time called *Asr*. And the time of the prayer called *Asr* is from that time, till the sun assumes a yellow appearance; and the time of the prayer called *Maghrib* is from sunset as long as the red appearance in the horizon remains; and the time of the prayer called *Isha* is from the break of day till midnight; and the time of morning prayer is from the break of day till the sun rises; therefore, when the sun has risen, you must not read the morning prayer." Buraidan said, "verily a man asked the Prophet what the stated times of prayer were; he said, "repeat your prayers with me two days, that I may shew you the times for prayer." And when the sun had declined a little, Buraidan was ordered to call to prayer; after which he was

Definition of the times appropriate to the five distinct prayers.

The limits of

* That is immediately after noon.

CHAP. II.---PART I.

IN EXPLANATION OF THE TIMES OF PRAYFR.

Definition
of the times
appropri-
ated to the
five diurnal
prayers.

^AABDULLAH IBN ^AOMER. ' The Prophet said, " the time for the *Dhuhr* prayers begins from the inclination of the sun towards the west ;* and its latter part is, when the shadow of a person shall be twice his own stature, which marks the time called ^A*Asr*. And the time of the prayer called ^A*Asr* is from that time, till the sun assume a yellow appearance : and the time of the prayer called *Maghrib* is from sunset, as long as the red appearance in the horizon remains : and the time of the prayer ^A*Ishà* is from that time till midnight : and the time of morning prayer is from the break of day till the sun rise : therefore, when the sun has risen, you must not read the morning prayer."

The limits
of

BURAYDAH said, ' verily a man asked the Prophet, what the stated times of prayer were : he said, " repeat your prayers with me two days, that I may shew you the times for prayer." And when the sun had declined a little, BILL'AL was ordered to call to prayer ; after which he was

* That is immediately after noon.

ordered to repeat the *Tacbir* for *Dhuhr*; and then for *Āsr*, while the sun continued high and bright; and the Prophet afterwards ordered BILL'AL to repeat the *Tacbir* for *Maghrib*; and then for *Īshà*, at the disappearance of the red in the horizon; and then, the *Tacbir* for morning prayer, at break of day. And when the second day came, he ordered BILL'AL, to delay calling for the prayers called *Dhuhr*; and said the *Āsr* prayers whilst the sun was high, but a little later than the first day; and he repeated the prayer of *Maghrib* before the disappearance of the red in the horizon, and said the *Īshà* prayers after the lapse of the third part of the night, and the morning prayers when it was clear day light. Then the Prophet said, "where is the questioner about the times of prayer?" The man said, "I am he, O Prophet." He said, "the time for your prayers is between the two which you have seen."

CHAP. II.
PART I.

those times
exemplified
by the Pro-
phet

Part Second.

IBN ABBÀS. 'The Prophet said, "GABRIEL presented himself in the *Cábah* before me twice, and said *Namàzi Dhuhr* with me, at a very little declination of the sun; and he read the *Namàzi Āsr* with me, when the shadow of every thing was double itself; and he read the *Namàzi Maghrib* with me at the time when people keeping fast begin to eat; and he read the *Namàzi Īshà* with me after the disappearance of the red in the horizon: and he read the *Namàzi Fajr*, at that time when it is not right for a person fasting to drink water or eat food; and that time is at the full break of day. On this day, GABRIEL read all the prayers in the first parts of the times; and when the second day came, GABRIEL read the prayers with me, the *Namàzi Dhuhr* when the shadow of every thing was equal to itself, and the *Namàzi Āsr* when the sun became yel-

and by the
angel GA-
BRIEL.

BOOK IV. low, and the shadow of every thing double itself; and the *Namàzi Maghrib* when people fasting begin to eat, and the *Namàzi Ishà* when one third of the night had passed; and the *Namàzi Fajr* when the morning was bright. Then GABRIEL turned his face towards me and said, "O MUHAMMED! these were the times of the Prophets that preceded you, and the time of prayer is between these two."

Part Third.

Punctuality
in prayer
distinguishes the
religious
man; and
the want of
it is produc-
tive of great
misfortunes.

OMER-IBN-UL-KHATT'AB said, 'I wrote a letter to my collectors saying, "verily, the most noble of your actions, in my sight, are prayers. That person who remembers them and attends to them, protects his own religion; and that person who leaves them off, will be the greatest loser in every thing, besides prayers." After that I wrote to them to read *Namàzi Dhuhr*, in the first part, and the *As'r* when the sun was so high, that a horseman might go two or three *Farsangs* before sunset; and *Namàzi Maghrib* after sunset, and *Ishà* when the red in the horizon disappeared: and he who goes to sleep before saying the *Namàzi Ishà* may he not sleep.'

CHAP. III.---PART I.

ON EARLY PRAYERS.

SAYYAR-BIN-SALA'MAH* said, "I and my father went to AB'U-BARZAH-ASLAM'† and my father said to him, "how did the Prophet perform the divine prayers?" He said, "he used to say the *Dhuhr* prayers, which you call the first prayers, when the sun began to decline from the meridian,‡ and the *As'r*, when one of us could reach the entrance into *Medinah* from his *Masjid* while the sunshine remained: and I have forgot what he said about the *Namàxi Maghrib*: and the Prophet used to like delaying a little in the performance of *Namàxi Ishà*, which you call *Atamah*;§ and he considered it very culpable to go to sleep before saying the *Ishà* prayers, and also to talk after it: and he returned from the morning prayers when people could discriminate one another; and he read, in his morning prayers, from sixty to a hundred commandments of the *Koràn*." MUH'AMMED-BIN-AMER-BIN-HASAN-BIN-AL'I said,

* One of the *Tābī'in* of *Bas'rah*, of considerable celebrity.

† One of the *Sah'ābah*.

‡ In the original حين تدحض الشمس

§ The first third part of the night after the disappearance of twilight.

Farther accounts of the Prophet's mode of prayer.

BOOK IV. ' I asked JA'BIR, about the times of the Prophet's saying his prayers; and he said, " the Prophet read the *Namàzi Dhuh*r just about mid-day, and the *Namàzi Asr* whilst the sun continued bright, and the *Namàzi Maghrib* at sunset, and the *Namàzi Ishà* early, when many people were present; and when they were but few, he would delay saying the prayers, in expectation of more; and he said the *Namàzi Fajr* while it was yet dark."

Indulgence
in time of
great heat.

ANAS said, ' when we said our prayers with the Prophet in the middle of the day, we bowed down our heads upon our clothes, in order to avoid the heat of the ground, which affected our foreheads.' AB'UHURAIRAH. ' The Prophet said, " when the heat is excessive at the time of *Namàzi Dhuh*r, procrastinate; because the excess of heat is from the boiling of hell, and the scattering of its fires."

Caution a-
gainst de-
laying the
duty of
prayer to
the last, and
then hurry-
ing it over.

ANAS. ' The Prophet said, " whoever shall delay the *Namàzi Asr* without excuse, that person is a hypocrite: and so is that person who shall remain in expectation of the sun's being yellow, and then stand up for prayer and hurry himself in his worship, like a fowl pecking its grain, and only mention God sparingly." IBN OMER. ' The Prophet said, " that person who passes by *Namàzi Asr*, you say of him that he will lose his family or property." BURAIDAH. ' The Prophet said, " that person who omits *Namàzi Asr* intentionally, verily the rewards of his actions for the whole of that day will be vain."

RA'FI BIN-KHADIJ said, ' we read the *Namàzi Maghrib* with the Prophet, and we finished them when the range of an arrow could be seen from a bow.' AA'YESHAH said, ' his majesty and his companions said the *Namàzi Ishà* in the time between the disappearance of the red in the horizon and the expiration of one third part of the night.' AA'YESHAH

said, ' verily his highness said the *Namâzi Fajr*, and the women, wrapped up in their cloaks, could not be distinguished on account of the darkness.*

CHABUL
PART I.

KUTADAH said, ' that the Prophet and ZAID IBN THABIT ate the '*Tâami Saher*,† and when they had finished, the Prophet stood up to perform the *Namâzi Fajr*, and they did so together; and I asked ANAS what time intervened between the '*Tâami Saher* and the performance of the prayers: he said the time that a man takes in reading fifty commandments of the *Korân*.' ABUDHAR. ' The Prophet said to me, " what will your condition be, and what will you do, when kings rule you, such as will not attend to the laws or prayers, and neglect saying their prayers at the proper times?" I said, " what are your orders for me at that time?" His highness said, " say your prayers at the times appointed, and if you say your prayers with them also, you will be rewarded in addition."

A Muslem living under princes who do not observe the stated times of prayer is to say his own at the regular period; but it will be meritorious in him to join in those of the ruler also.

ABUHURAIRAH. ' The Prophet said, " any person who makes one prostration for the *Âsr* prayers, before sunset, let him complete his prayer; and whoever makes one prostration for the *Namâzi Fajr* before the sun rise, let him complete it." ‡

ANAS. ' The Prophet said, " whoever forgets a prayer, or goes to sleep in neglect thereof, must say it when it comes to his recollection." ABU-KUTADAH-BIN-NUM'AN-ANSARI. ' The Prophet said, " no neglect of duty is imputable during sleep; for neglect can only take place when a person is awake: therefore when any one of you forgets your prayers, say them when you recollect."

Prayers if forgotten at the regular time, are to be said when the omission is recollected.

* That is, the darkness was not so great as to prevent a woman unveiled from being known; but their persons were effectually concealed by means which would not have been sufficient for that purpose in clear day-light. ABD-UL-HAK.

† The repast which is taken in the month *Ramâdân* between the first dawn and full break of day.

‡ The *Âsr* prayer begun after sunset, or that of morning after sunrise, would be void; but if commenced before those periods, they will retain their efficacy though finished after them.

Part Second.

ALI-IBN-ABUTALIB said, ' verily the Prophet said, " O **ÂL!** there are three things which you must not delay in performing; one is prayer, when its time comes; another the prayers for a bier as soon as it is brought; the third to place in marriage a widow or virgin whenever you meet with a husband for her." **IBN ÔMER.** ' The Prophet said, " the performance of the prayers at the first part of their appointed time is pleasing to God; and if at the latter part, his sins will be forgiven." **AB'U-AY'UB.** ' A. G. S.* " my seats are always good, if they do not say the *Namâzi Maghrib* at the latter part,'

Part Third.

RAFI-BIN-KHADIJ said, ' I used to say the *Namâzi Âsr* with the Prophet; after which a camel was slaughtered, and divided into ten parts, then dressed, and we ate thereof before sunset." **ABDULLAH-IBN-ÔMER** said, ' we waited one night in expectation of the Prophet to say *Namâzi Ishâ*, and he came out of his house when a third part of the night had elapsed, and then ordered the *Muadh'hin*† to call to prayer, and then performed them.'

* These initials stand for " The apostle of God said,"

† The person who calls the people to prayer.

The prayer *Ishâ* performed by the Prophet after one third of the night had elapsed.

CHAP. IV.--PART I.

FARTHER PARTICULARS REGARDING THE EX-
CELLENCE OF PRAYER AND THE TIMES
APPOINTED FOR THAT DUTY.

ÛMA'RAH-BIN-RUAIBAH said, 'A. G. S. "no one will go to hell who says *Namàzi Fajr* and *Àsr*; that is, the *Namàzi Fajr* before sunrise, and the other before sunset. AB'UM'USA. 'A. G. S. "The person who says *Namàzi Fajr* and *Ìshà* will go to heaven." AB'UHURAIRAH. 'A. G. S. "Angels come amongst you both night and day; after which those of the night ascend to heaven, and God asks them how they left his creatures. They say, we left them at their prayers; and we found them at their prayers." AB'UHURAIRAH. 'A. G. S. "There is nothing more disagreeable to the hypocrite than the *Namàzi Ìshà* and *Fajr*; and if they knew the rewards for these two prayers they would come upon their breasts to say them, instead of their feet." ÀLI. 'A. G. S. "On the day of the battle of the ditch, the infidels hindered us from saying the *Namàzi Àsr*: may God fill their houses and graves with fire."

The angels report the punctuality of mankind in prayer.

Part Second.

The *As'r* prayer is the middle one of the five.

IBN MASU'UD. 'A. G. S. ' The medium prayers are those termed *As'r*.
SALMAN. ' I heard the Prophet say, " whoever says the *Namàzî Fajr* when he rises, exalts the standard of *Imân*; and whoever gets up and goes into the bazar, raises the standard of the devil."

Part Third.

ZAID-IBN-THÁBIT. 'A. G. S. " Attend to *Namàzî As'r*; and this is the medium prayer, because there are two before and two after it."

The angels report the punctuality of standing in prayer.

U MA'ARAH-BIN-RUAIBAH said, 'A. G. S. " no one will go to hell who says *Namàzî Fajr* before sunrise, and the other before sunset. *Ab'u'sa'a* 'A. G. S. " The person who says *Namàzî Fajr* and *As'r* will go to heaven. " *Ab'u'harirah* 'A. G. S. " Angels come tomorrow for both night and day; after which those of the night ascend to heaven, and God asks them how they left his creatures. They say, " we left them at their prayers; and we found them at their prayers. " *Ab'u'harirah* 'A. G. S. " There is nothing more disagreeable to the hypocrite than the *Namàzî Fajr* and *As'r*; and if they knew the rewards for these two prayers they would come upon their breasts to say them, instead of their feet. " *Ali* 'A. G. S. " On the day of the battle of the ditch, the infidels hindered us from saying the *Namàzî As'r*; may God fill their houses and graves with fire. "

CHAP. V.---PART I.

ON THE CALL TO PRAYER.*

ANAS. When the *Muslemāns* came from *Mecca* to *Medinah* with the Prophet, they wished to have times appointed for the prayers, in order that all might take care to be present. Some of them said it would be a good plan to light a fire on a high place and assemble on seeing it; or blow a trumpet; others said that lighting fires at the times for prayers was a *Jewish* custom, and blowing a trumpet the custom of the *Christians*. Then **BILL'AL** was ordered to repeat the *Tacbir* twice with a loud voice, as a signal for prayer.†

Various methods proposed for summoning people to prayer.

Part Second.

JĀBIR. The Apostle of God told **BILL'AL** "when you repeat the *Adhān*, do it slowly, and when you stand up to prayer, do it quick;

* Or *Adhān*.

† Viz. God is greatest (twice over,) I bear witness that there is no God but God (twice,) I bear witness that MUHAMMED is the messenger (twice;) hasten to prayer (twice,) hasten to redemption (twice,) God is greatest; God is greatest; there is no God but God.

BOOK IV. and allow a difference of time between *Adhàn* and standing up to prayer, that people may finish their meals."

Part Third.

WHEN the Prophet ordered a trumpet to be made and blow to assemble people to prayer; ^ÀBDULLAH-BIN-ZAID says, 'I saw a person in my sleep who had a trumpet in his hand, and I said to him, "will you sell it?" He said, "what will you do with it?" I replied, "I will use it to call people to prayer." The person said, "shall I shew you a better way than this?" I said, "yes." He said, "repeat the *Adhàn* twice over." And when I rose in the morning I informed the Prophet of what I had seen. Then the Prophet said, "truly thy dream is true, then stand up with BILL'AL, and tell him what you saw; and repeat the *Adhàn* along with him, because BILL'AL's voice is stronger than yours." Then I stood up with BILL'AL and told him what I had seen in my sleep. And ÔMER-IBN-AL-KHATTAB heard what passed, whilst he was in his own house; and he came out quickly and said, "O Prophet of God! I swear by God I have had the same dream as ^ÀBDULLAH-IBN-ZAID." He said, "praise be to God." AB'UBACRAH, 'I came out with the Prophet to say the *Namàzi Fajr*, and he awoke every one he came near to prayer.' MALIC. 'The *Muadhhdhin* went to ÔMER to call him up for *Namàzi Fajr* and found him sleeping, and he said, "prayers are better than sleep;" and ÔMER ordered him to come every morning and repeat those words. ^ÀBDUL-BAH'M'AN relates, that 'verily the Prophet ordered BILL'AL to put his two fore fingers into his ears when repeating the *Adhàn*, because it strength-

(ens the voice.)

The human voice finally preferred.

CHAP. VI.---PART I.

ON THE EXCELLENCE OF *ADHÀN*.

MU'AWIYAH. "I heard the Prophet say, "the callers to prayer may expect paradise on the day of the resurrection." **AB'UHURAIRAH.** "When the call for prayer is pronounced, the devil turns away; and when the *Ad'hàn* is finished he returns, in order to cause perplexity in man: so that he may not know how many prayers he has said." **ABDULLAH-BIN-ÔMER.** "A. G. S. "When you hear the *Muad'hd'hin*, then repeat what he says; after which implore blessings on me; because whoever does so once, God will send blessings on him ten times: after which supplicate God to grant me high station in paradise; and whoever does so my grace is on him."

ANAS. "The Prophet went to plunder his enemies early one morning, and listened to hear whether any of them said the *Ad'hàn*; and had he heard it, he would not have plundered them; otherwise he did, but he heard one man repeating it; and the Prophet said, "this person is in the road of *Islàm*." Then the person said, "I bear witness that there is no God but God:" and the Prophet said, "this person is come out of the fire." And they looked at him to find out who he was, and behold he was a

The act of calling mankind to prayer is highly meritorious in the sight of God,

and MUHAMMED protected those who pronounced the words used for that purpose.

BOOK IV. shepherd. SÂD IBN-ABÎ-WAKK'ÂS.* 'A. G. S. That person who shall repeat, when he hears the *Adh'ân*, "I bear witness that there is no God but one only God, to whom there is no partner, and that MUH'AMMED is his servant and messenger; and that I am satisfied that God is my cherisher and MUH'AMMED his Prophet, and *Islâm* my faith," his crimes will be pardoned.'

Part Second.

IBN ABBÂS. "Whoever acts as *Muad'hd'hin* seven years to please God, will be redeemed from hell fire." ÛKBAH BIN ÂÂ'MIR.† 'A. G. S. "God is pleased with him who shall drive sheep to the top of a hill, and shall repeat the *Adh'ân* and say his prayers; the ALMIGHTY says, behold my servant, who repeats the *Adh'ân* and attends to his prayers and fears me; verily I forgive him and admit him into paradise." IBN ÔMER 'A. G. S. "There will be three persons upon eminences of musk, on the day of resurrection; one who does his duty to God and his master, and another who performs the duty of *Imâm*, so as to please mankind; the third who calls the five times to prayer."

OTHM'AN BIN AL-ÂÂS, 'I said, "O Prophet! appoint me *Imâm* to my class." He said, "you are the *Imâm* of your class; and do not make your prayers long, and employ a *Muad'hd'hin* who takes no wages." ANAS. 'A. G. S. "God does not refuse the requests which are made between

* His name was MA'LIC-BIN-WAHIB-AL-ZAHERÎ AL KARASHÎ. He embraced *Islâm* at an early period, when he was seventeen years of age. According to ABUL FEDA (p. 18.) he was the seventh person who made profession of that faith. He was present with the Prophet in all his battles. He died at *Yakik*, A. H. 55, at the age of 79, and was interred at *Medî-nah*.

† One of the '*Sah'abah*' of considerable celebrity. He was governor of *Egypt* under MUAWIAH; and died there A. H. 58.

It is put on a footing with the performance of a man's whole duty towards God and man,

the *Ad'hàn* and the standing up to prayer." SAHAL-BIN-SAD. 'A. G. S. "There are two times in which requests are not refused; one when fighting with infidels, the other under rain."

CHAP. VI.
PART II.

Part Third.

JÁBIR. 'A. G. S. "When the devil hears the call to prayer he goes away to *Rawh'ah*.* AB'UHURAIRAH. 'I was with the Prophet, and BIL-L'AL stood up to proclaim the time of prayers; and when he had finished and was silent, the Prophet said, "he who shall call like this *Muad'hdhin*, with sincerity, will go to heaven." AA'YESHAH. "When the Prophet heard the *Muad'hdhin* repeat the declaration of faith; he used to say, "and I also, and I also."† IBN ÔMER. "Verily the Prophet said, "that person who calls to prayers twelve years, will be fit for paradise; and sixty rewards will be written for him daily, and for every time he stands up for prayer, thirty rewards." IBN ÔMER. "We were ordered to make our requests at the time of calling to the sun-set prayers."

* A place distant 36 miles from *Medinah* towards *Mecca*.

† That is, I also bear testimony to these truths.

CHAP. VII.---PART I.

ON DELAYING THE *AD'HÀN* AND
PROSTRATIONS FOR PRAYER.

The two cri-
ers employ-
ed by MU-
HAMMED
used to
summon the
people to
morning
prayer at
different
times.

IBN ÔMER. 'A. G. S. "BILL'AL proclaims the times for prayer in the night, so that people may have time to perform *Wad'û*, and purify themselves &c. then eat and drink at that time, if it be in *Ramd'ân*, until **IBN ÔMER MACT'UM** calls the *Ad'hàn*:" because he was a blind man, and did not call to prayer till it was said, "it is morning, it is morning."
SAMURAH BIN JUNDUB. 'A. G. S. "The *Ad'hàn* of BILL'AL does not prevent you from eating; because he calls it at night; and the false dawn of day does not prevent you from eating: but the true day-break forbids you."

MALIC BIN HUAIRITH.* 'I and my uncle's son came to the Prophet, and he said, "whenever you travel, attend to *Ad'hàn* and standing up for prayer; and let the eldest act as *Imàm*." **AB'UHURAIRAH.** 'Verily when the Prophet returned from the battle of *Khaiber* he walked in the night

* One of the '*Sah'abah*, whose patronymic appellation was AB'U SULAIM'AN. He dwelt at *Bas'rah*, and died A. H. 74, in the time of ABD-UL-MALIC.

till he became sleepy, and he stopped in the latter part of the night, and said to BILL'AL, "keep watch over me." Then BILL'AL said prayers, agreeably to the divine commandments; and the Prophet and his companions went to sleep; and when it was near day-break, he laid himself down on the side of his camel and fell asleep, neither did any one of them awake till sun-rise: and the Prophet was the first who awoke, and he was in fear from having slept and neglected the prayers, and he said, "O BILL'AL! what occurred, and why did you go to sleep?" He said, "I was seized in the same manner that you were." His majesty said, "drive your camels hence:" and they led them a short distance away, after which the Prophet performed *Wad'ù*, and ordered BILL'AL to call to prayer; when he read prayers, and after performing them said, "he who has forgot his prayers let him say them when he recollects them, because God says, be steadfast in prayer to remember me."

Worship
prescribed
at Mecca,
Jerusalem,

Part I.
CH. VII.

CHAP. VIII.---PART I.

ON PLACES FOR DEVOTION.

IBN ÁBBAS. ' When the Prophet entered the *Cábah* on the day of taking *Mecca*, he supplicated God in every corner of it, and did not say his prayers till he came out; but when he came out he repeated two prayers opposite the *Cábah*, and said, "this is the *Kiblah*." **ÁBDULLAH IBN ÓMER.** ' The Prophet came into the *Cábah* with *USA'MAH BIN-ZAID* and *ÓTHM'AN BIN TALHAH** and *BILL'AL BIN RUBAH'*; and *BILL'AL* shut the door, to prevent people from crowding, and the Prophet delayed there. And I asked *BILL'AL*, when he came out, what the Prophet did there. He said, "the Prophet stood with three pillars at his back, one on his left side, and two on his right, (at that time the *Cábah* had six pillars,) after which he read prayers."

Worship
prescribed
at *Mecca*,
Jerusalem,

AB'UHURAIRAH. ' A. G. S. " One prayer in my *Masjid* is better than a thousand elsewhere except in the *Cábah*." **AB'USA'ID KHUDRÌ.** ' A. G. S. " Visit three mosques, one of them the *Cábah*, the other *Masjid-al-Aksá*;†

* The porter of the *Cábah*, and keeper of its keys.

† Literally, the extreme or farthest *Masjid*; *Jerusalem*; so called as being the most ancient place of worship; or on account of its distance from the *Cábah*. **ABD-UL-HAK.**

the third my *Masjid*, which is this." AB'UHURAIRAH. 'A. G. S. " *Masjids* are most acceptable to God, and bazars he hates most of all places." OTHMAN. 'A. G. S. " Whoever builds a *Masjid* for God, will have a house built for him in paradise." AB'UHURAIRAH 'A. G. S. " He who goes to a *Masjid* in the beginning or close of the day, God will prepare food for him in paradise." ABU MUS'AB 'A. G. S. " The reward of that person will be greatest who dwells the most distant from *Masjids*; and he who waits till the arrival of the *Imam* will meet with greater rewards than he who shall say his prayers alone and go to sleep."

CH. VIII.
PART I.

and Medi-
nah.

AB'UHURAIRAH. 'A. G. S. " There are seven people whom God will draw under his own shadow, on that day when there will be no other shadow; one, a just king; another, one who shall have employed himself in devotion from his youth; the third, who shall fix his heart in the *Masjid* till he return to it; the fourth, two men whose friendship is to please God, whether together or separate; the fifth, a man who remembers God when alone, and weeps; the sixth, a man who is invited by a rich and beautiful woman, and shall say, " verily I fear God;" the seventh, a man who has given alms and concealed it, so that his left hand knoweth not what his right hand doth."

Seven acts
which will
be rewarded
at the day
of judg-
ment.

AB'UHURAIRAH. 'A. G. S. " The rewards for the prayers which are performed by people assembled together, are double of those which are said at home; and twenty-five times more than those repeated in bazars."

ABU-USAID. 'A. G. S. " When any one of you enters a *Masjid* he must say, " O Creator! open on us the doors of thy compassion;" and when you leave the *Masjid*, say, " O LORD! we supplicate thy munificence."

AB'U KUTA'DAH. 'A. G. S. " When any one of you enters a *Masjid*, let him say two prayers before he sit down."

CAB-BIN-MALIC. " The Prophet never returned from travelling unless at *Dhuhr*, when he immediately went to the *Masjid*, and read there two prayers; after which he sat down."

Public
prayers are
more meri-
torious than
those put
up in pri-
vate.

BOOK IV.

A man is not to enter a *Masjid* after eating any thing that smells offensively,

and he is not to spit in front or to the right.

AB'UHURAIRAH. 'A. G. S. "That person who hears another seeking for his property in the *Masjid*, let the hearer say, "may God not return it to thee;" because a *Masjid* was not built for this." JA'BIR. 'A. G. S. "Whoever eats of a plant or tree from which may issue a bad smell, tell him not to go near my *Masjid*; because that which is disagreeable to man is likewise so to the angels." ANAS. 'A. G. S. "It is a fault to spit in a *Masjid*, and the removal of the fault is to cover it over." AB'UHURAIRAH. 'A. G. S. "When you stand up to prayer, spit not in front, because you are then in God's presence; neither spit on your right side, because an angel is there; spit therefore, either on your left side, or under your feet, and then throw earth over it."

Part Second.

The water in which the Prophet had performed his ablutions was sanctified, and conferred like virtue on other water which might be mixed with it.

TALAK-BIN-ÂLĪ. 'We came out with an intention of going towards the Prophet, and confessed to him, and said prayers with him, and told him that there was a pagan temple on our ground; and we requested the favor of him to give us the water which remained after he had performed his *Wad'û*. And the Prophet called for water, performed *Wad'û*, and washed out his mouth; after which he poured water for us into a vessel and ordered us to return, saying, "when you arrive, break your temple and pour this water upon the spot; and build a *Masjid* there." We said, "verily our towns are distant, and the heat excessive, and the water will evaporate." Then the Prophet said, "add more water to it; because this water will confer a blessing on any other."

ÂA'YESHAH. 'The Prophet ordered *Masjids* to be built in houses, and to keep them clean and perfumed.' IBN ABB'AS. 'A. G. S. "I was not ordered to built lofty *Masjids*, and ornament them with sculpture and

paintings." ANAS. ' A. G. S. "One of the signs of the resurrection is that men shall display arrogance in *Masjids*."* BURAIDAH: ' A. G. S. "Rejoice those with perfect splendor on the day of resurrection, who shall go in dark nights to *Masjids*." AB'U SA'ID-AL-KHUD'HR'I. ' A. G. S. "When you shall see a man who is security for keeping a *Masjid* in repair, be you a witness that he is a *Mômin*; because God says none but those build *Masjids*, who believe in God and the resurrection."

OTHM'AN BIN MADHU'UN. ' I said, "O! Prophet! permit me to become an eunuch."† He said, "that person is not of me who makes another an eunuch, or becomes so himself; because the manner in which my followers become eunuchs is to fast." I then said, "permit me to travel." The Prophet said, "verily the excursions befitting my followers are to fight in the cause of God." I then said, "permit me to retire from society, and to abandon the delights of the world." He said, "the retirement that becomes my followers is to sit in a corner of a *Masjid* in expectation of prayers."

AB'UHURAIRAH. ' The Prophet said, "when you pass through the gardens of paradise, feed there." It was said, "O! Prophet! what are the gardens of paradise?" He said, "*Masjids*." "And what is there to feed on, O! Prophet?" He said, "these ejaculations, O! holy God! Praise be to God! There is no God but God! And God is very great!" AB'UHURAIRAH. ' A. G. S. "Whoever comes to a *Masjid* for a thing, whether for this world or the next, he will obtain it." FA'TIMAH BINT-AL-HUSAIN† relates, on the authority of her grandmother, FA'TIMAH ZAHRA, ' When the Prophet went into a *Masjid*, he would ask blessings on himself, and

CH. VIII.
PART II.

Hypocritical ostentation in worship condemned.

Temptation to be resisted by fasting and prayer.

Masjids are the gardens of paradise, and the praises of God the fruit thereof.

The great efficacy of prayer in a *Masjid*.

* That is, in the structure and decoration of those buildings, and in hypocritical strictness and prolongation of worship, to catch the admiration of mankind. ABD-UL-HAK.

† That is, that I may not be tempted to commit adultery.

‡ The daughter of HUSAIN, the son of ALI.

BOOK IV.

The Prophet's form of prayer.

No worldly occupations to be followed in a *Masjid*.

Masjids are considered as sanctuaries for criminals.

Seven kinds of places in which acts of worship are forbidden.

Women forbidden to visit graves; and all to worship there.

would say, "O! God! pardon my sins, and open for me the gates of thy compassion;" and when he left the *Masjid* he would repeat the same.*

AMER-BIN-SHUA'IB. 'The Prophet forbade reading poetry in *Masjids*, and buying or selling there; and forbade people sitting in a circle in *Masjids* before prayers on Fridays." AB'UHURAIRAH 'A. G. S.

"When you see any one buying or selling in *Masjids*, say, "may God bestow on you no profit from your merchandize." HAC'IM-BIN-HIZ'AM.†

'The Prophet forbade putting another to death in a *Masjid* for having committed murder, and also retaliation for maiming &c.' MUA'WIAH-

BIN-KURAH.‡ 'The Prophet forbade the eating of raw onions and garlick; and said, "whoever eats of them must not go near my *Masjid*; but if you must eat them, dress them first." ABU'SA'ID. 'A. G. S. "The whole earth is a *Masjid* except a burying ground or a bath." IBN OMER.

'The Prophet forbade reading prayers in seven places; the first, on a dunghill; the second, a slaughter-house; the third, a burying ground; the fourth, a road; the fifth, a bath; the sixth, a camel-house; the seventh, upon the roof of the *Cabah*." AB'UHURAIRAH. 'A. G. S. "Read prayers

in a sheep-fold, but not in a camel-house." IBN-ABB'AS. 'The Prophet has cursed women who go to visit graves;§ and also people who make use

* TIRMID'Hî observes that this tradition could not have been directly received by FA'TI-MAH the younger from her grandmother; since the latter died when IM'AM HUSAIN, the father of the former, was not eight years old. ABD-UL-HAK.

† His patronymic appellation is ABU KHA'LID-AL-KARASHI-AL-ASADI. He was nephew to MUH'AMMED's wife KHUDAIJAH. He was born in the *Cabah*, thirteen years before the war of the elephant; that is, thirteen years before the birth of MUH'AMMED. (See GAGNIER's Preface to ABUL FEDA, p. 18.) He was among the most noble of the *Koraish*. He was converted to the *Muslemân* faith after the capture of *Mecca*; and, as he was highly esteemed for wisdom and piety, his conversion was a cause of great joy and exultation to the friends of that religion. While an idolater he had manumitted a hundred slaves, and mounted them on as many camels. He died at *Medinah* A. H. 54, aged 120 years.

‡ One of the *Tabî'in*, born on the day of the battle of the camel.

§ The Prophet at first forbade both men and women to visit tombs. He afterwards recalled this prohibition; but, the words in which this permission is granted being of the masculine gender, commentators are divided in opinion regarding their interpretation. Some contend that it applies to both sexes; and they quote many precepts of the *Muhammedan* law, which

of graves to worship on, and has cursed those who place lamps at the graves of the dead as a respect for them.

AB'U-UMAMAH. 'A learned man of the *Jews* asked the Prophet, which was the best dwelling; at which he remained silent, and then said, "I am silent till GABRIEL comes to me." After which he remained silent, and GABRIEL came; and the Prophet asked GABRIEL, who said, "he to whom this question is put knows no more than the questioner; but I will inquire of my blessed and exalted LORD." Then he added, "O MUHAMMED! I was nearer to my LORD than I ever had been before." The Prophet said, "how far off wast thou, O GABRIEL?" He said, "there were seventy thousand curtains of light between him and me, and God said the worst of all places are bazars, and the best of all, *Masjids*."

CH. VIII.
PART II.

GABRIEL declares that in the sight of God *Masjids* are the best and Bazars the worst of all places.

Part Third.

ABUHURAIRAH. 'I heard the Prophet say, "whoever shall come into my *Masjids*, let him come for a good end; to learn something, or to teach others: and that person ranks with him who fights in the cause of God: and he who comes on any other account, ranks with him who covets the property of another." 'HASAN-BAS'RÌ. 'A. G. S. "A time will come to man when worldly concerns will be attended to in *Masjids*; then sit not with such." SA'YIB-BIN-ZAID-BIN-YAZID.* 'I was sleeping in the *Masjid* of the Prophet, and a man struck me with a pebble, and

No one should enter a *Masjid* but from a religious motive.

are universally allowed to include women, although, according to grammatical construction, addressed only to men. Others allege that the permission is granted only to men; and that the restriction on the other sex remains in full force, on account of the excessive and noisy lamentations in which they were apt to indulge on those occasions. This tradition, if delivered, as is most probable, after the permission, confirms the latter opinion. ABD-UL-HAK.

* He was born in the second year of the *Hijrah*, and was present with his father at MUHAMMED's last journey to *Mecca*, being then seven years of age. He died A. H. 80.

BOOK IV.

Idle conversation in a Masjid forbidden.

It is forbidden to spit in a Masjid.

I perceived at one glance that it was ÔMER-IBN-AL-KHA'T'T'AB, who said, "go and bring those two persons who are speaking aloud." And I brought them to him; and he asked them what place they belonged to: they replied; "from Tayef." ÔMER said, "if ye were of Medinah I certainly would punish you, because you have made a noise in the Prophet's Masjid." MALIC. ÔMER-IBN-AL-KHA'T'T'AB made an area apart from the Prophet's Masjid, which was called *But'ahâ** and said, "whoever wishes to read poetry or make a noise, let him go to that place."

ANAS. "The Prophet saw some phlegm in the Kiblah, and he appeared displeased, and stood up and removed it with his own hands, and said, "when any one of you stands up to prayer he must know that God is between him and the Kiblah: therefore he must not spit in front of himself, but either on his left side or under his feet," after which the Prophet took hold of the hem of his garment and spit into it, and said, "this is the way you must do in a Masjid." SA'IB-BIN-KHAL'AD said, "verily a man acted as *Imâm* to a tribe, and spit towards the Kiblah whilst the Prophet was looking on: and he said to the people who had appointed that person their *Imâm*, "let him not act for you in that capacity henceforth." But the man wished to act as *Imâm* to them again, and they forbade him: and when he asked the reason, they told him what the Prophet had said: he then asked the Prophet if he had forbid him: he said, "yes, I did, for verily you vex God and his messenger."

MU'AD'H-BIN-JABAL. "The Prophet, on one occasion, hindered our saying the morning prayers till we were near seeing the sun: then he hastened out of his house, and the *Tacbir* was called aloud: then the Prophet said prayers in haste; and when he had repeated the *Salâm*,

* That is, a gravel walk.

he said, "sit in your places; and I will inform you the cause of my being so late this morning. I got up early, and performed the *Wad'û*, and said prayers, agreeably to the wishes of God; and I felt drowsy in my prayers; after which I awoke, and all on a sudden I beheld my Creator in a most lovely form, and he said "O! MUHAMMED!" I said, "what do you command?" He said, "what do the angels argue about?" I said, "I do not know." Then I saw my God put the palm of his hand between my two shoulders till I felt my breast cold; when every thing in the world appeared clear before me, and I knew the whole. Again he asked about the disputations of the angels. I replied, "they dispute about deeds which cover sins." God said, "what actions are they?" I replied, "going on foot to *Masjids*, and completing *Wad'û*, and giving food to the needy, and speaking mildly to people, and saying prayers at night whilst people are asleep." After that I said, "O! God! I supplicate thee to direct my actions, and that I may abandon vices; and that thou pardon my sins."

MUHAMMED'S conference with the Almighty;

who reveals to him the acts which obtain remission of sins.

MUAD'H IBN JABAL. 'The Prophet was fond of saying his prayers in gardens.' ANAS-BIN-MA'LIC. 'A. G. S.' 'The prayers of a man in his own house are equal to the reward of one prayer, but in a *Masjid*, being near his house, equal to twenty-five prayers, and if in the public *Masjid* equal to five hundred prayers; and in *Jerusalem* equal to fifty thousand; and in my *Masjid*, equal to fifty thousand; and in the *Câbah* to one hundred thousand.' AB'UD'HAR GHAFFA'R'I. 'I asked the Prophet which *Masjid* was built first on the earth.' He said, "*Masjid-al-harâm*," and after it, "*Jerusalem*," and "what space of time between the building of the two?" He said, "forty years." After that he said, "the whole earth is proper for adoration; therefore, whenever your time for prayer comes, there say them."

The whole body to be covered. The proportion of merit and efficacy of prayer, according to the place in which the act is performed.

* i. e. The temple of Mecca.

CHAP. IX.---PART I.

ON NECESSARY AND DECENT ATTIRE.

OMER-BIN-ABI-SALMAH.* 'I saw the Prophet dressed in one cloth, which covered him entirely, reading prayers in OMM SALMAH's house, and he threw up the two ends of it upon his shoulders.' ABU-

HURAIRAH. 'The Prophet said, "not one of you must say your prayers in one garment: without covering your whole body." ANAS. 'There was a fine painted, coloured curtain, for AA'YESHAH, which she spread upon her wall as an ornament to it; and the Prophet said to her, "remove your curtain from before me, because these paintings appear to me, in my prayers."

Part Second.

SALMAHIBN ACWA† I said, "O Prophet! I am a sportsman;

* The stepson of MUHAMMED, being the son of his wife OMM SALMAH by her former husband. He was born in Abyssinia, in the second year of the Hijrah; and at the Prophet's death he was nine years of age. He died in the reign of ABD-UL MALIC, A. H. 83.

† He is one of the 'Sah'abah, celebrated for bravery. He used on foot to charge the enemy's cavalry.

CH. VIII.
PART III.

MUHAM-
MED'S CON-
FERENCE WITH
THE ALMIGHTY.

who reveals
to him the
acts which
obtain re-
mission of
sins.

The whole
body to be
covered dur-
ing prayer;
merit and
efficacy of
it is impro-
per to look
on paintings
during
prayer.

and wear a shirt only: may I say my prayers in one shirt?" He said, "yes; but close the breast of it, although it be with a thorn." ABU HURAIRAH. 'A man in a very long garment was reading his prayers, and the Prophet said to him, "go and perform *Wad'ù*." He did so, and then returned. Another person asked the Prophet why he ordered the man to *Wad'ù*. His majesty said, "because he was saying his prayers in a long robe; for verily God accepts not the prayers of people with such very long and flowing habiliments."*

Long and flowing robes not to be used in acts of devotion.

AA'YESHAH. 'A. G. S. "God accepts not the prayers of a woman arrived at puberty, unless she cover her head." OMM SALMAH. 'I asked the Prophet if a woman might say her prayers in a shift, with a cloth over her head, but without long drawers. He said, "yes, provided her shift covers the instep of her foot." ABU HURAIRAH. "The Prophet forbade throwing a cloth over the shoulders, and allowing the ends of it to hang down in prayer, and prohibited a man's covering his mouth with his hand or a cloth during prayer." SHEDD'AD-BIN AWS.† 'A. G. S. "Act the reverse of the Jews in your prayers; for they do not pray in boots or shoes." ABU SA'ID AL KHUDHRI. 'The Prophet said prayers with his companions, and all on a sudden took off his shoes, and put them down on his left side: and when the people observed it, they took theirs off also: and when his highness had finished the prayers he said, "what caused you to take off your shoes?" They replied, "we did so in order to follow your example:" and the Prophet said, "verily GABRIEL came to me and told me there was a little filth upon my shoes; therefore when any one of you goes into a *Masjid* look well at your shoes first, and if you perceive any dirt, wipe it off, and then

Farther rules regarding the dress to be worn during prayer.

It is proper to cover the feet with boots or shoes during prayer.

* That is because such are indications of pride and vain-glory, a temper of mind most contrary to that which is required in acts of divine worship.

† One of the 'Sah'abah, the nephew of HAS'AN-BIN-TH'ABIT. He lived at Jerusalem, and is reckoned among the Syrians.

BOOK IV.

say your prayers in them." **AB'UHURAIRAH**. "A. G. 2. "When you say your prayers, put not your shoes on your right or your left side; but keep them upon your feet."

Prophet said to him, "and perform Wudu." He did so, and then

returned. Another person asked the Prophet why he ordered the man to

Wudu. His majesty said, "he was washing his prayers in a long

robe; for verily God accepts not the prayers of people with such very

AB'USÂID-AL-KHUDHRI. "I went in to the Prophet, and saw

him saying his prayers on a mat; and he bowed down upon it: and he wore one cloth which covered his whole body." **ÂMER-BIN-SHUA'IB**.

"I saw the Prophet saying his prayers, some times with, and at other times without shoes." **MUH'AMMED-BIN-MUNCADIR**. * **JABIR** used to

say his prayers in a robe which was tied round his neck; and put the other parts of his dress upon a trivet; and he was asked why he said his prayers

in one garment? **JABIR** said, "I did it merely that such an ignorant fellow as you might see me, and that you might know it was lawful to say pray-

ers in one garment." **UBAI-IBN-CAB**. "It is agreeable to the law of the Prophet to say prayers in one garment. We used to say our prayers with

the Prophet in one cloth, and we were not reproached for so doing, but prayers were not said in a single cloth, unless when clothes were scarce,

therefore when God supplies abundance of clothes it is better to pray in two garments."

the prayers he said, "what caused you to take off your shoes?" They

* One of the *Tabi'in*, of the tribe of *Tamim*. He received traditions from **JABIR**, **ANAS**, **AA'YESHAH**, **AB'UHURAIRAH** and others. He died A. H. 130, aged above 70.

said, "verily **GABRIEL** came to me and told me there was a little filth upon my shoes; therefore when any one of you goes into a Masjid look

well at your shoes first, and if you perceive any dirt, wipe it off, and then

* That is because such are indications of pride and vain-glory, a temper of mind most contrary to that which is required in acts of divine worship.

+ One of the *Sahâbâh*, the nephew of **HAS'AN-BIN-AL-ABT**. He lived at Jerusalem, and is reckoned among the *Tyrians*.

Long and flowing robes not to be used in acts of devotion.

Further rules regarding dress to be worn by Prayers may be said in a single garment,

It is proper to cover the feet with shoes or boots, but only when raiment is scarce.

CHAP. X.---PART I.

ON SUTRAH.*

IBN-OMER. 'The Prophet went early one morning towards an *Idgah*;† and a small standard was raised before him, and it was used as a *Sutrah*, and his highness said prayers opposite to it.' **ABU'JU'HAIFAH.†** I saw the Prophet in *Mecca*, in a plain called *Abt'ah*,§ and he was in a red leather tent which had been tanned. And I saw **BILL'AL** take the water which remained after the Prophet had finished *Wad'u*. Others were hastening in order to take it, and those who touched the water rubbed their faces and bodies with it; and those who did not, would touch the hands of those who had, and then their faces and bodies; after which I saw **BILL'AL** fix a stake in the ground as a *Sutrah*, when his highness said his prayers opposite to it."

* Literally, that wherewith any thing is covered or concealed. Here it means any thing put up before one engaged in prayer, to prevent others from intruding on his devotions. It may be a wall, a pillar, or piece of wood; and must not be less than a cubit in length, and one inch in breadth.

† That is a place dedicated to public worship at the two great festivals of *Kurbân* and *Fitr*.

‡ He is reckoned among the *Sah'abah*, having seen **MUH'AMMED**, though he had not, at the time of that Prophet's death, attained the age of puberty. He dwelt at *Cûfah*, and was appointed by **ALI** to the care of the escheats in that city. He died there A. H. 74.

§ A plain near *Mecca*, on the road to *Mina*. It is also called *Najf* and *Bu'tihâ*. These names imply its being an elevated spot covered with gravel. It was occupied by the noblest of the *Koraish*. (GoL. from *Yakût*.)

BOOK IV.

A camel, or a piece of wood resembling the back of his saddle, may answer the purpose.

A person endeavoring to pass between one who prays and his *Sutrah*, is to be repelled by violence if necessary.

A line marked on the ground will suffice where nothing else can be got.

NA'FÎ. 'The Prophet used to make his riding camel sit down towards the *Kiblah*, and then say his prayers fronting him.' TALHA-

BIN-ÔBAIDULLAH. 'A. G. s. "When any one of you puts before you a piece of wood like the back part of the saddle of a camel, he may say prayers; and there is no fear should any one go before it." AB'U

SA'ID. 'A. G. s. "When any one of you says his prayers behind a thing covering him from mankind, and another wishes to pass between, let the first person drive him away; and if he is refractory, draw his sword upon him and cut him down: because none but the devil will hinder prayers."

AA'YESHAH. 'The Prophet said his prayers in the night, and I was sleeping between his highness and the *Kiblah*, like the bier of a corpse in front of those praying over it.'

Part Second.

ABÛHURAIRAH. 'A. G. s. "When any one of you says his prayers, he must have some thing in front of him; but if he cannot find any thing for that purpose, he must put his walking stick into the ground: but if the ground be hard, then let him place it lengthways in front of him: but if he has no staff, he must draw a line on

the ground; after which there will be no detriment in the prayers from any one passing in front of it." MEKDAD-IBN-AL ASWAD. "I never saw the Prophet say his prayers towards a tree or pillar, or stick, without placing it directly even with his right or left eyebrow." FA'DL-

IBN ABB'AS. 'The Prophet came to us when we were in a forest which belonged to us, and ABB'AS was with him; and he read prayers in the forest, and there was no one thing in front of him.' AB'U SA'ID. 'A. G. s. "Prayers will not be said in vain on account of any thing

passing in front of the person who prays; but such passing thing must be put away as much as possible, because such is nothing but the devil."

CHAP. X.
PART II.

Part Third.

ĀYESHĀH. 'I was sleeping in front of the Prophet, when my feet were turned upwards and towards him, and when he wished to bow himself down he turned my feet downwards; then I drew them up; and when his highness stood up, I stretched out my feet again: at that time there was no lamp in my house, and the cause of my stretching my feet out a second time was from a supposition that the Prophet had gone away.' **CAB AL A'HB'AR.*** 'If a passenger did but know the sin of passing before a person employed in prayer, he would find it better for him to sink into the earth.'

It is a heinous sin to interrupt a man in his devotions.

* The son of MA'NĪ, and father of IS'HĀK. He was of the tribe 'Himyar. He had heard of the Prophet during his life-time, but never saw him. He embraced his religion in the time of OMER. He died A. H. 32, during the reign of OTHM'AN.

The various positions which must be assumed in prayer.

CHAP. XI.---PART I.

ON THE MODES AND CONDITIONS OF PRAYER.

ABÙHURAIRAH. ‘A man entered the *Masjid* when the Prophet was sitting in a corner of it, and he said his prayers: after which he came in front of the Prophet and made a *Salām* to him; and after a return of the compliment, the Prophet told him to go back and say his prayers over again, because he had not performed them as he ought to have done, and the man returned and repeated his prayers as the first time; after which he went to the Prophet, who said to him as on the former time; and on the third time the man said, “instruct me, O messenger of God.” Then his highness instructed him in *Wad’ù* and prayers, and how to stand in regard to the *Kiblah*; and said, “when you wish to rise up for prayer, perform *Wad’ù*, and turn your face towards the *Kiblah*; after that repeat the *Tacbir*, and then repeat of the *Koràn* what is easy to you; and then bend yourself deliberately; then raise up your head and stand upright; after that bow down your head to the ground, deliberately; then raise up your head and sit at ease; again bow down, and rise up.”

The various postures described which must be assumed in prayer.

AA'YESHAH. ‘The Prophet used to begin his prayers by repeating the

Tacbir; and the reading of the *Korân* with these words: "Praise be to God, the lord of the worlds."* And when he made the inflection of his body, called *Rucûû*,† he did not raise his head, nor yet bend it very low; but kept it in a middle position between these two, with his neck and back in a line. And when he had raised his head after inflection, he did not prostrate himself till after having stood quite erect: and after he had raised his head from one prostration, he did not make a second without sitting up in the interval. And he used to lay his left leg down, and his right leg he kept up: and he forbade sitting with the buttocks resting on both heels at prayers, and forbade resting both arms on the ground; and finished his prayers with the *Salâm*. MA'LIC-BIN-HUAIRITH. 'When the Prophet repeated the *Tacbir*, he would raise up both his hands to his ears; and when he raised himself up from *Rucûû* he would say, "hear, O God! him who praiseth thee." JA'BIR. 'A. G. S. "The most excellent prayers are those in which there is most standing up; because there is more trouble in standing."

CHAP. XI.
PART I.

The Pro-
phet's me-
thod of
praying
described.

Part Second.

ABÛ-HUMAID-SÁÂDÎ‡ said, (when he was sitting with nine others of the companions of the Prophet) 'I know best the nature of the prayers which the Prophet used to say.' They said, 'explain it and make it clear to us.' He said, 'when the Prophet stood up to prayer, he used to raise his hands up to his shoulders and repeat the *Tacbir*; and after it the *Sûrah Fâtihah*: then he repeated the *Tacbir* again, and raised his hands

Farther de-
scription of
the Pro-
phet's mode
of prayer.

* That is, with the first chapter of the *Korân*, called *Sûrah Fâtihah*, which begins with this ejaculation.

† Bending the body with the hands on the knees.

‡ He is most generally known by this patronymic appellation. His other names are ABD-UL-RAH'MÂN-BIN-SAD-AL-ANS'ÂRÎ-AL-KHAZRAJÎ. He died towards the end of MU'AWIYAH's reign.

BOOK IV.

to his shoulders as before; and then bent himself and put his hands upon his knees: after which he stood erect, and said, "hear, O LORD! him who praises thee." Then he raised his hands up to his shoulders, and said, "*Allaho acber!*" and then prostrated himself on the ground in adoration, and put his hands away from his sides, and bent the toes of his feet in such a manner that the tips of them were towards the *Kiblah*: then raised up his head, and sat upon his left foot, and sat at ease, till every bone returned to its proper place; and after repeating *Allaho acber*, prostrated himself again, then said *Allaho acber*, and sat up, after that stood up; and did in the second *Racât** as in the first: and in the sitting part of the second *Racât* he repeated the confession of faith and then said what remained of the prayers, and then gave the *Salâm*.† Then his companions said, 'you have spoken true; such was the way the Prophet performed prayers.' WAÏL-BIN HUJR.‡ Verily, I saw the Prophet, when he was standing up to prayer, raise up both his hands even with his shoulders, and put his thumbs up to his ears. KABI'SAH BIN HULB§ related this tradition from his father: 'the Prophet acted as *Imâm* to me and took hold of his left hand with his right.'

RIFA'AH-BIN RA'FI|| said, 'a man came into the *Masjid*, and said his prayers; and when he had finished, he came to the Prophet and made a *Salâm*, and the Prophet said, "return to your prayers, because you

* In every *Racât* there is one standing up, two prostrations, and one *Rucûû*; and in each of these postures the praise of God and passages of the *Korân* are repeated.

† The *Salâm* consists of these words: "Peace be with us and the virtuous servants of God." This is repeated twice, with the face inclined to the right shoulder; and then to the left these words: "Peace be with you, the compassion and blessing of God," as a benediction for the angels.

‡ He was a chief of *Hadramût*, descended from the kings of that country. He was greatly esteemed and respected by MUHAMMED.

§ One of the *Tabi'in* of considerable authority. His father was one of the companions.

|| One of the *Ansârs*, of the tribe of *Khazraj*. His patronymic appellation is AB'U-MU'AD'H. He was from *Bedr*, and his father was one of the chiefs of that place. He was the brother of MALIC and KHAL'AD, sons of RA'FI. He was the first of the tribe *Khazraj* that embraced *Islâm*. He was present at the first inauguration at *Akabah*; and accompanied ALI at the battles of the camel and of *Saffain*.

have not said them rightly." Then the man said, "instruct me O Prophet in the way of saying them." He said, "when you turn your face towards the *Kiblah* say *Allaho acber!* after which repeat the *Súrah Fátihah* and another *Súrah*; and when you make the inflection, put your hands upon your knees, and do it firmly; and keep your back even: and when you raise yourself up, stand straight; and when you prostrate, do it steadily; and when you get up, sit upon your left thigh: and do this in every *Rucûi* and every prostration." FADL BIN ABB'AS.* 'A. G. S. Say not the stated prayers, with less than two or four *Racâts* at a time; never so little as one: and after two *Racâts* repeat the *Tashahhud*,† weep, and humble yourself; after which hold up both your hands, and put the palms of them opposite your face and say, "O my LORD! approve my supplication:" and that person who does not so will lose."

CH. XI.
PART II.

MUHAM-
MED de-
scribes the
proper
mode of
praying.

Part Third.

SÂID-IBN-AL-HÂRITH‡ said, 'AB'U-SÂ'ID-KHUDH'Rî acted as *Imâm* to me and repeated aloud *Allaho Acber!* after rising from prostration; and again, when he prostrated a second time; and repeated *Allaho Acber!* aloud a third time, when he stood up for the third *Racât*; and said "thus did I see the Prophet do." ÂLî IBN-AL-HUSAIN. The Prophet repeated the *Tacbir* in his prayers whenever he bowed his head and raised it up; and never ceased doing so until he died." AB'U 'HUMAID AL SA'ÂDî. 'When the Prophet stood up to prayer he turned his face towards the *Kiblah*; and, raising up both his hands, said

* The Prophet's cousin-german, being the eldest son of his uncle ABB'AS. His patronymic appellation is AB'U-MUH'AMMED. He died under the reign of OMER, A. H. 18; or according to another account he was slain at the battle of Yermûc, A. H. 15, at the age of 21.

† This term will be explained hereafter.

‡ One of the *Tabi'in* of considerable authority.

BOOK IV.

The Prophet re-
proves a
man who
had prayed
improper-
ly.

Allaho acber! AB'UHURAIRAH said, ' the Prophet said the *Dhuhr* prayers with us; and there was a man in the rear rank who said his prayers badly: and when he repeated the *Salâm* the Prophet called him and said, " fear you not God and abstain you not from his punishments? Do not you see how I say prayers? Verily you suppose what you do is concealed from me. I swear by God, that I see behind me as well as before me."



CHAP. XII.---PART I.

EXPLANATION OF WHAT SHOULD BE REPEATED IN PRAYER, AFTER THE TACBIR..

ABUHURAIRAH said, 'The Prophet used to repeat slowly what he said between the *Tacbîr* and any *Surah*; and I said, "O Prophet of God (may my father and mother be sacrificed for you) what is it that you say between the *Tacbîr* and the *Sûrah*?" He said, "I repeat, O God! separate me far from my sins; like as you have made the east distant from the west; and O LORD! purify me from my offences, as a cloth is cleaned from dirt; O LORD! wash away my sins with water, snow, and hail."

Ejaculations to be used after the *Tacbîr*.

ÂLÎ IBN-ABU'TÂLIB said, 'when the Prophet stood up to prayer he repeated the *Tacbîr*, and said, "I have turned my face towards him who created the heavens and the earths, as I am a *Mômin*, and am not of the polytheists; verily my prayers, adorations, life and death, are for God; that God who is the cherisher of creations: he has no partner; and I was ordered so to do; and I am of the number of the *Muslemâns*, and the first of them. O LORD! thou art king, and there is no other God but thee, thou art my creator and I am they servant; I

BOOK IV. have oppressed my soul and I confess my sins; therefore pardon all my offences; because no one forgives faults but thee; and shew me the road to the best qualities and dispositions; for no one can direct to them but thee: and turn from me all bad propensities; for none can do so but thee. I am ready to serve thee; and I always assist thy religion: every good is in the hand of thy power, and nothing bad is ascribable to thee. My existence is from thee, and my wish is to return to thee. Thy omnipotence and exaltation exceed my understanding; I ask thee forgiveness and repent." And when he performed *Rucûû* he would say; "O! LORD! I have bent my back to please thee and to obey thee; and I believe in thee, and worship thee. My ears, my eyes, my brains, my bones and my veins, humble themselves before thee." And when he raised up his head, he would say, "O! my God! all praise is for thee, to the full of the heavens and the earths." And when he prostrated himself, he would say, "O! LORD! I have prostrated myself to thee and to no other; and I believe in thee and worship thee. My face is prostrated to its creator, and to him who gave it a form, and to him who gave hearing to my ears and sight to my eyes. God is almighty, and the best of creators; O LORD! pardon the sins which I have committed, and those I may be guilty of, those I have secreted and those I have disclosed, and forgive me the faults which thou knowest. For thou knowest them better than I do. Thou art the beginning and thou art the end, there is no other God but thee."

The extemporaneous ejaculation of a man in haste,

ANAS said, 'verily a man came into the ranks of people standing up for prayer, when he was out of breath from running; and said, "God is very great! Praise be to God, the greatest and purest praise! he is the source of every blessing." And when the Prophet finished his prayers, he said, "which of you repeated this?" They all remained silent; and he asked again, but they were silent. He asked a third time: "say, have

no anxiety about it, for there is no fault in having repeated those words." Then the man said, "I arrived when I was out of breath and repeated them." Then the Prophet said, "verily I saw twelve angels hastening to try which could first carry them up to heaven."

CH. XII.
PART I.

approved
by the Pro-
phet.

Part Second.

ĀĀYESHAH. 'When the Prophet began his prayers he would say, "immaculate God! we praise thee: thy name is great and thy dominion mighty; there is no God but thee." **AB'UHURAIRAH** said, 'when the Prophet got up from the second *Ra'ât*, he would begin by repeating the *Sûrah Fâtîhah* and did not stop.'

The repeat-
tion of the
Sûrah Fâtî-
hah is an in-
dispensable
part of
prayer.

CHAP. XIII.---PART I.

ON READING THE KORAN IN PRAYER.

The repetition of the *Súrah Fátihah* is an indispensable part of prayer.

UBÁDAH-BIN-SÁMIT. ' A. G. S. "The prayers of that person will not be perfect who neglects repeating the *Súrah Fátihah*." AB'UHURAIRAH. ' A. G. S. "That person who does not say the *Omm-al-Koràn* (i. e. *Súrah Fátihah*) his prayers will be defective." Then it was said to AB'UHURAIRAH, "we stay behind the *Imàm*; must we also say it?" He said, "yes; because I heard the Prophet of God say, that God said, "I have divided the prayers into two parts; half for myself and half for my servants; praise and thanksgiving for me and prayer and supplication for my servants." Then when a servant says 'all praise to God, the cherisher of the universe;' God says, 'my servant has praised me:' and when a servant says 'God is compassionate and merciful,' God says, 'my servant has praised me,' and when a servant says, 'God is king of the resurrection;' God says, 'my servant has honoured me:' and when a servant says, 'I worship thee and call on thee for support,' God says, 'this is the covenant between me and my servant:' and when a servant says, 'shew me the right road, that road which you gave the Prophets and the virtuous, not the road of them with whom thou wert angry, nor the road of

those who have strayed ;' God says, ' this is for my servant, and any thing he may supplicate.' ANAS. " Verily the Prophet, AB'UBACR and ÔMER, always commenced their prayers with the introductory chapter,* not with these words, " in the name of God the compassionate and merciful."

AB'UHURAIRAH. ' A. G. S. " When the *Imâm* says *Amen*, do you say it also; because the angels say it, and that person who repeats *Amen* with them, will be forgiven his former faults." AB'U-MU' SA-ASHARÎ. ' A. G. S. " When you say your prayers assembled together, dress your ranks: then one of the number must act as *Imâm*; and when he repeats *Allaho Acber*, do you do the same; and when he says, " shew me not the way of those who strayed, and against whom thou art incensed," do you say, " *Amen!* may God accept thy supplications;" and when the *Imâm* says the *Tacbir* and performs *Rucûû*, do ye the same; because he bows his head before you, and raises it up before you: and when the *Imâm* says, " hear, O God! him who praiseth thee," do you say, " may God hear thee."

The congregation to repeat *Amen* after the *Imâm*.

AB'U-KUTADAH said, ' the Prophet used to repeat at the noon† prayers, in the two first *Racâts*, the introductory chapter, and another; and in the two last *Racâts*, the introductory chapter only: and in the two first *Racâts* he repeated another chapter in such a manner that we heard him: and he was more prolix in the first *Racât* than in the second. And he followed the same practice in the afternoon‡ and morning§ prayers." AB'U-SA'ID KHU-DRÎ said, ' we noted the space of time of the Prophet's standing up in the noon and afternoon prayers; and we found that in the two first *Racâts* of the noon-day prayer, it was equal to the time required in repeating thirty verses of the *Korân*; and the time he took in the two last *Racâts* of the noon-day prayer, was equal to half the first. And

Proportions observed by the Prophet in his readings at the different times of prayer.

* *Sûrah Fâtihah*, the first chapter of the *Korân*.

† *Dhuhr*.

‡ *As'r*.

§ *Fajr*.

BOOK IV.

we found the space of time he took in repeating the two first *Racâts* of the afternoon prayer, equal to the time he took in the two last *Racâts* of noon-prayer, and in the two last *Racâts* of the afternoon prayer equal to the half of the two first."

JĀ'BIR-BIN SAMURAH* said, 'the Prophet used to repeat in the noon-day prayers the chapter entitled "the night"† and in the afternoon prayers, one about the same length; and in the morning prayers, a chapter longer than that." OMM AL FADL‡ BINT HĀ'RITH said, 'I heard the Prophet repeat in the sunset-prayers, the chapter entitled "those who are sent."§ JĀ'BIR said, 'MŪ'AD'H BIN JĀBAL said prayers with the Prophet; after which he came and acted as *Imām* to his family: and one night he said the evening prayer|| with the Prophet, then returned and acted as *Imām* to his family, and begun by repeating the chapter entitled "the Cow."¶ And one of the men present stopped, and then repeated his prayers alone: and the people said to him, "are you a hypocrite, that you should leave the rest and say prayers alone?" He said, "by God! I am no hypocrite; but separated myself on account of weakness; for I had not strength to bear its length: and I really will go to the Prophet and inform him." And he did so, and said, "O Prophet of God! I am the proprietor of camels which I use in carrying water about for sale: this I do during the day, and feel myself tired at night; and verily MŪ'AD'H said evening prayers with you, then came and acted as *Imām* to his family, and began by repeating the chapter of the Cow." Then the Prophet turned to MŪ'AD'H and said, "O MŪ'AD'H! do you distress people? Repeat the chapter of the Sun** and such like." BAR'A IBN Ā'AZIB said,

He disapproves such long readings as cause distress or inconvenience.

* One of the *Sah'abah*; the nephew of SAD-BIN-ABI-WAKK'AS. He dwelt at *Cúfah*, and died there A. H. 74.

† *Koràn*. Chap. 92.

‡ The wife of ABB'AS.

§ *Koràn*. Chap. 77.

|| *Ishâ*.

¶ Chap. 2d. One of the longest in the *Koràn*.

** *Koràn*. Chap. 91.

'I heard the Prophet repeat the chapter entitled the Fig* in the evening prayers; and never heard any one with so sweet a voice.' JA'BIR-BIN-SAMURAH said, 'the Prophet used sometimes in the morning prayer to repeat the chapter *Kaf*,† and such like; and he was concise in his other prayers.' AMER-IBN-HURA'ITH.‡ 'I heard the Prophet repeat in morning prayer, the chapter commencing thus: "When the sun shall be folded up."§ ABDULLAH-BIN-SA'IB.|| 'The Prophet acted as *Imam* to us in the morning prayers at Mecca, and commenced with the chapter entitled, "The true believers,"¶ till he came to the mention of MOSES, AARON and JESUS; when he wept to such a degree as not to be able to articulate; and he then performed *Rucûû*.' AB'UHURAIRAH said, 'the Prophet repeated at morning prayer on a Friday the chapter of adoration,** in the first *Racât*, and in the second the chapter commencing, "Hath it reached thee?"††

UBAIDULLAH-BIN-AB'URAFI‡‡ said, "MERW'AN-BIN-HACAM, in the time of his own government, appointed AB'UHURAIRAH governor of *Medinah*, and went himself on a pilgrimage to Mecca; and AB'UHURAIRAH repeated the Friday prayers; and in the first prostration he said the chapter entitled, "The assembly:"§§ and in the second, the chapter commencing with these words: "When the hypocrites come unto thee,"||| and said, "I heard the Prophet repeat these two chapters on Fridays." ABDULLAH relates, that 'verily OMER-IBN-AL-KHATT'AB asked AB'U WA'KID

* *Korân*. Chap. 95.† *Korân*. Chap. 50.‡ Called also AB'U SA'ID-AL-KARASHI-AL-MAKHZUMI. The Prophet is said to have pronounced on him a benediction with imposition of hands. He was twelve years of age at the time of MUHAMMED's death. He dwelt at *Cûfah*, and obtained the government of that city, where he died, A. H. 85.§ *Korân*. Chap. 81.|| One of the *Sah'abah*, of the family of MAKHZUM, and tribe *Koraish*. He was of Mecca, and died there before the death of ZUBAIR.¶ *Korân*. Chap. 23.** *Korân*. Chap. 32.†† *Korân*. Chap. 88.‡‡ He is of *Medinah*, and one of the principal *Tabi'in*.§§ *Korân*. Chap. 62.||| *Korân*. Chap. 63.

BOOK IV.

LAITH'I* what chapter the Prophet repeated in the festivals of *Korban* and *Ram'dan*? He said, "the Prophet, on both those occasions, repeated the chapters entitled *Kaf†* and the moon."‡ AB'UHURAIRAH said, "the Prophet repeated in the two *Racâts* of the morning prayer, the chapters beginning with these words: "Say; O unbelievers,"§ and "Say, God is one God."|| IBN ÂBB'AS said, "The Prophet repeated, in the two *Racâts* of morning prayer, these two commandments: "Say, we believe in God and that which has been sent down to us:"¶ "Say, O ye who have received the scripture, come to a just determination between us and you."**

Part Second.

The Prophet commenced prayers with invocation of the name of God.

IBN-ÂBBÂS said, "the Prophet commenced his prayers with these words: "In the name of God the compassionate and merciful."†† WA'IL-BIN-HUJAR said, "I heard the Prophet repeat these words: "not of those against whom thou art incensed nor of those who go astray;"‡‡ and then say *Amen*, prolonging the sound of this last word."§§ AA'YE-SHAH said, "verily the Prophet repeated in the sun-set prayers the chapter entitled *Iârâf*||| in two *Racâts*; that is, part of it in the first *Racât*, and the remainder in the second."

The Prophet recommends two particular chapters in preference to all others.

ÛKBAH-BIN ÂÂ'MIR said, "I led his highness' camel when travelling, and he said to me, "O ÛKBAH! shall I teach you the two chapters that are most proper to be repeated?" Then he taught me the chapters

* One of the 'Sah'abah, the son of AWF; was from *Medinah*, and early embraced the *Muslemân* faith. He died A. H. 68, at the age of 75.

† *Korân*. Chap. 50.

‡ *Korân*. Chap. 54.

§ *Korân*. Chap. 109.

|| *Korân*. Chap. 112.

¶ *Korân*. Chap. 2. v. 137.

** *Korân*. Chap. 3. v. 63.

†† This is related by TIRMIDHI, who adds, that the tradition is of slight authority.

‡‡ *Korân*. Chap. 1. v. 7.

§§ Some copies have "raising his voice."

||| *Korân*. Chap. 7.

beginning, "say, I fly for refuge unto the lord of the day-break:"* and "say I fly for refuge unto the lord of men."† He did not find me pleased with these chapters; and when he alighted for morning prayer, he repeated them again; and, after having finished his prayers, looked towards me, and said, "O ŪKBAH! did you observe the excellence of these two chapters?" JĀBIR-BIN SAMURAH said, 'the Prophet repeated in the sun-set prayers the chapters commencing, "say O unbelievers;"‡ and "say God is one God."§ SULAIM'AN BIN YES'AR said, that AB'UHURAIRAH said, 'I never said prayers after any person who resembled the Prophet so much as such an one.'¶ SULAIM'AN adds, 'I repeated prayers after the aforesaid person; and he was prolix in the two first *Racāts* of the noon prayers, and concise in the two last; and also said short chapters in the afternoon prayer, and likewise in the sun-set prayer; and, in evening prayer, chapters of middling length; and he repeated long chapters in the morning prayer.'

UBĀDAH BIN 'SĀMIT said, 'we were behind the Prophet at morning prayer, and he found a difficulty in repeating the chapter which he had chosen. And when he had finished he said, "perhaps ye repeat after your *Imām*:" we said, "yes, we do, O! messenger of God." He said, "you must not thus repeat any excepting the introductory chapter, because none can be said to pray who do not repeat it." AB'UHURAIRAH said, 'verily the Prophet finished a prayer, in which he repeated the *Korān* with an audible voice,|| and said, "did any one of you repeat with

The Prophet forbids the congregation to repeat after the *Imām* any part of the *Korān* except the introductory chapter.

* *Korān*. Chap. 113.

† *Korān*. Chap. 114.

‡ *Korān*. Chap. 109.

§ *Korān*. Chap. 112.

¶ There are various opinions respecting the person here named by AB'UHURAIRAH. Some say it was one who was governor of *Medīnah* under MERWAN, the son of ABDULMALIC; and others name OMER-BIN-ABDUL-AZIZ. But this last is evidently an error, that person having been born one or two years after the death of AB'UHURAIRAH. Others allege that the person here meant was ALI.

|| *Jahariyah*. In the two first *Racāts* of morning, sunset and evening prayer, the *Imām* repeats loud enough for all present to hear; whereas, in the remaining *Racāts*, the prayers are repeated in a low voice, and are called *Siriyah*.

BOOK IV.

me now?" And a man said, "yes, O Prophet!" He said, "I imagined the oppression I felt in reciting the *Koràn* to be owing to that." IBN ÔMER, and BAYADÎ* said, 'the Prophet said, "a person in prayer tells secrets to God; therefore he must repeat them with an humble and contrite heart." AB'UHURAIRAH said, 'the Prophet of God said, "an *Imàm* was not established for any other purpose than that ye should stand behind him: therefore, when he says the *Tacbir*, do ye the same; and when he repeats prayers, remain ye silent."

ÂBDULLAH-BIN ABI-ÂWFÎ said, 'a man came to the Prophet and said, "I cannot remember any part of the *Koràn*; therefore teach me something which may be sufficient for me in place of it." The Prophet said, say "O! most pure God;" and "praise be to God;" and "there is no other God but God;" and "God is very great;" and there is no strength nor power except from God." The man said, "O Prophet! these words are for the praise and glory of God: then what are for me?" The Prophet said, say "O LORD! have mercy upon me, and give me comfort, and direct me, and give me daily bread." All this the man remembered; and the Prophet said, "verily this man has filled both his hands with good." IBN ABB'AS said, "verily, when the Prophet recited "praise ye the name of thy LORD who is most high,"† he would say, "most holy is my LORD and most high." AB'UHURAIRAH. 'A. G. S. "He amongst you who shall recite the chapter of the fig,‡ and shall come to these words, "is not God the most wise judge?"§ let him say, "yes, and I am an evidence of his being so;" and that person who may repeat the chapter commencing with these words, "I do not swear by the day of resurrection,"|| and come to this verse, "has not

Short forms
of ejaculation
recommended by
the Pro-
phet.

* His name is ABDULLAH-BIN-JA'BIR-AL-ANS'ÂRÎ-AL-KHAZRAJÎ.

† *Koràn*. Chap. 87.

§ V. 8.

‡ *Koràn*. Chap. 95.

|| *Koràn*. Chap. 75.

God the power of giving life to the dead?"* let him say, "yes;" and that person who repeats the chapter entitled, "those who are sent,"† and comes to this sentence, "in what new revelation will they believe after this,"‡ let him say, "I believe in God." JA'BIR said, "the Prophet came out in presence of his companions, and recited the chapter entitled "the merciful,"§ from beginning to end; and they remained silent. Then the Prophet said, "verily I recited this chapter to the *Genii*, the night on which they came to me to hear the *Koràn* and believe; and they were better than you in giving answers, and in approval of the faith: and when I came to these words, "then which of your LORD's benefits will ye deny?"|| the *Genii* said, "we do not deny any one of thy gifts, O LORD! Praise be to thee!"

Part Third.

MU'ADH BIN ABDULLAH JUHANÍ said, "verily a person of the family of JUHANÍYAH informed me that the Prophet recited, in both *Racâts* of morning prayer, the chapter commencing thus: "when the earth shall be shaken;"** and I do not know whether he did this through forgetfulness or intentionally." URWAH†† said, "verily AB'UBACR said morning prayers and recited the chapter of the Cow; one portion in the first *Racât*, and the remainder in the second." FARA'ISAH BIN UMAIR HANAFÍ‡‡ said, "OTHM'AN repeated so often the chapter entitled JOSEPH,§§ in morning prayer, that I got it by heart from hearing

The Prophet sometimes repeated the same chapter twice in one prayer.

* V. 40.

† *Koràn.* Chap. 77.

‡ V. 50.

§ *Koràn.* Chap. 55.

|| V. 13.

¶ One of the *Tábî'in* of *Medínah*, of considerable authority. He died A. H. 118.

** *Koràn.* Chap. 99.

†† The son of ZUBAIR. See p. 124.

‡‡ One of the *Tábî'in* of considerable celebrity. He delivers traditions from OTHM'AN.

§§ *Koràn.* Chap. 12.

BOOK IV.

him." [^]AA'MIR-BIN-RAB'IA* said, 'I repeated the morning prayers after [^]ÔMER-IBN-AL-KHA'TT'AB, and he recited in the two *Racâts* the chapters entitled JOSEPH and the pilgrimage,† which he did slowly.' And it was said to him; 'did ÔMER get up for morning prayer at the very first dawn of day?' He said, "yes." [^]AMER-BIN-SHUAIB said, 'there is not a long or a short chapter, which I have not heard the Prophet repeat in the divine prayers.' [^]ABDULLAH-BIN-ÛTBAH‡ said, 'the Prophet repeated in the sun-set prayers the chapter entitled "smoke."§

* One of the *Sak'abah*, the intimate friend of AB'U-KHA'TT'AB. He embraced the *Muhammedan* faith before ÔMER, and was one of those who fled to *Abyssinia*. He also accompanied the Prophet in his flight to *Medinah*, and was present at the battle of *Bedr*, and the subsequent combats. He died A. H. 32 or 35.

† *Korân*. Chap. 22.

‡ One of the *Tab'în*, son of MAS'UD; was originally of *Medinah*, but dwelt at *Cûfah*, where he died during the government of BASHR, the son of MERWAN.

§ *Korân*. Chap. 44.

CHAP. XIV.---PART I.

RUC'U'.

ANAS. 'A. G. S. "Perform the *Ruc'û* and prostrations properly, for I swear by God that I see you as well behind me as before me."

BAR'A-IBN-Â'AZIB said, 'the *Ruc'û* and prostrations of the Prophet, and his sittings in the intervals of two prostrations; and raising up his head from *Ruc'û*, were nearly equal in point of time; except that his standings up and sittings were undoubtedly longer than the other postures."

ANAS said, 'when the Prophet repeated these words: "Hear, O God! him who praiseth thee," he stood up a long time; so much so, that we used to imagine he had forgot something: then he would prostrate himself and sit for some time between the two prostrations." **ÂA'YESHAH** said, 'the Prophet frequently repeated, in his *Ruc'û* and prostrations, these words: "We adore thee O our God, our LORD, we praise thee O our God; pardon us." **ÂA'YESHAH** said, 'the Prophet was used to say in *Ruc'û* and prostration "The most pure and most holy one is the LORD of the angels and of the spirit."*

* By the word **SPIRIT**, some understand **GABRIEL**, who is called the faithful Spirit. Others are of opinion that it means an angel who presides over all Spirits. Some think that under this term are comprised the species of human souls; and lastly, others that it denotes a distinct order of spiritual beings, superior to the angels. **ABD-UL-HAK.**

BOOK IV.

The *Koràn* not to be recited in *Rucùù* and prostration.

IBN ABB'AS. ^A A. G. S. "Know that verily I have been forbidden to repeat any thing of the *Koràn* in *Rucùù* and prostration; therefore in *Rucùù* repeat expressions of respect for your LORD, and in prostrations, use supplication: and they will be worthy of approval." AB'UHURAIRAH. A. G. S. "When the *Imàm* repeats, "Hear, O God! him who praiseth thee;" do you say, "O God! for thee is all praise;" because your words will accord with the words of the angels, and you will be forgiven former faults, and your supplications will be approved." ABDULLAH-IBN-AB'I-AWF'I* said, "when the Prophet rose up from *Rucùù* he would say, "Hear, O God! him who praiseth thee; our LORD, all praise to thee!"

Part Second.

ABÙ-MASUÙD-ANSÁRÌ. A. G. S. "The prayers of a person will not be accepted till he keep his back even in *Rucùù* and prostration."

Ejaculations to be used in those postures. A'WN-BIN-ABDULLAH. A. G. S. "When any one of you performs *Rucùù* he must repeat thrice, "my mighty immaculate God!" and this is the very least; and when he prostrates himself he must say, "O most high and immaculate LORD!" thrice: and that is the very least. Then his *Rucùù* and prostration will be perfect." HUD'HAIFAH. "The Prophet used to say in his *Rucùù*, "O mighty, immaculate LORD!" and in prostration, "O most high immaculate God!" and when he came to any verse which holds forth mercy, he would stop and supplicate the compassion of God; and when he came to a verse denouncing indignation, he would stop and say, "God defend me from punishments."

* He and his father, whose name was ALKIMAH-BIN-KAIS-AL-ASLAMÌ, were of the Prophet's companions. ABDULLAH was present at the expedition to 'Hudaibiah, the war of Khaiber, and the succeeding battles. He took up his abode at Medinah, after the death of MUHAMMED; and subsequently removed to Cúfah, where he died A. H. 86 or 87.

Part Third.

^AW^F-BIN-M^ALIC* said, 'I recited prayers with the Prophet, and when he performed *Rucûû* he continued in that posture about the time that would be required to repeat the chapter of the cow.' IBN-JUBAIR. 'I heard ANAS-BIN-M^ALIC say, that he never heard any one after the Prophet resemble him so much in reciting prayers as ÔMER-BIN-ÂBDUL-AZIZ.' And IBN-JUBAIR said, that 'ANAS-BIN-M^ALIC reckoned the time of his *Rucûû*, and found it equal to the time of repeating '*Subhàn Allah!*' ten times; and his prostration the same.'

Estimate of the time during which the Prophet used to continue in the various attitudes of prayer.

SHAKÏK said, 'verily HUD'HAIFAH saw a man who did not complete his *Rucûû* and prostration; and when HUD'HAIFAH had performed his own prayers, he called him, and said to him, "you have not performed your prayers agreeably to the law." SHAKÏK said, 'I imagine that HUD'HAIFAH mentioned these words also, "if you die without repenting of such prayers, you will die in a state of rebellion against *Islâm* and the religion, which God created MUHAMMED to reveal." AB'U KUTADAH said, 'the Prophet of God said, "he is the worst of all thieves who steals from his own prayers." The companions said, "O Prophet! how is that done." He said, "stealth in prayers is, not completing *Rucûû* and prostration; which is like a person stealing the property of another."

The sin of not completing the various attitudes.

^ANUM'AN-BIN-MURRAH.† Verily the Prophet said to his companions,

* One of the '*Sah'abah*. The first sacred battle at which he was present was that of *Khaiber*. He dwelt in *Syria*, where he died A. H. 73.

† One of the '*Tabi'in*.

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BOOK IV.

The guilt
of drunken-
ness, adul-
tery and
thft.

" what are your opinions of the merits of that person, who drinks liquor, commits adultery, and steals? What should his punishment be?" (This question of the Prophet's was before the precepts, in which those things are forbidden, descended.) They said, " God and his messenger know best." He said, " those are great sins, and the punishments for them very severe."

When he performed Rucm he continued in that posture about the time that would be required to repeat the chapter of the cow. Jan-Juair said, " I heard Anas-bin-Malik say, that he never heard any one after the Prophet resemble him so much in reciting prayers as Omar-bin-Abdul-Azis. And Jan-Juair said, that Anas-bin-Malik reckoned the time of his Rucm, and found it equal to the time of repeating ' Subhan Allah ' ten times; and his prostration the same."



Shakik said, " I have seen a man who did not complete his Rucm and prostration, and he performed his own prayers, he called him a thief. You have not performed your prayers agreeably to the law." Shakik said, " I imagine that Hudhaifah mentioned these words also, " if you die without repenting of such prayers, you will die in a state of rebellion against Islam and the religion which God created. Muhammed to reveal." Abu Kutadah said, " the Prophet of God said, " he is the worst of all thieves who steals from his own prayers." The companions said, " O Prophet! how is that done?" He said, " stealth in prayers is, not completing Rucm and prostration; which is like a person stealing the property of another."

Mu'man-bin-Murrah.† Verily the Prophet said to his companions,

* One of the ' Sahabah. The first sacred battle in which he was present was that of Badr. He died in Syria, where he died A. H. 73.
† One of the ' Tabi'in.

Estimate of
the time du-
ring which
the Prophet
used to con-
tinue in the
various atti-
tudes of
prayer.

The sin of
not com-
pleting the
various atti-
tudes.

CHAP. XV.---PART I.

ON THE NATURE OF PROSTRATION

AND ITS EXCELLENCE.

IBN ABBAS said, 'A. G. S. "I was ordered to prostrate on seven members; on my forehead, my two hands, my two knees, and the toes of both my feet, and I was ordered not to tuck up my clothes, or put up my hair under my cap at prayer."

ANAS. 'A. G. S. "Keep up your elbows from the ground, and your belly from your thighs, in prostration; and do not spread your arms like a dog." BAR'A-BIN-AA'ZIB. 'A. G. S. "When you prostrate yourselves, put both your hands upon the ground, and keep your elbows up. This order is for men; but women must put their elbows on the ground."

MA'IMU'NAH said, 'when the Prophet prostrated himself he kept both his arms away from his sides, and his belly from his thighs: his arms were so far from his sides, that a lamb might have passed through."

ABDULLAH-BIN-MA'LIC said, 'when the Prophet prostrated himself, he kept his arms separate, so that the whiteness of his sides was seen.'

BOOK IV.

Ejaculations to be used in prostration.

The worship of God in prostration is rewarded with paradise.

AB'UHURAIRAH said, ' the Prophet said in his prostration ; " O LORD ! forgive me all my faults, the many and the few, the great and the small, the first and the last, the secret, and the disclosed." AA'YESHAH said, ' I missed the Prophet one night, and could not find him ; and I got up and looked for him ; when my hands fell upon the soles of his feet whilst he was in prostration, and his feet were erect. And he said, " O God ! verily, I seek protection in thy good pleasure against thy indignation ; and in thy beneficence against thy vengeance : I cannot recount thy praises, like as thou hast glorified thyself." AB'UHURAIRAH.

' A. G. S. " A creature is nearest his God at the time of prostration ; therefore pour out your supplications at that time." AB'UHURAIRAH. ' A. G. S.

" When man repeats the chapter of adoration* he prostrates himself, and the devil flies away and weeps, and says, " Alas ! alas ! the son of ADAM was ordered to prostrate himself, and he has done so ; and for him is paradise : and I was ordered to prostrate myself, but I refused, and did not ; and for me is hell."

RAB'IA-BIN-CAB† said, ' I was frequently attendant on the Prophet at night ; and used to fetch him water, for *Wa'dû* and other purposes ; and he said to me one day, " ask any thing you wish for, of worldly goods and of the world to come." Then I said, " I wish to be with you in paradise." He said, " ask something else ; because this eminence which you request is infinitely great." I replied, " my desire is that which I have petitioned you for." Then the Prophet said, " I will use my endeavours towards the attainment of your wishes, but you must also strive."

MAD'AN-BIN-TALHAH‡ said, ' I met THAWBAN, who had been emanci-

* *Korân.* Chap. 32.

† Of the family of *Aslam*. He is reckoned among those of *Medinah* ; and was one of those called *Ahli Suffet*, or occupiers of the bench, (See ABULFEDA, p. 157) and a servant of the Prophet.

‡ By some called IBN-ABI-TALHAH, one of the *Tablîn* of Syria.

pated by the Prophet, and said to him, "teach me an act, by the performance of which God will receive me into paradise:" and THAWB'AN gave no answer. Again I asked him, but he was silent: and again, when he said, "I asked the Prophet about the act which you require to know; and he said, "prostrate thyself much, and say many prayers; because thou dost never prostrate thyself once for God's sake, that he doth not exalt thy dignity on account thereof, and diminish thy sins." MAD'AN said, 'after this I met AB'U-DARD'AA, and asked him likewise about an act which would give entrance into paradise; and he told me as THAWB'AN had said.'

Part Second.

WÁİL-BIN-HUJR said, 'I saw the Prophet when he prostrated himself, kneel down, before putting his hands upon the ground: and when he rose up from prostration, he raised up his hands before his knees. AB'UHURAIRAH. 'A. G. S. "When any one of you prostrates himself, let him not do it like the sitting of a camel; but let him place his hands on the ground before his knees."* IBN-ABB'AS said, 'the Prophet used to pronounce this prayer between two prostrations: "O LORD! pardon my offences, and have mercy upon me, and shew me the straight road, and give me daily bread." H'UD'HAIFAH said, 'the Prophet used to say between the two prostrations; "forgive me, O my LORD!"

The Prophet's method of prostration described.

* This tradition is in contradiction to the former; and a similar diversity exists in the practice of the different sects. ABU HANIFAH, SHAF'I and AH'MED-BIN-HANBAL follow the tradition of WÁİL, and kneel before touching the ground with their hands. Whereas MALIC, AWZAI and AH'MED, adhering to the tradition of AB'UHURAIRAH, put their hands on the ground before their knees. ABD-UL-HAK.

Part Third.

^AABD-UL-RAHMÂN-BIN-SHIBL* said, "the Prophet prohibited hurry in prostration, like a cock pecking grain; and forbade spreading the arms like dogs and tigers; and forbade any one taking a particular place for himself in a *Masjid*, like the sitting of a camel." ^AALÎ-IBN-AB'UT'A'LÎB. "A. G. S. "I love for you what I love for myself, and I dislike for you that which I dislike for myself. — Sit not at prayer-time upon the ground, with legs drawn up between two prostrations." ^ATALAK-IBN-ÂLI-HANAFÎ. "A. G. S. "God approves not the prayers of a servant who does not perform *Rucûû* and prostration agreeably to law." ^ANAFÎ said, "verily ^AABDULLAH-BIN-ÔMER said, whoever puts his forehead upon the ground must place the palms of his hands also upon the ground, (i. e. the ends of the fingers towards the *Kibla*:) and when he raises his forehead from the ground, he must raise his hands also: because the hands join in prostration like unto the forehead."

* One of the *Sah'abah* and *Ans'ars*, an inhabitant of *Medinah*. He dwelt afterwards at *Hems*, and died under the reign of *MUAWIAH*, the son of *AB'U-SUFYAN*.

CHAP. XVI.---PART I.

ON THE PROFESSION OF FAITH.

IBN ÔMER said, 'when the Prophet sat in the act of declaring his creed, he would put his left hand upon his left knee and his right hand upon his right knee; and afterwards would hold up his fore-finger as a token of the unity of God.' **ÂBDULLAH BIN ZUBAIR** said, 'when the Prophet sat in prayer, he would supplicate God, and put his right hand upon his right thigh, and his left upon his left; and he held his left knee with his left hand as food is seized by the mouth.' **ÂBDULLAH BIN MASU'UD** said, 'when we said prayers with the Prophet we used to say, "peace be to God!" (before pronouncing benediction on his servants) "peace be to GABRIEL! peace be to MICHAEL! and the angels." And when the Prophet finished prayers, he turned towards us, and said, "do not say peace be to God; for God is peace himself; and keeps his servants in safety from all vices and defects, and is himself secure from all calamities and defects."

Therefore when any one of you sits in prayer, you must say, "adoration to God! the adoration of the tongue, the adoration of the body, and the adoration of alms-giving." These are all for God; and "peace be with thee O Prophet! the compassion and blessings of God! peace be

The posture assumed by the Prophet in making the profession of faith.

Forms of benediction.

BOOK IV.

The Musle-
man creed.

with us and all the virtuous servants of God." And when a servant repeats these benedictions universally, the impressions reach every good servant in the firmament and on the earth. And he ordered us to say, "I bear witness there is no God but God, and that MUHAMMED is his servant and messenger;" and then to supplicate for any thing we might want.

CHAP. XVI. PART I.

Part Second.

WĀIL BIN HÚJR said, "verily the Prophet sat after the prostration of the second *Racât* and spread his left foot, and put his left hand upon his left thigh; and rested his right elbow on his right thigh, and he closed two fingers of that hand,* and formed a ring†; then he extended the fore-finger; and I saw him move that finger during his supplications."‡
 ABDULLAH-BIN-ZUBAIR said, "when the Prophet supplicated, he held up his fore-finger but did not shake it." ABU HURAIRAH, "A man made signs with both his fore-fingers, and shook them, and the Prophet said, "do it with one, because there is but one God." ABDULLAH IBN OMER said, "the Prophet prohibited a man sitting in prayer, and leaning upon his hands, and also from placing his hands upon the ground when rising from prayer." ABDULLAH BIN MAS'UD said, "you might say the sitting of the Prophet, after the two first *Racâts*, in profession of faith, was like sitting upon a red hot stone.§

* The little finger and ring finger. ABD-UL-HAK.

† With the thumb and middle finger. Id.

‡ The extension of the fore-finger only, say the commentators, is intended to represent belief in the unity of the Godhead. Id.

§ By this is meant to be expressed the quickness with which this part of worship was performed. The word here used, *Radf*, is a heated stone, used for boiling milk. Id.

Part Third.

JĀBIR said, 'the Prophet taught me the profession of faith in the same way he taught me a chapter of the Korān, in this way: "In the name of God, and by the support of God, the adoration of the tongue and of the body, and of alms-giving, are all for God: peace be with thee, O Prophet! the compassion and blessings of God; and peace be with us and all the virtuous creatures of God. I bear witness that there is no God but God; and I bear witness that MUHAMMED is his servant and messenger. I supplicate God for paradise, and God defend me from the fire." NA'FI said, 'When ĀBĀDULLAH-BIN-ĀMER sat in prayer, he put both his hands upon his thighs, and made a sign of the unity of God with his fore-finger, and continued looking upon it at the same time. After that ĀBĀDULLAH-BIN-ĀMER said, 'that the Prophet said, "O LORD! the making a sign of thy unity, with the fore-finger is more cutting to the ambition of the devil than an iron instrument." ABU-MASUD said, "repeating the profession of faith softly is agreeable to the precept of the Prophet."

The extension of one fore-finger during the profession of faith, expresses belief in the unity of the Godhead.

* One of the Tabā'īn of Medina, born six years before the death of OMAR.
† One of those who swore allegiance to MUHAMMED under the tree.

CHAP. XVII.---PART I.

ON REPEATING BLESSINGS ON THE PROPHET.

ABD-UL-RAHMAN-BIN-ABI-LAILA* said, 'CAB-BIN-UJRAH,† met me and said, "shall I send you a present of a saying which I heard from the Prophet?" I said to him, "yes, send it to me." He said, 'I asked the Prophet saying, "O messenger of God! how must I send blessings on thee? For verily God hath ordered me to do so." He said, "thou must say, O LORD! peace be with MUH'AMMED and his family, in the manner that thou didst send blessings on IBRAHIM, and his family: for verily thou art praised and glorified, O LORD! increase thy compassion on MUH'AMMED as thou didst on IBRAHIM and his family: for verily thou art praised and glorified." AB'U-'HUMAID-AL-SA'IDI said, 'the companions said, "O Prophet, how shall we send up blessings on thee?" He said, say "O LORD! have mercy on MUH'AMMED, his wives and children; like unto that which thou hadst on IBRAHIM; and increase thy grace on MUH'AMMED, his wives and children; as thou didst on IBRAHIM; for verily thou art praised and glorified." AB'UHURAIRAH. The Prophet said,

* One of the *Tabi'in* of *Medinah*, born six years before the death of OMER.

† One of those who swore allegiance to MUH'AMMED under the tree.

The extent of one's forefinger during the profession of faith, etc.
Form of imploring a blessing on the Prophet.

"that person who sendeth blessings on me once, may God send blessings on him ten times."

CH. XVII.
PART I.

Part Second.

ANAS. A. G. s. "That person who sendeth blessings on me once, may God send blessings on him ten times: and ten faults will be struck off from his list, and he will be exalted ten steps." IBN MASU'UD.

A. G. s. "That person will be nearest to me on the day of the resurrection who shall have repeated many blessings on me." IBN MASU'UD.

A. G. s. "Verily there are angels that move on the earth for God, that cause to reach me the blessings and prayers which my sects send up for me." AB'UHURAIRAH.

The Prophet said, "there is not any one who sendeth peace on me, but God sendeth it to my spirit, in order that I may return peace on him." AB'UHURAIRAH.

"I heard the messenger of God order; "make not your houses your graves; but say your prayers in them the same as in a *Masjid*; perform the prayers established by divine commandment in a *Masjid*, and those which were appointed by the Prophet in your houses: and send blessings on me, because they reach me wherever you may be." AB'UHURAIRAH.

A. G. s. "May he perish before whom I may have mentioned it, and he doth not send blessings on me: and may that man be destroyed who passed through the month of *Ramdân* without worshipping, as a means of the remission of his sins: and may that man suffer perdition whose parents shall be aged, or either of them, and he behaves not well to them, as a means of his entering into paradise."

AB'U TALH'AH. "Verily the Prophet came one day, with pleasure appearing in his countenance, and said, "verily GABRIEL came to me

Great rewards promised to those who pray for blessings on the Prophet.

Imprecations against those who neglect this duty.

BOOK IV.

and said, thy LORD saith, be satisfied, O! MUHAMMED! for that person who sendeth blessings on thee once, I will send blessings on him ten times: and whoever sendeth peace to thee once, I will send peace to him ten times." UBAI-BIN-CAB said, "I said, "O messenger of God! verily, I wish to send a great many blessings on thee; then what space of time shall I allot for that purpose?" He said, "any time that thou likest." I said, "shall I appropriate a fourth of my time for this purpose?" He said, "any proportion of time that thou chusest, and the more the better for thee." I said, "shall I allot half my time?" The Prophet said, "whatever thou likest: but the more the better." I then said, "shall I appropriate two thirds?" He said, "as thou pleasest, the more the better for thee." Then I said, "I will give up my whole time in sending up blessings on thee." Then the Prophet said, "in these times thou wilt obtain all thy wishes, both worldly and in futurity, and all thy faults will be hidden, external and internal, first and last."

FAD'ALAH-BIN-UBAID* said, "whilst the Prophet was sitting down, a man came in, and said his prayers; after which he said, "O LORD! have mercy upon me, and forgive me my sins." Then the Prophet said, "thou wast in haste, for thou didst prefer thy supplications, before pronouncing the praises of God and imploring his grace for me. When thou shalt have performed prayers, sit; and praise God in the manner he is worthy of, and send peace on me; then ask of God any thing that thou wantest." FAD'ALAH said, "then another man said his prayers, and praised God, and implored peace on the Prophet. Then the Prophet said to him, "O thou that prayest, ask whatever thou wantest and it will be approved."

* One of the *Sak'abah*. The first battle at which he was present was that of *Ohud*. He was one of those who swore fealty to the Prophet under the tree. He was also present at the battle of *Khaiber*. He went to reside in *Syria*, and took up his abode at *Damascus*, of which city he was made the chief judge, by *MUAWIAH*, when he went out on the expedition to *Saffain*. He died A. H. 53.

ABDULLAH-BIN-MAS'UD said, "I was saying my prayers in presence of the Prophet; and AB'UBACK and OMER were also with his highness: and when I sat down after having finished my prayers, I commenced with the praise and glory of God, and grace upon his Prophet; after which I supplicated for myself; when the Prophet said, "ask whatever thou desirest, it will be granted thee." This he repeated twice.

Part Third.

ABUHURAIRAH. ' A. G. S. "Whoever is desirous of obtaining the complete object of his wishes, when he sends blessings on me, he must say this; O LORD! send grace on MUHAMMED, the illiterate* Prophet; and on his wives, who are the mothers of the faithful; and send grace on his children and family; like the prayers for the family of IBRAH'IM; for verily thou art praised and glorified." ALI-IBN-AB'UT'ALIB. ' A. G. S. "That person is a miser, before whom my name shall be mentioned, and he does not send blessings on me." ABDULLAH-BIN-OMER. ' A. G. S. "That person who sends blessings on me once, God and his angels will send blessings on him seventy times." RUWAIFI-BIN-THA'BIT. ' A. G. S. "That person who sends blessings on the Prophet and says, "O LORD! place MUHAMMED on that seat, which is appointed to be near thee on the day of resurrection," I will be his saviour."

Form of
prayer for
the Pro-
phet.

ABDULRAHMAN-BIN-AWF said, "the Prophet came out and went into a date-garden, and prostrated himself a long time; till I was afraid that God

* *Ummi*, one who can neither read nor write, nor has received any education. From *Umm*, a mother; q. d. one just as he came from his mother's womb. This is an epithet on which MUHAMMED greatly valued himself; considering the fact, that the *Koran* was dictated by a person of this description, as a proof of its divine origin. And he pretends that under this character his coming was foretold, both in the Pentateuch and the Gospel.

BOOK IV.

had taken his soul away. Then I went and looked at him; when he said, "what is come to you, and what are you about?" And I told him what I had imagined. Then his highness said, "GABRIEL said to me, shall I not give thee joyful tidings? ALMIGHTY GOD saith for thee, that person who shall send blessings on thee, I will send blessings on him; and he who sendeth peace on thee, I will send peace on him." ÔMER-IBN-AL-KHAT-T'AB said, 'verily supplications stop between the heavens and the earth; and no part of them is carried up, till you send blessings on your Prophet."

Part II

Form of
prayer for
the Pro-
phet.

the complete object of his wishes, when he sends blessings on me, the Prophet, and on his wives, who are the mothers of the faithful; and send grace on his children and family: like the prayers for the family of ISRAHIM; for verily thou art blessed. "That person who sends blessings on me, God will send blessings on him seventy times." "That person who sends blessings on me once, God will send blessings on him seventy times." "That person who sends blessings on the Prophet and says, 'O Lord! place MUHAMMAD on that seat, which is appointed to be near thee on the day of resurrection,' I will be his saviour."

ÔMER-IBN-AL-KHAT-T'AB said, "the Prophet came out and went into a gate-garden, and prostrated himself a long time; till I was afraid that God



* (Umm), one who can neither read nor write, nor has received any education. (Umm), a mother; p. 14. one just as he came from his mother's womb. This is an epithet on which MUHAMMAD greatly valued himself; considering the fact, that the Koran was dictated by a person of this description, as a proof of its divine origin. And he presumes that under this character his coming was foretold, both in the Pentateuch and the Gospel.

CHAP. XVIII.---PART I.

ON SUPPLICATIONS AFTER THE PROFESSION
OF FAITH.

A'AYESHAH. 'The Prophet would supplicate after the profession of faith in these words: "O LORD! I seek protection with thee, from the punishments of the grave; and from the strife of **DAJJ'AL**, who will come at the end of time, and pretend to be God: and I seek for an asylum with thee, from the calamities of life and death. O LORD! defend me from sins, and from those deeds which might cause me to fall into sins; and defend me from debt, which might be difficult for me to discharge." Then a person said to his highness, "it is very extraordinary that you should ask protection from debt." Then his majesty explained the mischief of debt, and said, "verily when a man is in debt, he talks about his situation, tells lies, makes promises, and acts contrary to them." **AB'U-**

HURAIRAH said, 'the Prophet of God said, "when any one of you hath finished the last profession of faith, he must ask defence from four things; from the punishment of hell and the punishment of the grave; the afflictions of life and death; and the wickedness of **DAJJ'AL**." **ABU BACR** said, 'I said, "O Prophet! teach me a supplication to make after the last profession of faith." And the Prophet said, "say O LORD! verily I have

The Prophet prays for deliverance from debt;

and explains its evil consequences.

BOOK IV.

tyrannized over my own soul, and no one can pardon the faults of thy servants but thou; then forgive me from thy kindness, and have mercy on me; for verily thou art the forgiver of offences and bestower of favours on thy servants."

ÂA'MIR-BIN-SAD-BIN-ABÏ-WAKKAS* said, that SAD said, 'I saw the Prophet repeat the *Salâm* to the right and to the left, so that I saw the whiteness of his cheeks.' SAMURAH-BIN-JUNDUB said, 'when the Prophet finished prayers he would turn his face towards us.' ANAS said, 'the Prophet used, after prayers, to go away from the right.' ÂBDULLAH-BIN-MASU'UD said, 'let not the devil enter into your prayers,' and he explained it thus: not to walk away from prayers except from the right. BAR'A IBN ÂA'ZIB said, 'when we said our prayers behind the Prophet, we liked to stand on his right side, that he might turn to us at the time of the *Salâm* (i. e. turn his blessed face towards us to behold our condition, before he turned it to the left.) I heard the Prophet say after giving the *Salâm*, "O LORD! defend me from thy punishments on that day when thou wilt raise up thy servants." OMM SALMAH said, 'when women repeated the *Salâm* in the divine prayers, in the time of the Prophet, they used to rise up and go away before the men; and the Prophet remained sitting, as also the men: and the Prophet would say, "O LORD! thou art secure from vices and defects, and from thee is the safety of thy servants:" and when the Prophet stood up, the men did so likewise.

Part Second.

MU'ADH BIN JABAL said, 'the Prophet took hold of my hand, and said, "verily I love thee, O MU'ADH!" and I said, "I love thee,

* One of the *Tabi'in*. He relates traditions from his father. (See p. 144.)

The Prophet instructs his disciples to go to the right in retiring from prayers.

The Prophet instructs his disciples to go to the right in retiring from prayers.

O Prophet of God." He said, "never abandon this supplication at the end of every prayer: O my defender assist me in remembering thee, and being grateful to thee, and in worshipping thee excessively." ^AABDULLAH BIN MASU'UD said, "verily the Prophet used to give the *Salâm* from his right, and said, "peace be with you and the compassion of God;" so that we saw the whiteness of his right cheek, and then gave the *Salâm* on his left, and said, "peace be with you and the compassion of God;" so that we saw the whiteness of his left cheek." ^AAT'Â KHO-RASA'NÎ* relates, from MUGHAIRAH, that the Prophet said, "an *Imâm* must not pray in the same place that he shall have prayed before, till he move from that place to some other."† ANAS said, "verily the Prophet excited men to say their prayers in multitudes, and prohibited them finishing their prayers and retiring before him."

The voluntary prayers are not to be said immediately after those which are obligatory without moving to another place.

Part Third.

^SHEDDÂD said, "the Prophet used, after making the profession of faith, to say, "O LORD! I supplicate thee for firmness in faith and inclination towards the straight way, and to aid me in being grateful to thee, and in worshipping thee in every good way; and I supplicate thee for an innocent heart, which shall not incline to wickedness; and I supplicate thee for a true tongue, and for that virtue, which thou knowest to be so, and to defend me from that vice, which thou knowest to be so; and for forgiveness of those faults which thou knowest." JÂBIR

The Prophet prays for grace to practice virtue, and for forgiveness of sins.

* One of the *Tabî'in*, born at *Balkh* A. H. 50, and died A. H. 135.

† This order is generally understood not to be confined to the *Imâm*, but to include the congregation also. The reason of the *Imâm's* turning and shifting his place, after finishing those prayers which are positively ordered by God in the *Korân* (called *Far'd*) before beginning those which are merely recommended in the traditions of the Prophet (called *Sunnat* or *Nafl*), is that the hearers and spectators may the more readily distinguish the one of those prayers from the other; also to mark the superior rank and importance of those which are enjoined by the divine precept. ABD-UL-HAK.

BOOK IV.

said, "the Prophet used to say that in prayers after the profession of faith, the best of all words is the word of God, and the best dispositions those of MUHAMMED, the elect." AA'YESHAH said, 'the Prophet gave one *Salâm* fronting the *Kiblah*; then inclined a little to his right side.' SAMURAH said, 'the Prophet ordered us to return the *Salâm* on the *Imâm*, and to *Salâm* to one another.'

God; so that we saw the Prophet on his left, and said, "peace be with you and the compassion of God; so that we saw the whiteness of his left cheek." A T A K H O - relates, from MUHAMMAD, that the Prophet said, "an *Imâm* must not pray in the same place that he shall have prayed before, till he move from that place to some other." AA'AS said, 'verily the Prophet excited men to say their prayers in multitudes, and prohibited them from ing their prayers and retiring before him.'



SHEDDAD said, 'the Prophet used, after making the profession of faith, to say, "O Lord! I supplicate thee for firmness in faith and inclination towards the straight way, and to aid me in being grateful to thee, and in worshipping thee in every good way; and I supplicate thee for an innocent heart, which shall not incline to wickedness; and I supplicate thee for a true tongue, and for that virtue, which thou knowest to be so, and to defend me from that vice, which thou knowest to be so; and for forgiveness of those faults which thou knowest." JA'IR

* One of the Tablets, born at Balkh A. H. 50, and died A. H. 125. This order is generally understood not to be confined to the *Imâm*, but to include the reason of the *Imâm's* turning and sitting in his place, after finishing those prayers which are positively ordered by God in the *Korân* (called *Korân*) before beginning those which are merely recommended in the traditions of the Prophet (called *Sunnah* or *Akhbar*). It is that the hearers and spectators may the more readily distinguish the one of those prayers from the other; also to mark the superior rank and importance of those which are enjoined by the divine precept. *Am-ul-lah.*

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The Pro-
phet prays
for grace to
practice vir-
tue, and for
forgiveness
of sins.

CHAP. XIX.---PART I.

ON WHAT SHOULD BE REPEATED AFTER PRAYERS.

IBN-ABBÂS. 'I used to know the conclusion of the Prophet's prayers by his repeating the *Tacbir*, with a loud voice.' ÂA'YESHAH said, 'when the Prophet gave the *Salâm* he did not sit longer than just to say these words, "O LORD! thou art secure from all defects, and from thee proceeds the safety of thy servants from all calamities and fears: thou art mighty, O LORD of glory and of beneficence." MUGHAIRAH-BIN-SHÎBAH said, 'verily the Prophet used to say, after every one of those prayers which are prescribed in the *Korân*,* "there is no God but one God, who hath no partner: for him is dominion, and for him praise; he is powerful over all things. O LORD! there is no one to withhold what thou hast given, nor one to give what thou hast withheld." ÂBDULLAH-BIN-ZU'BAIR said, 'when the Prophet gave the *Salâm* after his prayers, he would say with a loud voice, "there is no God except one God, who hath no partner: for him is dominion and praise; and he is powerful over all things. There is no power or strength except in God: there is no God but God: we worship none but him: from him are benefits, and for him is excellence,

The Prophet's method of concluding prayer.

* *Maktûbah* written, the same as *Far'd*.

BOOK IV.

for him is all good praise: there is no God but God: religion is for him, although the unbelievers dislike it." ^ASAD-BIN-ABÌ-WAKKA'S' used to teach his children these words; and would say, 'verily the Prophet of God used to seek protection with God by repeating these words, after every prayer: "O LORD! I seek protection with thee from cowardice, and from avarice, and from decrepitude, and from the strife of the world, and punishment of the grave,"'

AB'UHURAIRAH said, 'the poor people of the *Muhâjirîn** came to the Prophet and said, "verily the rich have obtained great rewards and the pleasure of God;" and the Prophet said, "what is this?" They said, "they say their prayers like unto us, and fast as we do, and give alms; but that which we have not in our power, they free their slaves, and we have none to set free." Then the Prophet said, "shall I not teach you an act by which you may attain the greatness of those who have gone before you; and by which you will precede your posterity; and not one will be more excellent than you, excepting those who do as you may do." Then they said, "instruct us, O Prophet of God." He said, "repeat after every prayer *Subhā'n Allāh!*† eleven times, and *Allāho acber,*‡ eleven times, and *Alh'ando lillāh,*§ eleven times." AB'U 'SA'LĪH|| said, 'the poor refugees returned again to the Prophet, and said, "our rich brethren heard us repeat what you ordered, and did the like, therefore their excellence is greater than ours." Then the Prophet said, "the greatness of the rich over you is by the favor of God: he gives to those he wills."

^ACAB-BIN-^UJRAH said, 'the Prophet of God said, "there are certain concluding sentences, the repeaters and actors of which, after

* Refugees; those who accompanied the Prophet in his flight from Mecca.

† O! most pure God.

‡ God is very great!

§ Praise to God!

|| One of the *Tablīn*. He is one of those who relate this tradition from AB'UHURAIRAH.

The advantage in point of religious duty possessed by the rich over the poor,

how to be compensated,

every divine prayer, need not be hopeless; *Subha'n Alláh*, thirty-three times, *Alh'amdo lilláhi*, thirty-three times, and *Alláho acber*, thirty-four times." AB'UHURAIRAH. ' A. G. S. " That person who repeats *Subha'n Alláh*, thirty-three times after every prayer, and *Alh'amdo lilláhi*, thirty-three, and *Alláho acber*, thirty-three, in all ninety-nine times; and shall repeat these words to complete one hundred, ' there is no God but one God, who hath no partner; for him is dominion and praise, and he is powerful over all things, he gives life and death; ' the sins of that person will be forgiven; although they may be numerous as the waves of the ocean."

CH. XIX.
PART. I.

The Prophet recommends frequent repetition of the praises of God.

Part Second.

ABÜ-UMÁMAH said, ' the companions asked the Prophet, at what times supplications were heard and approved: he said, " in the middle of the latter part of the night, and after divine prayers." UK-BAH said, ' the Prophet ordered me to repeat the two chapters of the *Korán* which prescribe taking refuge with God,* after every prayer."

ANAS. ' A. G. S. " Verily my sitting with a multitude who discourse concerning God, after morning prayer, till sun-rise, is more lovely to me, than giving liberty to four men of the children of ISMA'IL; and my sitting with people who discourse of God, after afternoon prayer, till sun-set, is what I like better than emancipating four men of the children of ISMA'IL." ANAS. ' A. G. S. " That person who says morning prayer with a group, then sits discoursing of God, till sun-rise; and afterwards performs two *Racâts Sunnat*; his reward will be equal to that of a pilgrimage to *Mecca*."

* *Muawwidhât*; the 113th and 114th chapters, beginning, " Say I fly for refuge to the lord of the day-break; and " Say I fly for refuge to the lord of men."

BOOK IV.

Part Third.

ARZAK BIN-KAIS* said, ' **AB'U RIMTHAN†** said prayers with us as *Imàm*, and said, "I repeated the noon-day prayers with the Prophet, and **AB'UBACR** and **ÔMER** stood in the front rank,‡ on the right of the Prophet; and there was a man present at prayer: and the Prophet finished his prayers, after which he gave the *Salâm* to his right and left, so that we saw the whiteness of both his cheeks: after which he changed his place: and the man rose up also with an intention of saying the *Sunnat* prayers where he was: and **ÔMER** took him by the shoulder, and shook him, and said, "sit down; verily God ruined the people of the book because they did not change their place during their prayers." Then the Prophet lifted up his eyes and said, "O **ÔMER**! may God always keep you in the straight road."

A man re-
proved for
not chang-
ing his
place be-
tween the
obligatory
and volun-
tary pray-
ers.

ZAID-IBN-THĀBIT said, 'the Prophet ordered me to repeat *Subhân-allah* thirty-three times after every prayer, and *Allâho acber* thirty-four times, and *Alhâmdu lillâhi* thirty-three times. And a man of the assistants saw an angel in his sleep, who said, "did the Prophet order you to say *Subhân-allah* after every prayer so many times?" He said, "yes." And the angel said, "make each twenty-five times, and "there is no God but God," twenty-five times, that the number of one hundred be

* One of the *Tablîn*, of *Bas'rah*, of the family of *HA'RITH*. He received traditions from **AB'U-BARZAH**, **IBN OMER** and **ANAS**. He died A. H. 121.

† One of the *Sak'abah*, of the tribe of *Tamim*. He came with his father to the Prophet.

‡ It may be necessary to explain here, that, in prayer, the *Imàm* stands in front of the congregation, with his back to them, and his face towards *Mecca*; and they draw up in ranks behind him.

complete." And when the assistant got up in the morning, he went to the Prophet and told him his dream; who said, "then do ye so."

ALI-IBN ABU T'ALIB said, 'I heard the Prophet say in the pulpit, "that person who repeats *Ayat al-Cursi** after every prayer, nothing prevents him entering into paradise but life: and whoever says *Ayat-al-Cursi* when he goes to his bed-chamber, God will keep him in safety, his house, and the house of his neighbour." ABDUL-RAHMAN-BIN-GHANM† relates from the Prophet, who said, "that person who, before rising up from the sun-set and the morning prayers, shall ten times repeat the following words: "There is no God but one God, to whom there is no partner, to whom is dominion and praise, in whose hand is every good; he gives life and death; and he is powerful over all things," there will be written in the book of his actions, an atonement for every one of these; he will receive ten rewards; and ten faults will be blotted out, and he will gain ten steps; and there will be for him an asylum from every bad deed; and he will be defended from the wickedness of the devil."

The great efficacy of repeating the praises of God, in acts of worship.

OMER-IBN-AL-KHATT'AB. 'Verily the Prophet sent an army towards *Najd*, and they brought great wealth, and returned soon from the war. And a man said, "I never saw any army return so quick

* *Cursi*, a throne. *Kor.* chap. 2. v. 256—258. "God! there is no God but he; the living, the self-subsisting; neither slumber nor sleep seizeth him; to him belongeth whatsoever is in heaven, and on earth. Who is he that can intercede with him, but through his good pleasure? He knoweth that which is past, and that which is to come to them, and they shall not comprehend any thing of his knowledge, but so far as he pleaseth. His *throne* is extended over heaven and earth, and the preservation of both is no burthen unto him. He is the high, the mighty. Let there be no violence in religion. Now is right direction manifestly distinguished from deceit; whoever therefore shall deny TA'GH'UT, and believe in God, he shall surely take hold on a strong handle, which shall not be broken; God is he who heareth and seeth. God is the patron of those who believe; he shall lead them out of darkness into light: but as to those who believe not, their patrons are TA'GH'UT; they shall lead them from the light into darkness; they shall be the companions of hell-fire, they shall remain therein forever." SALE'S *Koràn*. Vol. 1. p. 47. MARACCI. p. 93.

† He is of *Syria*, of the family of ASHAR. He embraced *Islàm* in the time of the Prophet, but never was in his presence. He died A. H. 78.

CHAP. XX.---PART I.

IN EXPLANATION OF WHAT IS NOT
TO BE DONE IN PRAYER; AND OF
THOSE THINGS WHICH ARE
PERMITTED THEREIN.

MU'AWIAH-BIN-HACAM* said, ' whilst I was saying prayers with the Prophet, a man sneezed; and I said, " God have mercy on thee!" and the people looked sharply at me: then I said, " what is come to you all that you should look at me thus?" Then they struck their hands upon their thighs: and when I observed these signs thrown out for the purpose of silencing me, I changed countenance and became angry, and wished to say something, and revenge myself on them; but I remained silent, and did not act as my displeasure stimulated. And when the Prophet had finished prayers, he said, " in these prayers which ye and I have been ordered to perform, it is not right to speak to any one; because prayers are nothing but saying *Subhan Allah! Allaho acber!* and repeating the *Koràn.*" And truly (be my father and mother

* One of the 'Sah'abah of Hijáz, of the tribe of Salam. He dwelt at Medinah; and died A. H. 117.

All words unconnected with worship are forbidden to be uttered during prayer.

BOOK IV. sacrificed for him) I never saw nor heard of any instructor, either before or after him, better at instruction; and I swear by God, that he neither struck nor shewed me any resentment. Then I said, "O Prophet, I am but newly converted from ignorance, and there are men who practise magick." The Prophet said, "as you have put faith in *Islàm*, believe not in magick." I said, "I am one from amongst people who consult omens." He said, "have no faith in these either."

In the early part of the Prophet's mission he returned the salutations of those who paid him that compliment during prayer; but not afterwards.

It is forbidden to look round about during prayer;

ABDULLAH-BIN-MASU'UD said, 'we repeated the *Salàm* on the Prophet, whilst he was saying his prayers; which he answered: and when we returned from the king of *Abyssinia*, we repeated the *Salàm* on the Prophet, as in the old way; and we said, "O Prophet! we repeated the *Salàm* to you in prayers, and you answered us; but now you have not done so: what is the reason?" Then the Prophet said, "verily it was right to answer the *Salàm* formerly; but now it is forbidden." MUAIK'IB* said, 'the Prophet forbade a man from levelling the dust where he prostrated himself; therefore if you do it at all, do it with your hands once, not every time you prostrate yourselves.' AB'UHURAIRAH said, 'the Prophet forbade *Khasr†* in prayer.' AA'YESHAH. 'I asked the Prophet about looking to the right or left in prayer, and he said, "by it the devil snatcheth away from mankind the perfection of their prayers." AB'UHURAIRAH said, 'A. G. s. "People must not lift

* One of the *Sah'abah*, the son of AB'U FA'TIMAH, of the tribe of *Dûs*, and slave to SA'ID-IBN-AL AA'S. He embraced *Islàm* at an early period at *Mecca*, and fled to *Abyssinia*, where he remained till he joined the Prophet at *Medinah*. He was present at the battle of *Bedr*. The Prophet's seal was committed to his charge; and by AB'UBACR and OMER he was entrusted with the management of the escheats. He died A. H. 40.

† Commentators are much divided in opinion regarding the signification of this word. The meaning assigned to it in dictionaries is *a man's middle, or waist*; and some allege that the act here forbidden is holding the waist with the hands, to relieve the sensation of fatigue experienced in the positions of standing and of inflexion. Others say that the prohibition alludes to leaning on a staff (*Makhs'arat*) in prayer. Some copies, instead of *Khasr*, have *Ikhtis'ar*; and certain commentators give to both these words the sense of cutting short the verbal forms of prayer, or remaining too short a time in the prescribed attitudes. ABD-UL-HAK.

up their eyes to the sky whilst saying their prayers." AB'UKUTA'DAH. 'I saw the Prophet act as *Imàm*, when UMA'MAH, the daughter of ABU'L AA'S,* was sitting upon his shoulders: and when he performed *Rucûû* he would put her upon the ground, and when he rose up, he would replace her.' AB'U SÂ'ID. A. G. S. "When any one of you yawns in prayer let him suppress it as much as possible."

CH. XX.
PART I.

yet the Prophet sometimes relaxed from these rigorous observances.

AB'UHURAIRAH. 'The Prophet said, "verily one of the demons of the *Genii* ran away one night in order to obstruct my prayers; and God gave me power over him, and I seized him and wished to tie him to one of the pillars of the *Masjid*, that you might all look at him. Then I recollected the supplication of my brother SULAIMAN;† which was, 'O my defender, give to me a kingdom which nobody shall possess after me; and I let him go.'" SAHAL IBN SÂD said, 'A. G. S. "If a person be called to prayer, when already employed in prayer; let that person, if a man, say *Subhàn Alláh*; and, if a woman, clap her hands."

Part Second.

ABDULLAH BIN MASÛUD said, 'we gave the *Salàm* on the Prophet, while he was in prayer, before our going to the land of *Ethiopia*, and he returned it: but, when we returned, we came into the Prophet's presence and found him performing his prayers; and we gave him the *Salàm*, but he did not return it. And when he had finished his prayers, he said, "verily God createth new things in his religion at his will; and one of them is not to speak in prayer." Then he returned the *Salàm*,

* This was the Prophet's grand-daughter, by his daughter ZAINAB, who was married to ABU'L AA'S. See, for the account of her marriage, ABULFEDA, p. 147, and of her tragical death, *ibid.* p. 110.

† SOLOMON king of *Israel*, to whom the demons and *Genii* are said to have been subject.

BOOK IV.

and said, "there is nothing in prayer but repeating the *Korân* and calling on God: therefore when you are at prayer, let these be your employments." ^AÂBDULLAH IBN ^AÔMER said, 'I asked ^ABILL'AL how the Prophet answered the *Salâm* when he was at prayers: he said, "he made a signal with his hand."

An extempore ejaculation approved by the Prophet.

^ARIFA'AH BIN RA'FÎ said, 'I repeated prayers after the Prophet, and sneezed; and said, "praise to God! great praise, pure and blessed; the praise which my God loveth and is pleased with;" and when the Prophet had finished his prayers, he said, "who was it spoke in the prayers?" But no one answered through fear. And he asked a second time, but no one answered; and the third time I said, "it was I O Prophet!" Then the Prophet said, "I swear by God, in whose hand is my life, that I saw between thirty and forty angels, hastening, which should first carry up those words to heaven." ^AAB'UHURAIRAH. A. G. S. "Negligence in prayer is pleasing to the devil." ^ACAB-BIN ^AÛJRAH. A. G. S. "When any one of you performs *Wad'û*, let him do it well; then let him come out of his house expressly for the *Masjid*, and not even put his fingers within each other; for he may be considered as already at prayer; and it is prohibited putting the hands together in that way at prayer." ^AABU'D'HAR GHAFFA'RÎ said, 'the Prophet of God said, "God is always attentive to the state of his servant, when he is in prayer, as long as he neither looketh to the right nor left: therefore when a servant looketh to the right or left, God withdraweth his look of favor from him." ^AANAS. 'Verily the Prophet said, "O ANAS! turn thine eyes to the place of thy prostration." ^AANAS. A. G. S. "O my son, refrain from looking about in the time of prayer, because looking to the right and left is the cause of ruin in futurity. Then if you must look about in that way, do it in the *Sunnat* prayers; not in the divine."

^AIBN ^AABB'AS said, 'Verily the Prophet used to look with the corner of his eye to the right and left, but never turned his neck.' ^AÂDÎ IBN THA'

BIT* relates from his father, who had it from his father, that the Prophet said, "sneezing, nodding, yawning, being menstruous, vomiting, and bleeding at the nose, when happening in prayer, are pleasing to the devil; because they are the cause of defect in prayer, and of making them vain; and these are the desires of the devil." MUTARRIF BIN ABDULLAH† relates from his father, who said, "I came before the Prophet, when he was performing his prayers, and there was a noise in his belly like the boiling of a kettle, and he wept."‡ AB'U D'HAR GHAFARI said, "A. G. S. "When any one of you stands up for prayer, he must not smooth the ground by wiping away pebbles; because the compassion of God descends upon him at that time; therefore it is not worthy of him at such time to be employed in play." OMM-SALMAH said, "the Prophet saw a slave of mine whose name was AFLAH' blow the ground when prostrating himself, that he might not dust his face; and the Prophet said, "O AFLAH! throw dust on thy face." IBN ÖMER said, "A. G. S. "Resting on your arms while at prayer is pleasing to the people of hell." AB'U HURAIRAH said, "A. G. S. "Kill two black things in prayer, the snake and the scorpion; but do it with one stroke, or two; but if it is done with three strokes, the prayers are vain." AA'YESHAH said, "the Prophet was saying *Sunnat* prayers in his house, and the door was shut; and I came and asked him to open it, which he did, and then returned to his place of prayer." TALAK IBN-ÄLİ said, "A. G. S. "When any

CH. XX.
PART II.

Accidents
which viti-
ate prayer.

The Pro-
phet some-
times wept
aloud in
prayer.

Noxious
animals
may be kil-
led during
prayer,
without vi-
tiating the
prayers.

* One of the *Tābi'in* from the *Ans'ars* of *Cūfah*; and esteemed of unimpeachable veracity, notwithstanding he is by some affirmed to be tinctured with the heretical doctrines of the *Shi'ahs* and *Rāfi'dis*. He was *Imām* in the *Masjid* of the *Shi'ahs*, and also their judge. He died A. H. 116.

† One of the *Tābi'in*.

‡ The meaning is, that the Prophet wept and sobbed so loud that the sound resembled the boiling of a pot. The tradition is thus related by NASA'I; but instead of the latter words AB'U DA'UD says, "there proceeded a noise from his breast, of weeping, like the noise of a mill." And the purport is to prove, that weeping, even aloud, during prayer, does not render the prayer null. The doctrine is thus stated in the *Hidāyah*, that if one weep and sob aloud in prayer, from thinking on heaven and hell, the prayer is not invalidated; but that it is, if the weeping proceed from worldly considerations. ABD-UL-HAK.

BOOK IV.

Wad'ù necessary after certain accidents in prayer.

one of you breaks wind at prayer, he must turn away and perform *Wad'ù*, and begin his prayer again." AA'YESHAH. 'A. G. S. "When the *Wad'ù* of any one of you is broken in prayer, let him take hold of his nose, quit prayer, and perform *Wad'ù*; that people may suppose he has got a bleeding at the nose, and not laugh him to scorn." ABDULLAH IBN ÔMER. 'A. G. S. "When any one of you breaks his *Wad'ù* whilst sitting in the latter part of his prayers, before giving the *Salâm*, verily he has completed his prayers."

Part Third.

ABUHURAIRAH. 'Verily the Prophet came out of his house to prayers; and when he repeated the *Tacbir* he returned, and made a sign to his companions to remain where they were: and he went out of the *Masjid* and bathed; and then returned, the water dropping from his face; and said prayers with the companions: and, after finishing, he said, "verily I was *Junub*, and forgot to bathe; but when I recollected it I went and did so." JA'BIR. 'I said the noon-day prayer with the Prophet, and took up a handful of gravel to cool the palm of my hand, and I put them under my forehead when prostrating myself, on account of the excessive heat." NA'FÎ said, 'verily ABDULLAH IBN-ÔMER passed by a man who was saying his prayers, and he repeated the *Salâm* on him; and the man answered the *Salâm* in the way that is well known: and ABDULLAH IBN ÔMER, returned to him and said, "when the *Salâm* is given to you while you are in prayer, you must not answer it, but make a sign with your hand."

CHAP. XXI.---PART I.

ON FORGETTING IN PRAYER.

ABUHURAIRAH said, 'A. G. S. "Verily when any one of you stands up to prayer, the devil comes to him and casts doubt and perplexity into him, so that he does not know how many *Racâts* he has said: therefore when any one of you has doubt in his prayers, he must prostrate himself twice in his sitting time." **ÂT'AA-BIN-YES'AR*** said, A. G. S. "When any one of you doubts in his prayers, and does not know how many *Racâts* he has said; whether three or four; he must leave the *Racât* on which the doubt occurs, and build upon that which is certain; after which prostrate twice (which is called the prostration of forgetfulness) before giving the *Salâm*: and if the person who prays has performed five *Racâts*, he must go through two prostrations for forgetfulness."

ÂBDULLAH-BIN-MAS'UD said, 'verily the Prophet performed, in morning prayer, five *Racâts*; and it was said, "O Prophet, have the morning prayers encreased, which were four *Racâts*, and are now five?" He said, "why do you ask? Perhaps I have performed more than four *Racâts*." They said, "you have performed five." Then he prostrated himself

Rules to be observed when a person through forgetfulness has performed less or more than the requisite number of *Racâts* in prayer.

* One of the *Tâbi'in* of good authority, and one of the most learned men of *Medinah*; the slave of *MAIMUNAH*.

BOOK IV.

The Prophet reminded of his having forgotten two *Racâts* in prayer.

twice; and said, "I am no more than man, like you; I forget as well as you: therefore when I do so, remind me; and when any one of you doubts in his prayers, he must act on the side in which his opinion prevails, and complete on it, and say the *Salâm*, then prostrate twice for forgetfulness." IBN-SARÎN relates, from AB'UHURAIRAH, who said, 'the Prophet acted as *Imâm* to us, either in morning or afternoon prayer, (which AB'UHURAIRAH mentioned, but I have forgotten,) then the Prophet performed two *Racâts*, then gave the *Salâm*, and then stood towards a piece of wood which was put in the *Masjid*; and then leant upon it, and appeared angry, and put his right hand upon his left, and put his fingers through each other, and put his right cheek upon the back part of his left hand, and the people hastened out at the doors of the *Masjid*.' Then the companions said to one another, "have the prayers been curtailed?" And AB'UBACKR and ÔMER were also present, but were afraid to ask the truth of the case. And there was a man amongst the companions whose arms were long, on which account he was called D'H'U'L-YEDAIN,* and he said, "O Prophet! have you forgot, or have the prayers been shortened?" He said, "I neither forgot nor have the prayers been curtailed." Then he said (to the companions) "is it as D'H'U'L-YEDAIN has said?" They answered, "yes." Then the Prophet went in front and performed the two *Racâts* which had been omitted; after which he gave the *Salâm* and pronounced the *Tachîr*; then supplicated as usual. Then he raised up his head and repeated the *Tachîr*. Then several asked IBN-SARÎN if the Prophet performed the prostration of forgetfulness before the *Salâm*, or after it? He said, 'verily IMR'ÂN-BIN-HUS'AÏN said, after it.' ÂBDULLAH BIN BUH'AINAH said,† 'Verily the Prophet said the noon-day prayers with the companions, and

* The man with two hands.

† One of the *Sahâbah*, the intimate friend of IBN-MUTALLIB, the son of ABD-MEN'AF. He died under the reign of MUAWIAH. BUH'AINAH is his mother's name; that of his father was MALIC.

stood from the second *Racât* without sitting: and the men stood with his highness, till he finished the prayers; when they expected him to say the *Salâm*; but he repeated the *Tacbir* sitting, then performed two prostrations before the *Salâm*.

Part Second.

IMRÀN-BIN-HUSÁIN said, 'verily the Prophet said prayers with the companions, and forgot; and prostrated twice for it; after which he repeated the profession of faith, and then the *Salâm*.' MUGHAIRAH BIN SHÎBAH said, 'A. G. S. "When the *Imâm* shall have stood up in two *Racâts* and shall recollect that before his having stood erect, he had not sitten down; let him sit and repeat the creed; and if he shall have stood perfectly erect, he must not sit; but after prayers must perform two prostrations of forgetfulness."

Part Third.

IMRÀN said, 'verily the Prophet said, in afternoon prayer, three *Racâts*, and then went home: and there came to him a man named KHIZB'AK,* who had long arms: and he said, "O Prophet! you said three *Racâts* in the afternoon prayer." Then the Prophet came out in anger, pulling his garment; till he reached the people that were present in the *Masjid*, and said, "does this man speak true?" They answered, "yes." Then he said the *Racât* which remained, and gave the *Salâm*; after which two prostrations for forgetfulness." ABDUL RAHM'AN-BIN-ÂWF said, 'I heard the Prophet say, "any person who says his prayers and doubts of deficiency, let him go on till he doubts in excess."

* This is the same person, who, in a former tradition, was called DHU'L-YEDAIN.

CHAP. XXII.---PART I.

IN EXPLANATION OF THE PROSTRATIONS IN READING THE KORÀN.

IBN ÁBBÁS said, 'the Prophet prostrated himself when repeating the chapter entitled the star;* and the believers and unbelievers prostrated themselves along with him.' ABU'HURAIRAH said, 'we prostrated ourselves, with the Prophet, when repeating the chapters beginning with these words: "when the heaven shall be rent in sunder;"† and "read, in the name of thy LORD."‡ ÁBDULLAH-IBN-ÔMER. 'The Prophet repeated the verse of prostration,§ and we were with him: then he prostrated himself, and we did so along with him; and there came a great multitude, so that we could not find a place to put our foreheads on.' ZAID IBN THÁBIT said, 'I repeated with the Prophet the chapter of the star.||' IBN ÁBBÁS said, 'prostration in reading the chapter entitled *S'ád*,¶ is not of the divine commandments; yet I have seen the Prophet prostrate himself in the reading of it.'

* *Koràn*, chap. 53; which concludes with the verse of adoration, in these words: "But rather worship God, and serve him."

† *Koràn*. Chap. 84.

‡ *Koràn*. Chap. 96.

§ See above. *Koràn*. Chap. 53, v. 63.

|| *Koràn*. Chap. 53.

¶ *Koràn*. Chap. 38. Some of the traditionists relate, that the Prophet said he performed prostration in the repetition of this chapter, as an act of thanksgiving to God for having

Some of the verses of the *Koràn* which require prostration particularised.

Part Second.

AMER-IBN-AL-ĀĀŠ said, 'A. G. S. "There are fifteen passages in the *Korān*, which require prostration." UKBAH-BIN-ĀĀMIR said, 'I said, "O Prophet, is the chapter of the pilgrimage* more excellent than others, for in it there are two prostrations?" He said "yes;" and said, "whoever does not perform two prostrations has not repeated the two verses." ABDULLAH-IBN-ŌMER said, 'verily the Prophet prostrated himself in the morning prayers during the *Racāt*; then stood up and performed *Rucūi*: and people supposed he had repeated the chapter commencing, "A. L. M. The revelation of this book," entitled adoration.† ABDULLAH-IBN-ŌMER said, 'the Prophet repeated the *Korān* to us; and when he came to a verse requiring prostration, he repeated the *Tacbir*, and prostrated himself; and we did so likewise.' ABDULLAH-IBN-ŌMER, 'verily the Prophet repeated the verse of prostration in the year of the taking of *Mecca*; and all the people present prostrated themselves, some of them mounted, others on foot; so that those on horseback laid their heads upon their hands.' ĀĀ'YESHAH said, 'the Prophet, in prostrating himself on the repetition of the *Korān* at night, made this supplication: "my face has prostrated itself to him who created it, and gave hearing to my ears and sight to my eyes." IBN-ĀBBAS said, 'a man came to the Prophet

accepted the repentance of DAVID, as related v. 26. 27. "And DAVID perceived that we had tried him by this parable, and he asked pardon of his LORD; and he fell down and bowed himself, and repented. Wherefore we forgave him his fault; and he shall be admitted to approach near unto us, and shall have an excellent place of abode in paradise."

* *Korān*. Chap. 22. The two passages requiring prostration are these: v. 18. "Dost thou not perceive that all creatures, both in heaven and on earth, adore God; and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many men?" And v. 78. "O true believers, bow down, and prostrate yourselves, and worship your LORD."

† *Korān*. Chap. 32.

BOOK IV.

and said, "O Prophet, I dreamt last night that I was saying my prayers behind a tree, and I prostrated myself; and the tree prostrated itself also: and I heard the tree say, during its prostration, "O LORD! write for me a reward for this prostration, and lessen my faults; and make it a treasure for me near thyself; and accept this prostration from me as thou didst accept the prostration of DAVID, the Prophet." Then the Prophet repeated the verses of adoration and prostrated himself. Then I heard the Prophet say as the tree had said.

Part Third.

IBN-MASUUD said, 'the Prophet repeated the chapter of the star* and prostrated himself in it: and those who were with him did the same; excepting an old man of the *Koraish*, who took up a handful of pebbles and raised them towards his forehead, and said, "this proportion of prostration in enough for me." IBN MASU'UD said, 'verily I saw that infidel killed in infidelity.' IBN ABBAS. 'Verily the Prophet prostrated himself in the chapter *S'ad*,† and said, "DAVID the Prophet prostrated himself in this chapter to ask pardon for the faults he had committed, and I do it for gratitude."‡

* *Koràn*. Chap. 53.

† *Koràn*. Chap. 38.

‡ That is, that God forgave the sin of DAVID, and accepted his repentance.

CHAP. XXIII.---PART I.

IN EXPLANATION OF THE TIMES WHERE
IN PRAYERS ARE FORBIDDEN.

IBN-OMER. The Prophet said, "Ye must not say your prayers at the rising or the setting of the sun: then when a limb of the sun appeareth, leave your prayers, until his whole orb is up; and when the sun beginneth to set, quit your prayers until the whole orb have disappeared; for verily he riseth between the two horns of the devil."* **UKBAH BIN AA'MIR** said, "there are three times in which the Prophet forbade us to say prayers, and also to bury our dead in those times. One of them is from the beginning of the sun's rising, till he be completely up; the second at mid-day, till he begin to decline; the third from the commencement of setting, till the sun be completely set." **AB'U SA'ID AL KHUDRI** said, "the Prophet of God said, "there are no prayers, after those of the morning, till the sun be high; and there are no prayers, after those of the afternoon, until the sun be set."

Prayers not to be said at the time of the sun's rising or setting;

nor exactly at noon;

* It is related that the devil takes his post in the air near the sun, and puts his head close to that luminary at the time of his rising and setting; so as to front those who worship the sun at those times, and receive their prostrations. Therefore MUHAMMED forbade his disciples to pray at those times, that their prayers might not be confounded with those of the *Gabrs* who adored the sun. **ABD-UL-HAK.**

BOOK IV.

because infidels worship the sun at the time of his rising and setting.

The excellence of *Wad'u*.

AMER-BIN ABASATAH said, ' the Prophet arrived in *Medinah*, and I came after him, and went before the Prophet, and said, " O messenger of God! inform me of the times for prayer." He said, " repeat the morning prayer, but stop from the beginning of sunrise till he be high; because the sun riseth between the devil's two horns, and at this time infidels worship him: after which say any of the *Sunnat* prayers that you like, because angels are then present and write your actions until mid-day; at which time leave them; for verily at this time hell is heated: and when the sun hath declined, then say the noon-day prayers, and any of the *Sunnat* prayers that you wish, until you say afternoon prayers; after which quit your prayers till the sun go down; because verily the sun setteth between the devil's horns, and at this time the infidels worship." AMER IBN ABASATAH continued, ' then I said, " O Prophet, explain to me the excellence of *Wad'u*." He said, " there is no man who keeps water near him for *Wad'u*, and washes out his mouth and nose, and blows his nose, but that the faults of the internal parts of his face, his mouth and nose, are done away; therefore, when you have washed your face, agreeably to the order of God, the faults of it fall down with the water from the sides of your beard; after which wash your hands up to the elbow bones, the faults of them will fall with the water from the ends of your fingers; after which draw your hand wet over your head, when the faults of it will fall with the water from the sides of your hair: and when you wash your feet to your heels, the faults of them will fall with the water from the toes: and if you then stand up and say your prayers, and glorify God, in the way which he is worthy of, and empty your heart of every thing but God, you will be cleansed from your sins, as on the day of your birth."

CURAIB* said, ' verily IBN-ABB'AS, and MIS'UR IBN-MAKHRAMAH

* The slave of IBN ABB'AS.

and ABDULRAH'M'AN-BIN-UL-AZ'HAR, sent me to AA'YESHAN, and told me to deliver their *Salâm* to her, and to ask about two *Racâts* after the afternoon prayers, whether they were to be performed or not. And I went to her and delivered the message of the three; when she said, "OMM SALMAH is more learned than I: ask her." Then I left AA'YESHAN and returned to those who had sent me; and they directed me to go to OMM SALMAH, who said, "I heard the Prophet prohibit those two *Racâts*, after the afternoon prayer; after that I saw the Prophet perform them; and I sent a female slave to him, and told her to tell the Prophet, saying; OMM SALMAH says, "O Prophet! I heard you forbid performing two *Racâts* after the afternoon prayers, and now I see you perform them." The Prophet said, "O daughter of AB'U UMAIAH!* you have asked about two *Racâts* after the afternoon prayer: verily, men of the tribe of ABDUL KAIS came to me to learn the rules of religion, and prevented me from performing the two *Racâts* after the noon-day prayers; and the two *Racâts* which I performed after the afternoon prayer, were those two *Racâts*."

It is forbidden to perform two *Racâts* after the afternoon prayer;

unless they have been omitted in the noon-day prayer.

Part Second.

MUHAMMED-IBN-IBRAHIM† relates, from KAIS-BIN-AMER,‡ who said, 'the Prophet saw a man who was performing two *Racâts* after the morning prayer, and he said to him, "the morning prayers are two *Racâts*: do you perform after them two *Sunnat* prayers when you know that there are no prayers after them?" Then the man said, "verily, I did not perform the two *Racâts* *Sunnat* which are before the two divine

* The father of OMM SALMAH, and son of MUGHAIKARAH MAH'ZU'MI.

† One of the lesser *Tâbî'in*.

‡ One of the *S'ah'abah* of the number of *Ans'ars*.

BOOK IV.

Prayers forbidden at other times and places are lawful on Friday and at *Mec-ca*.

Racâts; and I have done them now." And the Prophet was silent, and did not forbid it." JUBAIR-BIN-MU'TAM* said, ' verily the Prophet ordered, saying, " O children of ÂBD MEN'AF; do not prevent any walking around the *Câbah*: let them say their prayers any time of the day or night they like; whether at the rising or the setting sun." AB'UHURAIRAH said, ' verily the Prophet prohibited saying prayers at mid-day, till after the sun had begun to fall, except on Friday.' ABU'L KHAL'IL† relates, from ABU KUTA'DAH, who said, ' the Prophet considered prayers unlawful at mid-day, till after the sun had begun to fall, except on Friday; because hell is heated at this time, excepting on Friday.'

Part Third.

ABDULLAH said, ' A. G. S. " Verily the sun riseth along with the horns of the devil; therefore when he is high, they separate from each other: and at mid-day the devil is near the sun, but is distant after the sun hath begun to fall; and when the sun is nearly set, the devil is near him again, but after sun-set is again separate: and the Prophet forbade saying prayers at those times." AB'U BAS'RAH GHAFFA'R'Î‡ said, ' the Prophet said afternoon prayer with us in *Mukhammas*,§ and said, " these prayers are such as were ordered for other former Prophets, but they did not execute the orders of God, and were not constant in saying them: therefore any one who performs them constantly, will receive two-fold rewards; and there are no prayers after those of the afternoon until

* The remainder of his epithets are AB'U-MUH'AMMED-AL-KARASHI-AL-NAWFALI. He embraced *Islâm* before the conquest of *Mecca*, in the year of the war of *Khaiber*. He dwelt at *Medinah*, and died there A. H. 54.

† One of the *Tâbî'in* of considerable authority.

‡ One of the *Sah'âbah*, whose name was H'UMAIL.

§ The name of a place.

the stars rise." MUAWIAH said, ' verily ye perform two *Racâts* of prayer (i. e. after those of the afternoon) notwithstanding we accompanied the Prophet in prayer, and did not see him perform them; nay, he also forbade them.' ABUD'HAR GHAFFA'Rî said, when he went upon the steps of the *Câbah*, ' he who knoweth me, knoweth me; and he who doth not, let him know that I am JUNDUB.' (And he said this, that people might know he was of the companions of the Prophet, and have confidence in him.) ' I heard the Prophet say, " there are no prayers, after those of the morning, till after sun-rise; and none after those of afternoon till after sun-set: unless at *Mecca*, unless at *Mecca*, unless at *Mecca*.*"'

* It is an exclusive privilege of the *Câbah*, that prayers may be said there at any hour of the day.



Prayer in a large congregation is more excellent than that which is put up in private.

CHAP. XXIV.---PART I.

ON JOINING WITH A CONGREGATION IN
PRAYER, AND ITS EXCELLENCE.

Prayer in a large congregation is more excellent than that which is put up in private.

ABDULLAH-IBN-ÖMER said, ' A. G. S. " The prayers which are said in multitudes increase the rewards of those said alone by twenty-seven degrees." AB'UHURAIRAH said, ' A. G. S. " I swear by him in whose hand is my life, that I intended that I should have given an order to collect wood, and it might be collected; and that I might order to warn for prayer, and it might be done; then that a man might act as *Imàm* to others, and he might do so; then that I might punish such as were not present at prayer, and burn their houses upon them. I swear by God, if either of them knew that by being present he would get a bone with meat upon it, or two feet of a cow or a sheep, he would be present at evening prayer." AB'UHURAIRAH said, ' a blind man came to the Prophet and said, " O Prophet of God! there is no one to take me by the hand and lead me to the *Masjid*:" and he asked the Prophet permission to say his prayers at home, which the Prophet granted. And when the man had turned his back, the Prophet called him and said, " do you hear the voice of the call to prayer?" He said, " yes." And the Prophet said, " do you

answer it, and be present to say your prayers in the *Masjid*, any way that may be." ^AABDULLAH IBN ^AÖMER said, ' verily the *Ad'hân* for prayer was given in the *Masjid*, in a cold and windy night, and I said to the *Muâdh dhîn*, "beware, say your prayers in your house:" after that I said, "verily the Prophet ordered the *Muâdh dhîn* (in a cold and rainy night) saying, "beware, say your prayers at home." ^AABDULLAH-IBN-^AÖMER. ' A. G. s. "When any one of you shall have his victuals brought, when others are standing up in prayer, let him begin to eat, and not hasten for prayer, till he have done eating:" victuals were placed for me, and the *Tacbir* was said for prayer; but I did not go, till I had finished eating, although I heard the *Imâm* saying prayers.'

^AAB'UHURAIRAH. ' A. G. s. "When the *Tacbir* is said for divine prayers, there are no other prayers but them." ^AABDULLAH-IBN-^AÖMER. ' A. G. s. "When a woman of any one of you asks permission to go to a *Masjid*, do not deny it her." ZAINAB, the wife of ^AABDULLAH-BIN-MASU'UD, said, ' the Prophet said to me, "when any one of you is present in the *Masjid*, she must not rub any perfume upon herself." ^AAB'UHURAIRAH. ' A. G. s. "Any woman who has taken scented smoke must not be present with us at evening prayer."

Part Second.

^AABDULLAH-IBN-^AÖMER. ' A. G. s. "Do not prevent your women from coming to the *Masjid*; but their homes are better for them." IBN MASU'UD. ' A. G. s. "It is better for women to say their prayers within their houses, than in the areas of them; but their closets are still more excellent for them." ^AAB'UHURAIRAH said, ' verily I heard the Prophet order, saying, "the prayers of a woman will not be approved, who

CH. XXIV.
PART I.

If a man be about to eat when the hour of prayer arrives, he is not to join in prayer till he have finished eating.

Women not to be forbidden to attend public prayers;

yet it is better for them to pray in private.

BOOK IV.

Women attending public prayers are not to come perfumed.

Prayers with a congregation are better than in private; and the larger the congregation the better.

comes perfumed to a *Masjid*, till she bathes, as she would do for *Junâbat*." AB'U MUSA. ' A. G. S. " Every eye is an adulterer;* and whatever woman perfumeth herself, and goeth to an assembly where men are, wishing to shew herself to them, with a look of lasciviousness, is an adulteress." UBAI-BIN-CAB said, ' one day the Prophet said morning prayer with us, and when he had given the *Salâm*, he said, " is such an one present?" The companions said, " he is not present?" He said, " is such an one?" They said, " no." The Prophet said, " The morning and evening prayers are hardest upon the hypocrites; but if they knew the rewards of them, verily they would come crowding upon their hands and knees; and if they did but know that the rewards for the first rank are as those of a rank of the angels, they would hasten to be present in it; for verily one man saying his prayers with another, is better than alone; and one man with two men is better than that; and the greater the multitude, the greater the reward, and the more liked by God."

AB'U DARD'AA. ' A. G. S. " There are not three persons in a village, or in a forest, who do not say prayers together, unless the devil hath overcome them; therefore may you stick to a multitude, because a wolf does not eat a sheep except one that has strayed from the flock." IBN ÂBB'AS, ' A. G. S. " He who heareth the call to prayer, let no excuse prevent his going." The companions asked, " what is an excuse?" He said, " fear." ÂBDULLAH-IBN-ARKUM† said, ' I heard the Prophet say when the *Tacbir* is repeated for prayer, and one of you has a call to natural evacuations, he must obey it in the first place." THAWB'AN. ' A. G. S. " There are three acts, none of which is lawful to do; first, an *Imâm* shall not

* That is, ' every eye that looks with desire upon a woman, commits adultery.' ABD-UL-HAK.

† One of the companions. He embraced *Islâm* in the year of the conquest of *Mecca*. He was secretary to AB'UBACH and OMER, and had charge of the escheats under OTHM'AN, which charge he afterwards resigned.

supplicate for himself only; for verily, in doing so, he would act perfidiously; secondly, a person must not peep into the house of another without permission, thus acting infamously; thirdly, let no one pray, retaining his urine."

CH. XXIV.
PART II.

Three acts
declared un-
lawful.

Part Third.

ABDULLAH-BIN-MASU'UD said, ' verily I know that no one would abstain from saying his prayers with the congregation, except an hypocrite, whose hypocrisy was known; or a sick person, not being able to go to the *Masjid*: and if a sick person can go, by resting upon two others, he must do so: verily the Prophet taught me ways of direction; and verily it is one of the ways of God to say prayers in *Masjids*.' **AB'U-HURAIRAH**. ' A. G. S. " If men and women were not in their houses, verily I would burn their houses for not being present to say prayers with the multitude." **AB'UHURAIRAH** said, ' the Prophet ordered me, saying, " when you are standing up in a *Masjid*, and the *A'dhàn* is given for prayer, not one of you must quit the *Masjid* till he have said his prayers." **AB'U SHATH'AA*** said, ' a man came out of the *Masjid* after the *A'dhàn* had been called, and **AB'UHURAIRAH** said, " what! has this man disobeyed the Prophet?" **OTHM'AN-BIN-AFF'AN** said, ' the Prophet said, " he who shall hear the call to prayer in a *Masjid*, and comes out without an urgent occasion, and does not want to return, is an hypocrite." **IBN 'ABB'AS** said, ' verily the Prophet ordered, saying, " whoever hears the *A'dhàn*, and does not answer it, or come to the *Masjid*, no prayers are for him, unless he is deterred from coming through fear or indisposition."

No one who
can possibly
attend must
be absent
from public
prayers.

A man being
in a *Masjid*
when pub-
lic prayers
begin, must
not, without
absolute ne-
cessity, leave
it, till they
are finished.

* One of the *Tabi'in* of esteemed veracity.

BOOK IV.

The danger which a blind man may incur from noxious animals in the way cannot excuse him from attending public prayers.

A morning prayer in public is better than praying in private a whole night

ABDULLAH-IBN-OMM MACT'UM* said, 'verily, O Prophet! there are a great many stinging, biting animals, in *Medinah*, and I am blind: will you therefore give me permission to say my prayers at home?' He said, "do you hear hasten to prayer, hasten to prayer, hasten to redemption?" He said, "yes." The Prophet said, "then come hastily." And he did not give him leave to say his prayers at home. OMM-AL-DARD'AA† said, 'AB'U-DARD'AA came into my house when he was angry; and I said, "what makes you angry?" He said, "I have seen a thing in MUHAMMED's sects which displeased me; and that is abandoning the prayers in congregation." AB'UBACR-BIN-SULAIM'AN-BIN-AB'U-'HATHMAH said, 'verily OMER-BIN-KHATT'AB did not find SULAIM'AN-BIN-AB'U-'HATHMAH‡ at morning prayer, and after prayer OMER went towards the bazar; and SULAIM'AN's house was between the *Masjid* and the bazar: and OMER went to SHIF'A,|| the mother of SULAIM'AN, and said, "I did not see SULAIM'AN to-day at morning prayer." She said, "verily he was the whole night at prayer, and sleep overcame him." Then OMER said, "verily my presence at morning prayer, with a congregation, is more to my liking than standing up a whole night."§

* He is celebrated among the *Sah'abah*, and was one of the first *Muhajirs* (i. e. of those who fled from persecution to *Ethiopia*, before the Prophet's flight to *Medinah*). He is said to have been the person on whose account the 80th chapter of the *Koran*, entitled "he frowned," was revealed. The story is thus told by JALA'L. "A blind man, named ABDULLAH the son of OMM-MACT'UM, came to MUHAMMED and interrupted him, while he was employed with some of the chiefs of the *Koraish*, whom he was endeavouring to convert. MUHAMMED, entirely occupied with what he was about, paid no attention to the blind man; who called out to him, "teach me some of those things which God hath taught thee." MUHAMMED turned away and went to his own house, for which he is reproved in this chapter. Afterwards, when the blind man came to his house, MUHAMMED addressed him thus: "Welcome is he on whose account my Lord hath reproved me." (MARACCI. p. 781. SALE Vol. 2. p. 482.)

† The wife of AB'U DARD'AA.

‡ One of the greater *Tabi'in*, of the tribe *Koraish*, and family of *Ada*, (concerning which see POCOCKE; p. 50.)

|| It is said that her name was LAIL'I, and SHIF'A a title. She embraced *Islam* before the *Hijrah*, and was distinguished among the *Sah'abi'at* for wisdom, learning and valour. The Prophet was wont to take his noon-day nap at her house.

§ That is, at prayer.

AB'U-MU' SA-AL-ASHARÌ. ' A. G. S. " If there be two people, one to be *Imàm*, the other to follow him, this constitutes an assembly." BILL'AL-BIN ABDULLAH-BIN-ÔMER * relates from his father, ' A. G. S. " Prevent not your women from going to the *Masjid* when they ask leave." And BILL'AL said to his father, " verily I forbid my women going to the *Masjid*." Then his father said, † " the Prophet of God did not forbid them, and you say that you do!" MUJA'HID ‡ relates, that ABDULLAH-BIN ÔMER said, ' verily the Prophet said, " do not prevent your women from coming to the *Masjid*." And his son said, " I prevent mine;" and his father said, " I relate from the Prophet of God, and you say this!" After that his father never spoke to him till he died.'

CH. XXIV.
PART III.

Two people may constitute a congregation.

Women not to be prevented from praying in public.

* A grandson of the *Khalifah* OMER. One of the *Tabtîn* of *Medinah*, esteemed a good authority in tradition.

† That is, by way of reprehension.

‡ The son of JABAR-ABU'L-HUJJ'AJ. He is one of the *Tabtîn* of *Mecca*. He was very learned in the law, and skilled in reading the *Korân*, in which he acted as *Imàm*. He died A. H. 100.

CHAP. XXV.---PART I.

ON DRESSING RANKS,

The Prophet was very particular in dressing the ranks of the people at prayer.

N^AUMAN-BIN BASHIR* said, ' the Prophet used to dress our ranks at prayer, till they were as straight as arrows. This he continued to do till he was convinced that we were masters of it. After this, he came out one day, and stood up till it was near the time for calling the *Tacbir* for prayer. And he saw a man whose breast projected from the rank; and he said, " O servants of God, you must keep your ranks even." ANAS said, ' the *Tacbir* was repeated for prayer, and the Prophet turned his face towards us, and said, " keep your ranks straight, and stand close, so that no opening may be between; for verily I see you behind." ANAS. ' A. G. S. " Keep your ranks even, because it is one of the requi-

* He was born fourteen months after the *Hijrah*, and was the first child that was born among the *Ans'ars* after that event; as ABDULLAH, the son of ZUBAIR, was the first born among the *Muhajirs*. Thus, at the time of the Prophet's death, his age was eight years and seven months. He therefore could hardly deliver any traditions directly from the Prophet. Yet the people of *Irak* receive traditions as given by him from his own recollection of the Prophet. He dwelt at *Cufah*, and was governor there in the time of MUAWIAH, and of YEZID, who removed him from that government for not acting with sufficient vigour when MUSLIM came there to raise up partizans for 'HUSAIN. (See OCKLEY's *Hist. of the Saracens*, Vol. II. p. 146.) The same author (p. 185.) relates his kind and generous conduct towards the ladies of 'HUSAIN's family, whom he was employed to conduct to *Medinah*, after the death of 'HUSAIN. He was afterwards governor of *Hems* or *Emessa*; and having, on the death of YEZID, embraced the party of ABDULLAH the son of ZUBAIR, he was put to death by the people of that city, who were in the interest of MERWAN. (*Ib.* p. 221.)

sites of prayer." IBN MASU'UD said, ' the Prophet used to take us by the shoulders in prayer and make us even; and would say, " be even, and in a line;" and would say, " those amongst you who are sensible, and arrived at the age of puberty, stand in the front rank, behind me; after them those who are near puberty." ABDULLAH-IBN-MASU'UD. ' A. G. S. " Ye amongst you who are sensible, and arrived at puberty, stand near me, and do not raise your voices as you would do in a bazar." AB'UHU-RAIRAH. ' A. G. S. " The best rank of men is the front, and the best rank of women is the rear."

CH. XXV,
PART I.

Who are to
stand in the
front, and
in the se-
cond rank.

Part Second.

ANAS. ' A. G. S. " Stand near in your ranks, and neither keep your necks before nor behind; for verily I swear by God that I see the devil enter wherever there is an opening, like as a kid would do." ANAS. ' A. G. S. " Complete the front rank, and then the one nearest to it, and if there is an incomplete one, let it be in the rear." BAR'AA-IBN-AA'ZIB said, ' the Prophet said, " verily God and his angels send blessings on the second rank." AA'YESHAH. ' A. G. S. " Verily God and his angels send blessings on those who stand on the right flanks." NUM'AN-BIN-BASHIR said, ' the Prophet used to dress the ranks himself when we stood up for prayer; and when we were dressed he would say the *Tacbir* for prayer.' ANAS said, ' the Prophet would say to those who were on his right, " stand straight and keep your rank even;" and also to those on his left.' IBN-ABB'AS. ' A. G. S. " The best amongst you are those who obey in keeping your ranks even."

BOOK IV.

Part Third.

The Prophet pronounces a benediction on the front rank,

and on the second.

ANAS said, 'the Prophet used to say, "stand even, stand even, stand even; I swear by God that I see you as well behind as before." AB'U-UMA'MAH. 'A. G. S. "Verily God and his angels send blessings on the front rank," and the companions said, "O Prophet! and on the second rank?" He said, "verily God and his angels send blessings on the front rank." Again they said, "and on the second rank?" And they heard the same answer; and a third time they said, "and the second also?" And the Prophet said, "and on the second." Then he added, "make your ranks even, and keep your shoulders so, and close the openings, for verily the devil enters there as a kid would do." AB'UHURAIRAH. 'Let your *Imàm* be in your centre.' WA'BIS'AH* said, "the Prophet saw a man saying his prayers behind the ranks, alone, and he ordered him to say them over again."

* The son of MABAD; one of the 'Sā'hābah. He came to the Prophet in the ninth year of the *Hijrah*. He dwelt at *Cúfah*, and afterwards removed to *Jesirah*, and died at *Rikat*, where his tomb is.

CHAP. XXVI.—PART I.

ON THE RESPECTIVE STATIONS OF
THE IMÂM AND CONGREGATION
AT PRAYER.

ABDULLAH-IBN-ABBÂS said, 'I slept one night in **MAIMU'NAH**'s house; and the Prophet rose up to say the night prayers, and I got up also, and did *Wad'û*, and brought water for the Prophet's *Wad'û*, which he performed. He then stood up to prayer, and I stood on his left side; and he took hold of my hand from behind his back, and turned me to his right.' **JÂBIR** said, 'the Prophet stood up in order to say prayers, and I stood on his side; when he took hold of my hand and made me stand to the right; then **JABB'AR-BIN-SAKHR*** came, and took post on the Prophet's left; and he took him by the hand, and put him to his right.' **ANAS** said, 'I, and an orphan who was in my house, said prayers in the rear of the Prophet, and **OMM-SULAIM** stood in our rear.'† **ABUBACRAH**‡ said, 'I came to the

* One of the *Ans'ars*, and one of the seventy who swore allegiance to the Prophet in the second inauguration at *Ukba*.

† The mother of **ANAS**. This tradition proves that a male child stands in the ranks, at prayer, with men, and before the women; for the term orphan (*Yatim*) is only applied to children. Other commentators say that the person who stood up with **ANAS** was his brother, named **YATIM**, who may have been of adult age; so that the tradition decides nothing with respect to the post of children in prayer. **ABD-UL-HAK**.

‡ One of the *Sah'abah* of considerable celebrity. His name was **NUFAI-BIN-AL-HARITH**, of

BOOK IV. Prophet when he was performing *Rucûû*; and I did the same, before taking post in the rank: after which I went to the rank: and this matter was mentioned to the Prophet, who said, "may God encrease your ambition towards good, but do not so again." SAMURAH-BIN-JUNDUB said, 'the Prophet ordered us, when we are three persons, that one should be *Imâm*, and the other two as his congregation."

Part Second.

AMMAR-BIN-YÁSIR said, 'I acted as *Imâm* at *Madáîn*, and stood upon the top of a shop; and the people stood below it, and 'HU'DHAIFAH came near me, and took me by the hand, and pulled me: and I obeyed him, and descended. And when I had finished prayers, 'HU'DHAIFAH said to me, "did you not hear the Prophet say, when any man acts as *Imâm* to others, he must not stand in a higher place than the rest?" Then I said, "it was on this account that I obeyed you when you took hold of my hand, and brought me down." SAHAL-IBN-SAD-SA'ADÌ said, 'I was asked what the Prophet's pulpit was made of; I said, of *Athl** from *Ghábah*,† such a one made it, the slave of such a woman; for the Prophet of God; and the Prophet stood upon it, when it was finished and placed; and he turned his face towards the *Kiblah*, and said the *Tacbir* for prayer; and the people stood in his rear; then the Prophet said prayers, performed *Rucûû*, and the people behind him did the same: after which he raised up his head, and then came down and walked backwards, then prostrated upon the ground, not upon the pulpit: then he returned upon the pul-

An *Imâm* is not to stand higher than the congregation.

Yet the Prophet stood on a pulpit when praying with a congregation.

the tribe *Thakif*; but he is best known by his patronymic appellation. He dwelt at *Basrah*, and died there A. H. 49.

* A tree described as a species of *Tamarix*. See *GoL.* in voce.

† A wood or forest in general. Also a village in *Hijáz*, abounding in wood, nine miles from *Medinah*. ABD-UL-HAK.

pit and said prayers, then performed *Rucûl*; then raised up his head, then came down and walked backwards, till he prostrated upon the ground: and when he had finished prayers he turned his face towards the people and said, "O people, know, that I have done all this to teach you." ^AAA'YESHAH said, 'the Prophet said his prayers in his own chamber, and people repeated after him on the outside.'

Part Third.

ABÛ-MÁLIC ASHÂRÎ said, 'shall I not inform you of the Prophet's prayers?' And then said, 'the Prophet stood up to prayer, and made the men stand immediately behind himself, and behind them the young folks; then said prayers with them.' KAIS-BIN-UB'AD* said, 'whilst I was standing in the first rank, a man pulled me from behind, and put me on one side, and stood in my place himself. Then by God I did not recollect how many prayers I had said. And when the man had finished prayers, I discovered it was UBAI-BIN-CAB: and he said, "O youth! let not God vex you on account of what I did; for verily it was established in the time of the Prophet, that those of sense and riper years should stand in the front rank:" after which he turned himself towards the *Kiblah* and said, "may God ruin princes;" and then said, "I do not wish they should be grieved, but I grieve on account of those that have been led astray by them."

The men stand in the first rank, and behind them the youths.

A young man is to give place to those of maturer years.

* One of the first order of the *Tâbî'in* of *Bas'rah*.

Part Second.

IBN-ABBÂS, 'A. C. S.' "Verily let the best person amongst you pronounce the call to prayer; and he who repeats the *Kotâ* very well

CHAP. XXVII. PART I.

IN EXPLANATION OF THOSE PROPER TO
ACT AS IMÀMS.

ABÛ-MASÛUD-ANSÂRÎ said, 'The Prophet of God said, "let him act as *Imâm* to a congregation who knows the *Korân* thoroughly; and if all present should be equal in that respect, then let him perform who is best informed in the rules of prayer: and if they are equal in this respect also, let him act as *Imâm* who is most abstemious: and if equal in this likewise, let that person act who is oldest; but the governed must not act as *Imâm* to the governor; nor must any person sit in the house of another upon a bed or chair which he shall have prepared for himself without his leave." AB'U-SA'ÏD-KHUDHRÎ said, 'A. G. s. "When there are three persons, one of them must act as *Imâm* and the other two follow him; and the most worthy of them to act as such is he who repeats the *Korân* best."

Part Second.

IBN-ÂBBÂS. 'A. G. s. "Verily let the best person amongst you pronounce the call to prayer; and he who repeats the *Korân* very well

"must act as *Imàm*." AB'U-AT'YAH-UKAILI* said, MA'LIC-BIN-HU'AIRITH was accustomed to come to my *Masjid* now and then, and would enter into conversation with his friends: when one day the time for prayer arrived, and I said to MA'LIC, "come in front, and act as *Imàm*." He said, "make a man from amongst yourselves advance and act as *Imàm*, and I will soon tell you why I do not say my prayers and act as *Imàm* to you: verily I heard the Prophet say, any person who may go to visit a congregation, must not act as *Imàm* to it: one from amongst themselves must perform." ANAS said, 'the Prophet appointed IBN-OMM-MACT'UM to act as *Imàm* to a congregation; and he was a blind man.'

A stranger is not to act as *Imàm* to a congregation.

A blind man may be *Imàm*.

AB'U-UMA'MAH said, 'A. G. S. "There are three persons whose prayers do not go beyond their ears; one of them, a run-away slave till he returns to his master; the second, a woman who shall have passed a whole night under the displeasure of her husband; the third, an *Imàm*, who acts as such to a congregation, and is generally disapproved of and displeasing to them." IBN-OMER. 'A. G. S. "There are three persons whose prayers are not accepted; one of them, who acts as *Imàm* to a congregation, and is generally disliked by them; the second, a man who says his prayers after the time has passed; the third, a man who sells a free man, claiming him as his slave."

A person who is disagreeable to a congregation must not act as their *Imàm*.

SALA'MAH-BINT-AL-HURR† 'A. G. S. "Verily one of the signs of the resurrection is people denying being fit to act as *Imàms*, so that not one shall be found amongst them to execute the office." AB'UHURAIRAH 'A. G. S. "It is a divine commandment for you to fight with your prince against infidels, whether he be a good prince or a bad one, although he may be guilty of great crimes; and it is a divine order, for you to say your prayers in congregations, after every *Muslemàn*, whether he be a

*Muslemàn*s must join their prince in a holy war, whether he be good or bad,

* One of the *Táb'în* of the third rank.

† One of the '*Sah'abiát*'; of the tribe *Asd*; or according to others, of that of *Asad*.

BOOK IV.
and join in
prayers
with any
Muslemàn
be he virtu-
ous or wick-
ed.

good or a bad man; and it is a divine order to say prayers over the bier of every *Muslemàn*, whether he may have been a good man, or a bad one and have committed great crimes."

Part Third.

AMER BIN SALIMAH* said, 'we dwelt near water over which people used to pass, and some mounted and on foot passed by me, and I asked them, saying, "what hath been produced for mankind?† And what kind of man is this?"‡ And they said, "it is said that God hath sent him, hath instructed him from above, and that God sent him the *Koràn*." And I took care to remember what they had said, so that you might say their words had fixed themselves in my breast. And there was an *Arab* tribe that waited the fate of *Mecca* to determine them about *Islàm*, and said, "leave that man to his own tribe, which is *Koraish*; for verily, if he conquer it and take *Mecca*, he is a prophet and speaker of truth." And when *Mecca* was taken, every tribe hastened to receive *Islàm*, and my father hastened, and was the first of our tribe who embraced it: and when he returned to his tribe, he said, "by God I am come to you from the true Prophet." And he said that the Prophet of God had said, "say such and such prayers at such and such times; that is to say, the way of saying prayers and the stated times for doing so: and when the time of prayer comes, one of you must call the *A'dhàn*, and he who knows the *Koràn* best, must act as *Imàm*. And he looked on all present, and there was not one amongst them that knew the *Koràn* better than I, because

* One of the '*Sak'ábah Sughra*, or those among them who had not arrived at years of maturity at the time of the Prophet's death.

† Meaning the religion of *Islàm*.

‡ That is, MUH'AMMED.

I had remembered it from the aforementioned people repeating it: then they advanced me and made me their *Imàm*. At that time I was about six or seven years of age, and had a cloth over me, which, when I prostrated myself, came over my back, so as to expose my posteriors. And a woman present said, "do not *Imàms* and repeaters of the *Koràn* cover their posteriors from us?" And cloth was purchased, and a shirt cut out for me. And I never was so much pleased with any thing as with that shirt."

ÂBDULLAH-IBN-ÔMER said, 'when the refugees came to *Medínah* before the Prophet, SA'LIM,* a freed man of AB'U-HU'DHAIFAH, acted as *Imàm* to them; when ÔMER-IBN-AL-KHA'T'T'AB, and AB'U-SALMAH-BIN-ÂBDULASAD, were of the number.' IBN-ÂBB'AS. 'A. G. S. "There are three persons whose prayers are not lifted up over their heads even one span; one, a man who acts as *Imàm* to a congregation who are displeased with him; another, a woman who passes a night under the displeasure of her husband; the third, two *Muslemàns* who are not upon speaking terms with one another."

* He was a *Persian*, one of the most learned of the '*Sah'abah*, and skilled in reading the *Koràn*.



CHAP.
XXVII.
PART III.
A child may
act as *Imàm*
to adults, if
he be better
able to re-
peat the
Koràn than
any of them.

CHAP.
XXVIII.
Part III.
A child may
not as faint
to sleep, if
he be better
able to rest
than
any other.

CHAPTER XXVIII.

IN EXPLANATION OF WHAT IS INDISPENSABLE FOR AN IMÂM.

ANAS said, 'I never said prayers after any one, that repeated them with so much ease and perfection as the Prophet; for verily he attended to the crying of a child; and was concise, that its mother might not be moved.' AB'U-KUTADAH. 'A. G. S. "Verily I enter into prayer expressly to continue a long time at them; then I hear the noise of a child crying; and I shorten my prayers, because I am well aware of the child's cries making the mother sad." AB'UHURAIRAH said, 'A. G. S. "When any of you acts as *Imâm* to others, he must be concise in his prayers; because there are decrepid, aged and sick persons amongst them: and when any one of you says his prayers alone, he may be as prolix as he pleases." KAIS-IBN-ABU-H'AZIM* said, 'AB'U MASU'UD ANS'A'Rî informed me that a man said, "I swear by God, O Prophet! that verily I am not present at morning prayer, and do not join with the congregation on account of

An *Imâm* must not make long prayers if there be aged or sick persons or children in the congregation, who would be fatigued by joining in them.

* One of the *Tâbi'in*. He lived in the days of idolatry, and having embraced *Islâm*, went to the Prophet, for the purpose of professing his religion; but found he had deceased. He is reckoned among the people of *Cûfah*. He fought under AL'î at *Naharwân*, A. H. 37. (See OCKLEY, Vol. II. p. 51.) He died A. H. 98, aged upwards of 100 years.

MU'ADH-IBN-JABAL, (or as some say UBAI-BIN-CAB) because he continues so long the reading of the *Koràn*." And I never saw the Prophet so angry at any lecture as on that day: and he said, "some of you make others run away from prayer; therefore any one acting as *Imàm* to a congregation must be easy, and not so tedious as to vex people, and to prevent their assembling together; for verily there are amongst them some who are weak or aged; and others of urgent necessities." AB'UHURAIRAH.
 ' A. G. S. "The *Imàm* says prayers for you, and if he says them right, it benefits him and you also; and, if he blunders, the reward is for you who have said yours rightly, and the punishment rests with him."

(This Chapter has no Second Part.)

Part Third.

OTHMÀN-BIN-ABI'L-AÀS-THAKFÌ said, 'the last word that the Prophet said to me was this: "when you act as *Imàm* to a congregation, be easy in your prayers." I said, "O Prophet of God! verily I find in my nature pride and haughtiness." And the Prophet said, "come near;" which I did; and he made me sit down before him, and put his hand flat upon my breast, and then said, "turn your back to me;" then he put the palm of his hand between my shoulders, and the motive which operated against my acting as *Imàm* was dispelled. Then he said, "be *Imàm* to your tribe; and any body who does so must be concise, because there be amongst them decrepid, aged, sick and necessitous: and when any of you prays alone, let him be as long about it as he pleases." IBN OMER said, 'the Prophet ordered me to be easy in my prayers; and he acted as *Imàm* and repeated the chapter entitled, "they who rank themselves in order."*

The Prophet expels from one of his disciples the pride which rendered him unfit for an *Imàm*.

* *Koràn*. Chap. 37.

CHAP. XXIX.---PART I.

IN EXPLANATION OF WHAT SHOULD BE ATTENDED TO BY THE CON- GREGATION.

The congregation are not to precede the Imàm in any of the attitudes prescribed for prayer.

BARÁA-BIN ÁÂZIB said, 'we were saying our prayers behind the Prophet, and when he said, "hear O God! him who praiseth thee;" not one of us bent our backs or prostrated ourselves, until he put his forehead on the ground.' ANAS said, 'one day the Prophet acted as Imàm to us; and when he had finished prayers, he turned his face towards us and sat, and said, "take heed, men! that I am your Imàm and guide; therefore you must not perform *Ruciû*, nor prostrate yourselves before me, nor raise yourselves up from those postures, nor return from prayers before me, for verily I see you from before and behind.'" AB'U-HURAIRAH. 'A. G. S. "Do not precede the Imàm in prayer; when he repeats the *Tacbir*, do ye the same, and when he says, "nor of those who go astray,"* do ye say *Amen*; and when he performs *Ruciû*, do ye so likewise; and when he says, "hear O God! him who praiseth thee," do ye say, "O LORD, thou art our defender, and for thee is every praise."

* The last words of the introductory chapter of the *Koràn*, with which all prayers commence.

ANAS said, 'verily the Prophet was riding a horse, and got a fall, and hurt his right side; and he said prayers sitting, and we did the same. And when prayers were over, the Prophet said, "an *Imâm* was not otherwise established than that you should obey him: therefore, when he says prayers standing, do ye the same; and when he performs *Rucû*, do ye the same; and when he rises up, do ye the same: and when he says, "hear O God! him who praiseth thee," do ye say, "O our LORD! to thee is all praise;" and when he prostrates himself, do ye so likewise; and when the *Imâm* says prayers sitting, do ye so also." AA'YESHAH said, "when the Prophet's disease became oppressive to him, and he was extremely weak, BILL'AL came, saying, "the time for prayer is come, and the people are assembled in the *Masjid*." The Prophet said, "order from me ABUBACR to act as *Imâm*. And ABUBACR performed prayers on those days. And afterwards the Prophet got a little strength, and he stood up and came to the *Masjid*, resting upon the shoulders of two men, his feet dragging upon the ground. And when ABUBACR heard the approach of the Prophet, he attempted to go into the rear, for his highness to be in front as *Imâm*: and the Prophet made a sign to him to stand where he was, and he came and sat himself down on ABUBACR's right: and ABUBACR said the prayers standing, and the Prophet sitting; but ABUBACR followed the Prophet, and the congregation ABUBACR." ABUHURAIRAH. 'A. G. S. "Are not people afraid to raise up their heads before the *Imâm*, lest God should make them like unto the heads of asses?"

CHAP. XXIX.
PART I.
The Prophet prayed in public sitting, when hurt by a fall; and the congregation continued in the same posture.

In his last illness he attended public prayers in the same posture; but ABUBACR acted as *Imâm* standing.

Part Second.

ALI-IBN-ABUTALIB and MU'AD'H-BIN-JABAL said, 'that the Prophet of God said, "when any one of you comes to prayers in the rear of

BOOK IV.

A man joining a congregation after prayers have begun must join in the attitudes of the *Imâm*.

the *Imâm* and he should be in any of the attitudes of prayer, as standing, *Rucû'û* or prostration, let him do as the *Imâm*." AB'UHURAIRAH. 'A. G. S. "When you come to prayers while we are in prostration, then prostrate yourselves, and do not count the *Racâts*; because he who says one *Racât* after the *Imâm*, has said the whole." ANAS. 'A. G. S. "He who says prayers entirely to please God forty days in a congregation, from the beginning; two redemptions will be written for him, one from hell, the other from hypocrisy." AB'UHURAIRAH. 'A. G. S. "He who performs *Wad'û* agreeably to law, and then goes to a *Masjid* and finds that people have done prayers; God will reward him in the same manner as those who were present and said their prayers; neither will either of their rewards be inferior." AB'U-SA'ÏD-AL-KHUDHRÎ said, 'a man came when the Prophet had finished prayers, and he said, "is there no body to do good to this man, who is desirous of saying his prayers alone, by saying prayers with him, that he may obtain the rewards of the congregation?" Then a man rose up and said prayers with him.'

Part Third.

History of the Prophet's public devotions during his last illness.

UBAIDULLAH-BIN-ÂBDULLAH* said, 'I went to ÂA'YESHAH and said to her, "will not you inform me how it was that the Prophet was able to come to prayers during his indisposition?" She said, "yes, I will tell you: the Prophet was ill and said, have the people said their prayers? I said no, O Prophet, they are expecting you: then the Prophet said, put water for me, and I did so, and he performed *Wad'û*, and tried to rise up; but became delirious. He soon after recovered his senses

* He was the nephew of ABDULLAH-BIN-MASU'UD. He was blind, but yet one of the most learned men of his time, and one of the seven great lawyers of *Medinah*. He was the preceptor of OMER-BIN-ABDUL-AZIZ. He died A. H. 92, or according to others 98.

and said, have the people said their prayers? I said, they are waiting for you, O Prophet: he said, put water for me; which I did: then he sat down and performed *Wad'û*, and attempted to get up, but became senseless: after which he recovered, and asked, saying, have the people said their prayers? I replied no, they are waiting for you, O Prophet, to say the evening prayer. Then he sent a person to ABU'BACR, desiring him to act as *Imâm*: and the person went to ABU'BACR, and said, verily the Prophet orders you to act as *Imâm* and perform the prayers. And ABU'BACR said to ÔMER, do you do it: but ÔMER said, you are the fittest. ABU'BACR executed the office on those days. And the Prophet got a little ease, and came out, resting upon two men, (one of whom was ÂBB'AS;) for noon-day prayer, while ABU'BACR was saying the prayers to the people. And when ABU'BACR saw the Prophet coming, he attempted to go behind. Then the Prophet made a sign to him to remain in his place, and said to the two men (on whose shoulders he was leaning) place me on ABU'BACR's side." Then (ÛBAIDULLAH says) I went to ÂBDULLAH BIN ABBA'S, and said to him, "shall I tell you a narrative, which was related to me by ÂA'YESHAH of the Prophet's illness?" He said "yes; inform me." And I told him ÂA'YESHAH's account of it. And he did not interrupt any part of it, except that he asked, "did ÂA'YESHAH tell you the person who was with ÂBB'AS?" I said, "no." He said, "the name of the person not mentioned by ÂA'YESHAH was ALI." ABU'HURAIRAH said, 'whoever shall arrive when the *Imâm* is in *Rucûû*, verily has gained the whole *Racât*; and whoever has lost the repeating of the introductory chapter, by delay, has lost a great deal of good." ABU'HURAIRAH said, 'whoever raises up his head or bows it down before the *Imâm*, the hair of his forehead is in the hands of the devil, who makes him to act contrary to law."

CHAP. XXX.---PART I.

IN EXPLANATION OF THOSE WHO SAY
PRAYERS TWICE OVER.

If a man
pray in
public after
an *Imâm*
and after-
wards at
home with
his family;
such pray-
ers are *Sunnat*
for him
but *Fard*
for the fa-
mily.

JĀBIR said, 'MUA'DH BIN JABAL said prayers with the Prophet; after which he came to his own family and repeated the same prayers to them.' JĀBIR said, 'MUA'DH said evening prayer with the Prophet, and then returned to his family and repeated the same to them: and the prayers which MUA'DH said to his own family, were *Sunnat* for himself, but divine for his family.'

Part Second.

YEZĪD-IBN-AL-ASWAD* said, 'I accompanied the Prophet in his last pilgrimage, and said morning prayer with him in the *Masjid* of *Hanif*.† When he had finished his prayers, he saw two men sitting on

* One of the *Sahābah* from *Tāyef*. His traditions are received among the people of *Cūfah*.

† Situated at *Mina* near *Mecca*.

one side of the ranks, who had not said their prayers with him; and the Prophet said, "bring those two people to me:" and they were brought, while the flesh of their shoulders trembled through fear: and the Prophet said, "what hindered you from saying prayers with me?" They said, "O Prophet of God! we said our prayers at home." His majesty said, "when you shall have said your prayers at home come not here; but when you do so, and then go to a *Masjid* where people are assembled, say your prayers along with the rest; for verily such will be as *Sunnat* prayers to you." BUSR-BIN-MIH'JAN* relates from his father, who was in an assembly with the Prophet, and the *Adha'n* was given for prayer, when the Prophet stood up, and said prayers: and MIH'JAN sat in his place and did not say prayers with the Prophet; who said to him, "what prevented you from saying prayers with the rest? Are not you a *Muslemān*?" He said, "I am a *Muslemān*, O Prophet! but had said my prayers at home." And the Prophet said to him, "when you come to a *Masjid*, and may have said your prayers at home, and the *Tacbir* is repeated in the *Masjid* for prayer, you must say your prayers with the rest."

CH. XXX.
PART II.

A man who has prayed at home need not attend public prayers at the *Masjid*; but if he go there, he must join with the congregation.

A man of the tribe of ASAD the son of KHUZAĪMAH† relates, saying, 'I asked AB'U AY'UB ANS'ĀR'I, saying, "we say our prayers at home, and then go to the *Masjid*, and the *Tacbir* is called there for prayer, and we have some little doubt about saying them twice." He said, "I asked this of the Prophet; who said, in answer to my question; "say them a second time with the multitude, obtaining the like rewards as it." YEZĪD BIN-ĀĀMIR,‡ said, 'I came to the Prophet when he was in prayer, and sat down, but did not engage with the rest: and when the Prophet finished his prayers, he found me sitting, and said, "O YEZ'ID! have you not

* One of the *Tābi'in* of high authority. His father MIH'JAN is one of the '*Sah'ābah*.'

† One of the tribes of the naturalized *Arabs*, concerning which see POCOCKE, p. 49, and SALE's Genealogical Table.

‡ One of the '*Sah'ābah*'. He was on the side of the idolaters at the battle of *Hunain*, A. H. 8. (ABULFED. p. 112.) and afterwards embraced the religion of MUH'AMMED.

BOOK IV.

embraced *Islām*, that you do not say your prayers?" I said, "I have, O Prophet!" He said, "what hindered you from joining in the prayers?" I said, "verily I said my prayers at home, and supposed for certain that you had finished yours." Then the Prophet said, "when you come to people at prayers, do as they do; although you certainly may have said your prayers." ^AABDULLAH-IBN-^AOMER said, "a man asked me, saying, "I say my prayers at home, and then go to the *Masjid* when people are at prayers: must I then say prayers with the *Imām*?" I said, "Yes." The man said, "and which of these two prayers will be the divine?" I said, "whichever of the two God pleaseth." ^SSULAIMAN (a freed man of ^MMAMMUNAH'S)* said, "I came to ^IIBN ^OOMER, in the court of the *Masjid*, when people were saying their prayers within; and I said, do you say prayers with them; for verily I heard the Prophet say, "say not the same prayers twice in one day." ^NNA'IL said, "verily ^AABDULLAH-IBN-^AOMER said, "whoever says the sun-set and morning prayers with one *Imām*, must not say them with another."

* He was one of the principal *Tābī'in*, a learned and pious man, and one of the seven lawyers of *Medīnah*.

One of the *Tābī'in* of high authority. His father *Mu'awiyah* is one of the *Sahābah*.
+ One of the tribes of the *an-Nabī'īyah*, concerning which see *Foroogh*, p. 19, and
Sahā'ah Genealogical Table.
One of the *Sahābah*. He was on the side of the idolaters at the battle of *Yamamah*.
A. H. 8. (A. D. 629) and afterwards embraced the religion of *Muhammad*.

CHAP. XXXI.---PART I.

ON SUNNAT (OR SUPEREROGATORY)

PRAYERS, WHICH THE PROPHET

USED TO SAY WITH THE

DIVINE PRAYERS.

OMM HABÍBAH* said, 'The Prophet of God said, "whoever says twelve *Racâts* of *Sunnat* prayers in the day and night, will have a house built for him in paradise; four *Racâts* before the noon-day prayer and two *Racâts* after it, and two after sun-set prayer, and two *Racâts* after evening prayer and two before morning prayer." ÁBDULLAH-IBN-ÔMER said, 'I performed two *Racâts* with the Prophet, before noon-day prayer, and two after, and two *Racâts* after sun-set prayer, and two after evening prayer, in 'HAFS'AH's house; and 'HAFS'AH related to me, that the Prophet was accustomed to perform two short *Racâts* at day-break." ÁBDULLAH-IBN-ÔMER said, 'his highness did not perform su-

The advantage of frequent prayers.

* One of the Prophet's wives, the daughter of AB'U SUFI'AN and sister to the *Khalifah* MUA'WIAH. She was the widow of UBAIDULLAH the son of JAH'ASH, to whom she bore a daughter named 'HABI'BAH, whence she took the appellation by which she is generally known. See an account of her marriage with MUHAMMED, in ABULFEDA, p. 91, and *ibid.* not. b.

BOOK IV.

The Prophet's supererogatory prayers described.

pererogatory prayers after Friday prayers, until he returned to his house; and then he usually performed two *Racâts Sunnat*.' ^ÂÂBDULLAH-BIN-SHAKIK* said, 'I asked ^ÂÂ'YESHAH about his majesty's supererogatory prayers; and she said, "he used to perform four *Racâts* in my house before noon-day prayer; and then would come out of the house and say the noon-prayer with the people; after which he used to return to the house and perform two *Racâts* supererogatory; and he used to perform sunset prayers with the people; after which he returned to the house and performed two supererogatory *Racâts*; then he used to say evening prayer with the people, and to come to my house and perform two supererogatory *Racâts*; and he used to perform nine supererogatory *Racâts* every night, in which were included *Racâts Witr*.† And he used to pray a long time standing in the night, and a long time sitting; and when the day broke, he would perform two supererogatory morning *Racâts*. Then he used to come out of his house and perform with the people two *Racâts* of divine morning prayer." ^ÂÂ'YESHAH said, 'the Prophet always used to perform two supererogatory *Racâts* in the morning.' ^ÂÂ'YESHAH said, 'the Prophet of God said, "two supererogatory *Racâts* in the morning are better than the world or any thing that is in it." AB'UHURAIRAH said, 'A. G. S. "Whoever says prayers after the Friday prayers, must perform four supererogatory *Racâts*."

Part Second.

^ÔMM HÂBĪBAH said, 'I heard the Prophet say, "whoever performs continually four supererogatory *Racâts* before noon-day prayer,

* One of the *Tabî'in* of considerable celebrity, and of authenticity in matters of tradition. He died A. H. 108.

† These are peculiar to evening prayer, (*Isha*) which consists of four *Racâts*, *Fard*; (indispensable, the omission of which, being disobedience to the divine commands, involves

and four after it, God will deliver him from hell fire." ABU'-AY'UB-ANSÁRÌ. 'A. G. S. "Four supererogatory *Racâts* before noon-day prayer, in which there is no *Salâm* to be given; for which the doors of heaven will be opened." ÂBDULLAH-BIN-SA'YIB* said, 'the Prophet used to perform four *Racâts* after the sun began to decline from the meridian before the noon-day prayer; and would say, "this is a time, in which the doors of heaven are opened; therefore I like that my good deeds should be carried up at this time." ÂBDULLAH-IBN-ÔMER. 'A. G. S. "May God have compassion on the man who performs, before afternoon prayer, four *Racâts Sunnat*." ÂLI-IBN-AB'UTÂ'LIB said, 'the Prophet used to perform four *Racâts Sunnat* before afternoon prayer; and would say, in the interval of them, to those present, "peace be with you, and peace be with the angels." ÂLI-IBN-AB'UTÂ'LIB, said, 'the Prophet used to perform two *Racâts Sunnat*, before afternoon prayer.' ABU'HURAIRAH. 'A. G. S. "Whoever performeth six *Racâts Sunnat* after sun-set prayer, and doth not speak evil at the time, his reward will be equal to that of him who worshippeth for twelve years." ÂA'YESHAH. 'A. G. S. "Whoever performeth twenty *Racâts Sunnat* after sun-set prayers, God will build a house for him in paradise." ÂA'YESHAH said, 'the Prophet never said evening prayer and came to my house that he did not perform four or six *Racâts Sunnat*.' ÂBB'AS said, 'the Prophet said "the morning *Sunnat* are two *Racâts* before the morning prayer; and the sun-set *Sunnat* are two *Racâts* after sun-set prayer."

The *Sunnat* prayers should precede the afternoon prayers,

in the sin of infidelity) two *Racâts, Sunnat*; (prescribed by tradition, the omission of which is culpable, but is not infidelity) and three, *Witr*. These last, though not prescribed in the *Korân*, yet being established by the reiterated injunctions of the Prophet, are of inferior obligation to the *Fard*, but of superior to the *Sunnat*.

* There are two persons of this name; one was of the number of the companions, and another of the *Tâbi'in*. The former is supposed to be the person meant here.

Part Third.

OMER-IBN-AL-KHATTÁB. 'I heard the Prophet say that four *Racáts Sunnat*, before noon-day prayer, performed after the sun had begun to fall, were equal to four *Racáts* performed at day-break: after which he declared, "there is not any thing to be done, but to call on the name of God, in purity, at that hour." AA'YESHAH said, 'the Prophet never neglected two *Racáts Sunnat*, after afternoon prayer in my house.' MUKHT'AR-BIN-FULFUL,* said, 'I asked ANAS-BIN-MÁLIC about the Prophet's performance of supererogatory prayer after the afternoon prayer, and he said, "OMER forbade them after the afternoon prayer; and we used, in the time of the Prophet, to perform two *Racáts Sunnat*, after sun-set, before saying sun-set prayer." MUKHT'AR says, 'I asked ANAS, "did the Prophet perform those *Racáts*?" He said, "he used to see us performing those two *Racáts*, and neither ordered nor forbade them." ANAS said, 'we were at *Medínah*, and when the crier gave the *Adh'án* for sun-set prayer, the companions hastened towards the pillars of the *Masjid*, and stood behind them, and then performed two *Racáts Sunnat*: till a traveller came into the *Masjid*, and imagined that the divine prayers were ended, and that those people were performing *Sunnat* prayer after sun-set prayers, because they were saying their prayers separately." MARTHAD-BIN-ABDULLAH† said, 'I went to UKBAH-JUHANI, and said, 'shall I not astonish you about AB'U-TAM'IM,‡ who performed two *Sunnat Racáts* before

not follow
them.

* One of the *Tábī'in* of *Cúfah*, of the tribe *Mah'zum*; of great authority. He received traditions from ANAS.

† One of the *Tábī'in*, of good authority. He was a *Musti* in *Egypt*.

‡ One of the greater *Tábī'in* (i. e. those who conversed immediately with the companions of the Prophet). He embraced *Islám* during the life-time of the Prophet.

sun-set prayer?" He said, "verily we did that in the time of the Prophet." And (said I) "what prevents your (doing it now?)" He said, "other matters prevented me."

CAB-BIN-UJRAH said, 'verily the Prophet came into the *Masjid* of Beni *Abd-ul-Ash'hal**, and said sun-set prayers; and when finished, he perceived that the people were performing *Sunnat* prayers, in the *Masjid*, after the divine prayers: and he said, "ye must say *Sunnat* prayers in your houses, not in the *Masjid*." IBN ABB'AS said, 'the Prophet used to be prolix in performing two *Racâts Sunnat*, after sun-set prayer; so much so, that the congregation in the *Masjid* divided, and went away to their own houses.' MAK'H'UL† said, 'the Prophet said, "any one that performeth, after sun-set prayers, two *Racâts Sunnat*, before speaking a word to any one, his prayers will be carried up to the seventh paradise." HUD'HAI-FAH said, 'the Prophet would say, "perform two *Racâts Sunnat* soon after sun-set prayer; because they are carried up along with the divine prayers."

ÂMER-IBN-ÂT'A‡ said, that 'NAFÎ-IBN-JUBAIR§ sent me to SA'YIB|| to ask him what MUAWIAH saw him do in prayer, which he forbade. And SA'YIB said, "I performed Friday prayers with MUAWIAH in the *Maksûrah*; ¶ and when the *Imâm* gave the *Salâm*, I stood in the place where I had been during the prayers, and said the *Sunnat* prayers. And when MUAWIAH went home, he sent a person to me, to forbid my doing again what I had then done; that is, that I should not to perform superero-

* Name of one of the *Arab* tribes.

† A *Syrian*, one of the greater *Tâbî'in*, and of considerable authority in tradition.

‡ One of the *Tâbî'in*.

§ One of the *Tâbî'in*. His father was JUBAIR the son of MU'TAM, concerning whom see p. 220 note*.

|| One of the *Sâh'âbah*.

¶ A place in *Masjids*, set apart, and usually enclosed with curtains; where princes and great men stand to join in public prayers. D'HERBELOT. voc. *Macsurah*.

CHAP. XXXII.---PART I.

AN EXPLANATION OF NIGHT PRAYERS.

^AĀYESHAH said, 'the Prophet used to perform eleven *Racâts* *Sunnat*, after evening prayer, till that of the morning; and after every two *Racâts*, he would give *Salâm*; and he performed one *Racât Witr*, then prostrated himself, and remained in that posture as long as any one of you would be in repeating fifty verses of the *Korân*: and when the crier gave the *Ad'hân* for morning prayer, and his highness perceived day-break clearly, he would stand up and perform two *Racâts Sunnat*, then fall down upon his right side, till the crier came to inform him of the people having assembled, when he would come out of his house.' ^AĀYESHAH said, 'when the Prophet said two *Racâts Sunnat* in the morning, he would (if I was awake) speak to me; and if not, go to sleep.' ^AĀYESHAH said, 'when the Prophet performed two *Racâts Sunnat* of the morning, he would sleep upon his right side.' ^AĀYESHAH said, 'the Prophet would, in the course of the night, go through thirteen *Racâts Sunnat*, one of which was a *Racât Witr*, and two morning *Racâts Sunnat*.' MASR'UK.* 'I asked ^AĀYESHAH about the Prophet's prayers at night; she

Another account of the same.

The Prophet's mode of praying in the night.

* One of the *Tubî'in*, so named because he was stolen away in his youth. He was of *Cûfah*, the son of *HADA'IK*. He embraced *Islâm* before the Prophet's death; conversed

BOOK IV.

said, " he used, some nights, to say seven *Sunnat* prayers; at others ten, and at others eleven, besides two morning *Racâts*." ^ÂAA'YESHAH said, ' the Prophet used to get up in the night to perform prayers, and begin them with two easy *Racâts*.' AB'UHURAIRAH. ' A. G. S. " When any one of you gets up in the night to prayers, he must begin with two short *Racâts*."

Another account of the same.

IBN-^ÂABB'AS said, ' I was one night near MAIMU'NAH, and the Prophet there also; and he talked with her one hour; then went to sleep: and when a third part of the night remained, or a sixth, he awoke and sat up, and looked up to heaven, and repeated this revelation: " verily in the creation of the heavens and the earths, and the vicissitude of day and night, are signs to those of understanding of the existence of God;" after which he got up and went towards a bag of water, opened it, and poured some into a cup, and performed *Wad'û* well, by putting water upon every part necessary; then stood and began prayers: and I got up from sleep also, performed *Wad'û*, and stood to prayers on his majesty's left: when he took me by the ear and put me to his right: then he performed thirteen *Racâts* *Sunnat*, then slept upon his right side, till he snored, which he always did when asleep: then BILL'AL acquainted him of the arrival of prayer time; and he got up and performed them, but did not *Wad'û*. And this was a supplication of his between the *Sunnat* and divine prayers of the morning: " O LORD! create light in my heart, and in my eyes, and in my ears; in my right side and my left; light above me and under me; before me and behind me; and make for me a light in my tongue, in my veins, my flesh, my hair, my breath, my skin."

IBN-^ÂABB'AS said, ' I slept near the Prophet in MAIMU'NAH's house, and with the first and chief of the companions, as AB'UBACR, OMER, OTHM'AN and ALI, and was himself one of the most learned men of his time, and among the best skilled in the law. He died at Cûfah A. H. 62.

he awoke and cleaned his teeth, and performed *Wad'û*, and said, "verily in the creation of the heavens and the earths, the vicissitude of day and night, are signs to the wise of the existence of God." Then he stood up to prayers, and performed two *Sunnat Racâts*: and in these two *Racâts*, the standing up, *Rucûû* and prostrations, were long. Then he finished and went to sleep, till he snored. And he repeated all this three times; so that all together there were six *Racâts*; and every time that he awoke, he performed *Wad'û* and cleaned his teeth; then performed three *Racâts Witr*." ZAID-BIN-KHA'LID-JUHAN'I said, 'verily I looked attentively at the Prophet's prayers one night; and having gone expressly for this purpose, saw the Prophet perform two easy *Racâts*; then two long *Racâts*; then two somewhat shorter; then two a little shorter, and two shorter than them, and two more a little shorter than the preceding; after which one *Racât Witr*; in all thirteen *Racâts*.' AA'YESHAH said, 'when the Prophet had grown old, and his disease oppressed him, his night prayers in general were sitting.'

Part Second.

HUDHAIFAH said, 'I saw the Prophet saying his prayers in the night; and he would repeat *Allâho-acber* thrice, and "O LORD of kingdoms, of omnipotence, and of pomp and greatness!" after which he began his prayers and repeated the chapter of the cow; then performed *Rucûû*; which was in length of time equal to his standing up; and he said, in his *Rucûû*, "O my immaculate defender!" then he raised up his head; and his standing after it was like his *Rucûû* in length; and he said, "all praise is for my cherisher:" after that he prostrated himself; which was like his standing up in point of time; and he said in his prostra-

Another description of the Prophet's nightly prayers.

BOOK IV.

tion, "O my almighty immaculate LORD!" then rose up: and the time of his sitting between two prostrations, was equal to the time he remained prostrating; and he repeated, "pardon me my defender!" and then performed four *Racâts*, and repeated with them the chapters of the cow,* the family of IMR'AN,† women,‡ the table,|| and cattle."§

ABDULLAH-BIN-ÂMER-BIN-AL-ÂA's' said, 'A. G. S. "Whoever repeats ten revelations, in two night *Racâts*, will not be included in the neglectful; and whoever repeats one hundred revelations, will be written with the obedient: and whoever repeats one thousand, will be included amongst those entitled to great rewards." AB'UHURAIRAH said, 'the Prophet used sometimes to say his night prayers loud; sometimes in a low tone of voice." IBN-ÂBB'AS said, 'The Prophet said his night prayers in such a tone of voice, as that any person standing in the court of the house could hear.'

Prayers are not to be repeated in a very low, nor in a very loud tone of voice,

AB'U-KUTA'DAH said, 'verily the Prophet came out of his house one night, and heard ABU'BACR saying his prayers, in a low tone of voice; and, passing by ÔMER, heard him repeating his in a loud tone of voice. And when ABU'BACR and ÔMER came before the Prophet, he said, "O ABU'BACR, I passed by you, when you were saying your prayers in a low tone of voice; what was the reason of it?" He said, "merely for God to hear." And he said to ÔMER, "I passed by you when you were saying your prayers aloud; what was the cause of it?" He said, "O Prophet of God, I awake the sleepy and drive the devil away." Then the Prophet said, "O ABU'BACR, raise your voice a little;" and to ÔMER he said, "lower your voice a little." ABU'DHAR GHAFFA'Rî said, 'the Prophet stood up one night till day-break, in repeating one revelation: "if thou punish them, they are thy servants, and if thou pardon and forgive

* Korân, Ch. 2, † Ch. 3, ‡ Ch. 4, || Ch. 5, § Ch. 6.

them, verily thou art wise and all powerful." AB'UHURAIRAH. 'A. G. S.
 "When any one of you shall have said two *Racâts Sunnat* of morning
 prayer, then let him lie down upon his right side."

CHAP.
 XXXII.
 PART II.

Part Third.

MASRUK said, 'I asked AA'YESHAH, what act the Prophet loved best; she said, "that which is continual." And I said, "when did the Prophet rise in the night?" She said, "when he heard the cock crow." ANAS. 'Whenever I wished to see the Prophet at prayer, in the night, I was sure to find him; and whenever I wished to find him asleep, I always did so.' HUMAID-BIN-ÂBDUL-RAH'MAN* said, 'verily a man of the companions of the Prophet said, I said to myself, when I was travelling with the Prophet, now I will see how the Prophet performs his prayers. Then, when he had performed evening prayer, he went to sleep on his right side, till late in the night; after which he awoke, and looked up to heaven, and said, "O my LORD! thou hast not created all this in vain:" after which he inclined towards his bed, and took up his tooth brush, threw it into water, and then cleaned his teeth; then stood up and said prayers; so that I just fancied he prayed about the time he had slept. Then he slept just about the time he had been in prayer; after which he awoke, and did as he had done the first time; and said like the first time: and this he did three times before morning prayer.'

* One of the greater *Tâbî'in*. His father was the son of AWF, of the family of Zahar, and tribe *Koraish*, an inhabitant of *Medinah*, HUMAID died A. H. 105, aged 73 years.

CHAP. XXXIII.---PART I.

ON SUPPLICATIONS TO BE MADE AT NIGHT.

The forms
of adoration
used by the
Prophet at
night.

IBN-ABBÂS said, "when the Prophet got up to prayer in the night, he repeated this supplication: "O LORD! praise be to thee; thou art the fixer of the heavens and the earth, and every thing which is between them; the angels, *Genii* and man: thou art the maker of light, of the heavens and earth, and every thing between them: and thou art king of the heavens and earth, and of every thing therein; and thou art the truth, and thy promise of rewards and punishments to thy servants is right, and the sight of thee at the resurrection is true. Thy word is true, heaven is true, and hell is true, all the Prophets are true, and MUH'AMMED is true, and the resurrection is true. O LORD! I worship thee, and believe in thee, and put my whole trust in thee; and my return is to thee, and I fight by thy strength with the enemies of religion. Then pardon my faults which I have been guilty of, and which I may commit henceforward; and forgive the sins I have concealed and disclosed, and those which thou knowest better than I. Thou art the beginning and thou art the end: there is no God but thee."

AA'YESHAH said, ' when his highness got up at night, he began with prayer, and then said; " O God! thou art the cherisher of GABRIEL, of MICHAEL, and ISRA'FI'L,* the creator of the heavens and the earth: thou knowest the hidden and the revealed; and thou orderest, between thy servants, in that which they vary in worship: verily thou directest those thou wilt to the straight way." UBA'DAH-BIN-SA'MIT said, A. G. S. ' Whoever awakes in the night; and says, " there is no God but one God; to whom there is no partner; for him is dominion and praise; and he is powerful over all things: immaculate God! and all praise to God! there is no God but God; great God! there is no power or strength except in God:" after which says, " O my defender, pardon my faults;" his supplication will be approved. Then if he perform *Wad'u*, and say prayers, they will be accepted.

The advantages of nocturnal adoration.

Part Second.

AA'YESHAH said, ' when the Prophet awoke in the night, he would say, " there is no God but thee immaculate. O LORD! I praise thee and ask thee forgiveness of my sins, and ask thy mercy. O LORD! encrease my knowledge, and incline me not from *Islam* to infidelity, after thou hast shewn me the right road. Grant me thy compassion; verily thou art the giver of favours." MU'AD'H-BIN-JABAL. ' A. G. S. " There is not a *Muslemàn* who goes to sleep on the remembrance of God, and awakes in the night and asks a good of God, but God will grant it him." SHARIK-HAWZANI† said, ' I went to AA'YESHAH, and asked her what the Prophet began doing when he awoke in the night. She said, you have asked

Prayers offered up on awaking from sleep during the night are acceptable to God.

* The angel who is to blow the last trump at the resurrection.

† One of the *Tābī'in*, of the tribe *Hawāzen*, one of those of the naturalized *Arabs*; concerning which see POCOCKE p. 47. and SALE's genealogical table.

BOOK IV.

me a thing which nobody ever did before. When the Prophet awoke in the night, he would say, "God is very great," ten times; and, "praise be to God," ten times; then, "God is most pure," and "praise be to him," ten times; and would say, "pure is the most holy king," ten times; and, "I ask pardon of God," ten times; and, "there is no God but God," ten times: after which, "I look to thee for protection from the punishments of the world and the resurrection," ten times: after which he began his prayers.

Part Third.

ABÙ-SÂID-AL-KHUDHİRİ said, "when the Prophet got up in the night, he said the *Tacbir*; then "pure art thou, our God, and praise be to thee, and great is thy name; and there is no God besides thee;" after which he would say, "thou great and mighty God;" then would say, "I take protection with God, the heaven and the wise from the cast out devil, from his craft, his pride, and his enchantment."

RABIA-BIN-CAB said, "I slept one night near the Prophet's room, and heard him say, when he rose in the night, "pure is the LORD of the worlds." This he repeated a long time; then repeated, "pure is God, praise to him," a long time."

HAWZANİ said, "I went to AYESHAH, and asked her what the Prophet began doing when he awoke in the night. She said, you have asked

* The angel who is to blow the last trumpet at the resurrection.
 † One of the *Yahūd*, of the tribe of *Manasseh*, one of those of the nation of *Israel*, concerning which see *Leviticus* p. 47. and *Exodus* p. 12.

CHAP. XXXIV.---PART I.

IN EXPLANATION OF THINGS, WHICH
 UNDERSTOOD, WILL CAUSE A WISH
 TO RISE AND BE AWAKE
 IN THE NIGHT.

ABUHURAIRAH. ‘A. G. S. “When any one of you goes to sleep, the devil ties three knots upon his neck; and says, upon every knot, ‘the night is long, sleep:’ therefore, if a servant awakes and remembers God, it opens one knot; and, if he performs *Wad’u*, it opens another; and, if he says prayers, it opens the other; and he rises in the morning in gladness and purity: otherwise, he rises in a lethargick state.” **MUGHAI-RAH-BIN-SHIBAH** said, ‘the Prophet stood up so long, in his night prayers, as to swell his feet; and it was said to him, “why do you perform all this devotion, now that all your sins are forgiven, first and last?” He said, “what! shall not I be a grateful servant of God?”’ **MASU’UD** said, ‘a person was mentioned to the Prophet that always slept till the morning, and never got up to prayer: he said, “that is a man in whose ear the devil has pissed.”’ **ABUHURAIRAH** said, ‘A. G. S. “The mercy of our God descends every night to the lowest region (i. e. the one nearest

By noctur-
 nal abluti-
 ons and
 prayers
 mankind
 are freed
 from the
 machinati-
 ons of the
 devil.

BOOK IV. the world,) when the third part of the night remains; and God says, "who is it that supplicates, that I may accept his requests? And who is it that asks of me, that I may grant his desires? And who is it that calls on me for pardon, that I may grant it him?" JA'BIR said, 'I heard the Prophet of God say, "verily there is a time of the night, in which, if a *Muslemàn* supplicates a good from God, he gives it him; and this time comes in every night." ABDULLAH-BIN-ÖMER. 'A. G. S. "The best prayers for God, are those of DAVID the Prophet; and the best fast days are his also. DAVID used to sleep half the night, and would be awake and in prayer a third part of the night; and would fast one day, and eat another." AA'YESHAH said, 'the Prophet used to sleep the first part of the night, and to be awake the latter part; after which, if he had occasion to go to his women, he would perform his wishes, then would sleep; and if he was *Junub* at the first warning for prayer, he would get up and bathe: but if he was not *Junub*, he would get up, perform *Wad'ù*, and repeat two morning *Racâts Sunnat*."

Part Second.

ABÛ-UMĀMAH said, 'A. G. S. "Rise for the night prayers; because such was the business of the virtuous that have preceded you; and it is a means of your approaching of your God; and it hides your faults, and prevents sins."

AB'U-SĀ'ID-AL-KHUDHRĪ. 'A. G. S. "There are three persons with whom God is pleased; one of them who gets up for prayers at night; the second, those who dress their ranks for prayer; the third, those who fall into ranks for the purpose of fighting the enemies of the religion." AMER-BIN-ĀTABAH. 'A. G. S. "The time of God's being near his ser-

Three acts
peculiarly
acceptable
to God.

vants, is in the latter part, after the middle of the night; and the time of his servants approaching near to him, is when they prostrate themselves; therefore, if you are able to be of the number of those who remember God at that time, be so."

CHAP.
XXXIV.
PART II.

AB'UHURAIRAH said, 'A. G. S. "May God have compassion on that servant who gets up in the night to prayer, and performs them, and awakes his wife, and she says her prayers also; and, if she delays rising, throws water in her face: and may God have mercy on that woman who gets up for night prayers, performs them, and awakes her husband, who says prayers also; and, if he refuses getting up, throws water in his face." AB'U-UMAMAH said, 'It was asked, "O Prophet of God! at what time are supplications approved?" He said, "towards the latter part of the night, and after divine prayers." ABU-MA'LIC-AL-ASHARI. 'A. G. S. "Verily there are houses in paradise, in which the external parts are seen from the internal, and the internal from the external; and God has prepared them for persons that speak gently, and not with anger or violence; and who feed the hungry, and follow up fasting, and say prayers at night, when others are sleeping."

A benediction on those who are diligent in nocturnal prayers, & exhort their families to the same.

Part Third.

ABDULLAH-BIN-AMER-BIN-AA'S. 'A. G. S. "O ABDULLAH! do not you be like such a one, who used to get up for night prayers, but has now left it off." OTHMAN-BIN-ABIL-AA'S' said, 'I heard the Prophet say, that "there was a time in the night in which DAVID the Prophet used to be awake, and to call up his family; and would say, 'O people of DAVID! rise to prayer; because verily this is a time in which God accepts supplications; except those of magicians and those who ex-

BOOK IV.

Prayers ef-
fectual in re-
forming the
lives of those
who perse-
vere in them.

act unjustly." AB'UHURAIRAH said, 'I heard the Prophet say, "the most excellent prayers, after the divine prayers, are those which are said in the middle of the night." AB'UHURAIRAH said, 'a man came to the Prophet, and said, "verily such an one says prayers at night, and steals in the morning." Then his highness said, "verily his prayers will soon deter him from stealing; because prayers prevent wickedness." AB'UHURAIRAH and ABU-SA'ID said, 'A. G. S. "When a man awakes his wife in the latter part of the night; both of them will be included among the rememberers of God." IBN-ABB'AS. 'A. G. S. "The most illustrious of my sects are those who can repeat the Koràn by heart; and those who say prayers in the night." ABDULLAH-IBN-ÔMER said, 'verily my father OMER-IBN-AL KHA'T'TAB performed night prayers as much as God wished; till the latter part of the night; when he would awake his family and say, "perform your prayers:" after which he repeated this revelation: "O MUHAMMED! order your family to prayers."

PART II.

ABDULLAH-BIN-ÂMER-BIN-ÂSS. 'A. G. S. "O ABDULLAH! do not you be like such a one, who used to get up for night prayers, but now he is idle." OTHMAN-BIN-AFAN said, 'I heard the Prophet say, that "there was a time in the night in which David the Prophet used to be awake, and to call up his family; and would say, "O people of David! rise to prayers because verily this is a time in which God accepts supplications; except those of magicians and those who ex-

CHAP. XXXV.---PART I.

ON MEDIOCRITY IN RELIGIOUS OBSERVANCES.

ANAS said, 'sometimes the Prophet did so fast in a month, that I supposed he did not mean to break it during the whole month; and sometimes would delay it so long, that I supposed he would not fast in the whole month; that is to say, he did not always fast, nor always the reverse; but, in every month, sometimes fasted, and at other times ate: and any night that I wished to see him at prayers, I was sure to find him; and any night that I wished to find him asleep, he would be so: that is to say, he both slept and prayed in the night; neither prayed nor slept all night.'

AA'YESHAH said, 'A. G. s. "The best act in God's sight is that which is constantly attended to, although in a small degree." AA'YESHAH. 'A. G. s. "Do what you are able to do, conveniently; because God will not be tired of rewarding, as long as you are not tired of acting." ANAS. "A. G. s. "You must continue at your *Sunnat* prayers as long as it is agreeable to you; and when you are tired, sit down." AA'YESHAH. 'A. G. s. "When any one of you gets sleepy, when saying his *Sunnat* prayers; let him go to sleep till the drowsiness leaves him: and verily when any one of you performs prayers, and gets sleepy, he is not sensible of what he says:

Regular
perseve-
rance in
such obser-
vance of re-
ligious du-
ties as is pro-
portioned
to a man's
strength &
opportunity
is better than
excessive ri-
gour at
some times
and entire
disuse at o-
thers.

BOOK IV.

probably he would blunder; and in the place of asking pardon, abuse himself." AB'UHURAIRAH. 'A. G. S. "Verily the *Muslemàn* religion is easy; therefore hold it firm: but that person will not do so who is not overcome by it; then, when you have understood its nature, then chuse the straight road, and desire to approach God; and be joyful, and ask God's assistance in your late and early walkings, and the latter part of the night."

A person omitting prayer at the regular time may supply the omission afterwards.

ÔMER-IBN-AL-KHA'T'T'AB. 'A. G. S. "If a person sleeps, neglectful of his night supplications, and makes them between the morning and noon-day prayers; that will be equal to his having repeated them at night." ÎMR'AN-BIN-H'US'AIN. 'A. G. S. "say your prayers standing; but if you are not able, do it sitting; and if not sitting, on your side." ÎMR'AN-BIN-H'US'AIN said, 'I asked the Prophet if a man could say his *Sunnat* prayers sitting.' He said, "if he says them standing, his rewards are greater; and the person who says them sitting, will get half the rewards annexed to the performance of them standing."

Part Second.

ABÛ-UMÁMAH said, 'I heard the Prophet say, "whoever inclines towards his bed when in a pure state, and remembers God until he falls asleep; and does not turn about in the night, except from one side to the other; and supplicates God for temporal and eternal good, it will be granted him." 'ÂBDULLAH-IBN-MASÛ'UD. 'A. G. S. My defender is pleased with two persons; one, a man who rises quickly from his soft bed, and the warm covering over him, from his beloved, and family, to prayers: then God says to his angels, "look at my servant, who has got up from his bed, his beloved, and family, to prayers, wishing to obtain from me good things, and to avoid the fear of my punishments:"

Perseverance in prayer and fighting to death against infidels are highly acceptable in the sight of God.

the second, him who fights with infidels in the road of God, and is defeated with his associates, and knows the fault of running away, and the rewards of returning to the charge; and returns and fights till his blood is spilt; then God says to his angels, "look at my servant; who returned to the charge on account of rewards and the fear of punishments, so that his blood was spilt."

CHAP.
XXXV.
PART II.

Part Third.

ABDULLAH-BIN-AMER said, 'I was informed that the Prophet of God said, "the rewards for a man's prayers, when repeated sitting, are half of those said standing:" and I went to the Prophet, and found him saying his prayers sitting; and I put my hand upon his highness' blessed head; and he said, "O ABDULLAH-BIN-AMER! what has happened to you? What are you about?" I said, "I was told, O Prophet of God! that you mentioned the prayers of a man sitting were half of those of a man standing; and now you are saying yours sitting." He said, "yes, it is as mentioned, but I am not like you: (i. e. what I have ordered is for others) my cherisher approves my prayers as well sitting as standing." SA'LIM-BIN-ABU'L-JAD* said, 'a man of the companions, who was of the tribe of KHUZ'AA, said, "would to God I had said my prayers! then I should be at ease." And people found fault with him for this expression; and the man said, "why do you find fault with me? because I heard his highness say, O BILL'AL! comfort me with prayer, and call the *Tacbir*; in order that we may pray and be at ease."

An exemption in favour of the Prophet with regard to his attitudes in prayer.

* One of the most celebrated *Tābī'in*, and of high authority. He died in the time of OMER the son of ABDUL-AZIZ.

CHAP. XXXVI.---PART I.

O N W I T R.

The Prophet's manner of performing the *Witr* prayers.

AÁYESHAH said, 'the Prophet used to perform thirteen *Racâts Sunnat* in the night; and of them five *Witr Racâts* successively: and did not sit in any one of them for the profession of faith, except in the last.' **SAD-IBN-HUSH'AM*** said, 'I went to **AÁYESHAH** and said, "O mother of the faithful! inform me of the Prophet's disposition." She said, "do not you read the *Korân*?" I replied, "yes, I do." She said, "verily the Prophet's disposition is mentioned and explained in the glorious *Korân*." I said, "O mother of the faithful! inform me of the nature and number of the Prophet's night prayers." She said, I always kept a *Miswâc* and water, ready for him to perform *Wad'û* every night; and God kept him awake as long as he wished; and he cleaned his teeth, performed *Wad'û*, and then nine *Racâts Sunnat* prayers; and did not sit down during the whole time, except in the eighth *Racât*. Then he called on God, praising him, and repeated the creed; then got up, but gave no *Salâm*; then performed the ninth *Racât*; after which he sat down to re-

* One of the *Tabî'in* of considerable celebrity, of the class of *Ansârs*, and cousin to **ANAS-BIN-MALIC**. His traditions are received among the people of *Bas'rah*. He went on a religious expedition to *India*, and was slain fighting against the Idolators at *Mecrân*.

peat the creed; and called on God, and praised him; then gave the *Salâm*, so that we heard him; and after the *Salâm* repeated two *Racâts* sitting." Then *ÂA'YESHAH* said to me, "O my son! they are all together eleven *Racâts*: and when the Prophet became aged and weak, he would perform *Witr* on seven *Racâts*; and, after giving the *Salâm*, would say two *Racâts* sitting. And those, O my son! were altogether nine *Racâts*. And when the Prophet did pray, he was fond of saying the same prayers frequently; and when he was overcome by sleep, or pain, preventing his getting up to prayers, he would perform twelve *Racâts* in some part of the day: but I do not recollect ever hearing the Prophet repeat the whole of the *Korân* in one night; or that he continued in prayer the whole night; or that he ever fasted a complete month, excepting *Ram'dân*."

IBN ÔMER said, 'verily the Prophet said, "perform *Witr* in the latter part of the night." *ÂBDULLAH-IBN-ÔMER* said, 'A. G. S. "Perform *Witr* before day-break." *JÂBIR*. 'A. G. S. "Any one that is not able to get up in the latter part of the night, must perform *Witr* in the beginning of the night; and any one who depends on rising in the latter part of the night, let him perform *Witr* at that time; because the angels of grace are present at this time; on which account *Witr* is then more excellent than at the beginning of the night." *ÂA'YESHAH* said, 'the Prophet has ordained *Witr* sometimes for the beginning of the night, sometimes at mid-night, and sometimes at the latter part, and has confined it to day-break." *AB'UHURAIRAH* said, 'the Prophet advised me on three things; one of them, to fast three days of every month; another, to perform two *Racâts* after sunrise till he was high; another, to perform *Witr* before going to sleep."

Witr ought to be performed towards the end of the night; but if any person cannot depend on awaking at that time, he may perform it in the beginning;

but it must not be after day-break.

BOOK IV.

Part Second.

The religious observances prescribed by MUH'AMMED admit of considerable latitude, & are not oppressive.

GHUḌAIF-IBN-AL-HĀRITH* said, 'I said to AA'YESHAH, "did you remark when the Prophet bathed for *Janābet*, whether was it in the beginning or in the latter part of the night?" She said, "sometimes in the first part of the night, at others the latter part." I said, "*Allāho Acber!* praise be to God, who has ordained such latitude and freedom in the religion." Then I said, "when did the Prophet perform *Witr*; in the first or latter part of the night?" She said, "sometimes at one time, sometimes at the other." And I said, "*Allāho Acber!* praised be God, who has made religion so open and expanded." Then I said, "did the Prophet repeat the *Korān* at nights, loud or low?" She said, "sometimes loud, at other times in a low tone of voice." I said, "*Allāho Acber!* praise be to God, who made the matter of religion so spacious and unconfined." ABDULLAH-BIN AB'UKAIST† said, 'I asked AA'YESHAH, how many *Racāts Witr* the Prophet used to perform." She said, "he used to do it by four and three, viz. he would perform four *Racāts*, and then three *Racāts Witr*; total seven; and he would perform *Witr* by six and three; total nine; and again by eight and three; total eleven: and again by ten and three, total thirteen: and he never performed *Witr* under less than seven, which are four and three; and he never did more than thirteen, which are ten and three."

AB'U-AY'UB. 'A. G. S. "*Witr* is established for every *Muslemān*;

* He is of the tribe *Thamāl*, and his patronymic appellation is AB'U ASM'AA. He embraced *Islām* in the time of the Prophet; but it is doubtful whether he saw and conversed with him or not.

† The name of AB'U MU'SA ASHARĪ, by which last appellation he is more generally known.

therefore any one who prefers to do it with five *Racâts*, may do so: and any one liking three, may do so; and any one chusing one, let him do it." ^ALI-IBN-AB'UT'ALIB. A. G. S. "God is one;* and likes unity; therefore perform *Witr*, O repeaters of the *Korân*." ZAID-BIN ASLAM.† A. G. S. "Any one going to sleep, and neglecting *Witr*, must perform it in the morning early." ^ABDUL-AZIZ-BIN-JURAIH said, 'I asked AA'YESHAH what chapters the Prophet used to repeat with his *Witr* prayers? She said, he used to repeat, in the first *Racât*, "praise the name of thy LORD, the most high;"‡ and in the second, "say, O ye unbelievers;"§ and in the third, "say God is one God;"|| or the two chapters which direct taking refuge with God."¶ HASAN-BIN-ALI-IBN-ABU'TALIB** said, 'the Prophet taught me some sayings which I repeat in *Kunût-Witr*:†† "O God! direct me amongst those to whom thou hast shewn the right road, and keep me in safety from the calamities of this world and the next, and love me amongst those thou hast befriended; and encrease thy favours on me, and preserve me from ills; for verily thou canst order at thy will, and canst not be ordered; verily, none are ruined that thou befriendest, nor are any made great with whom thou art at enmity. O my defender! thou art great and sublime." UBAI-IBN-CAB said, 'when the Prophet gave the *Salâm* in *Witr*, he would exclaim "Pure is the most holy king!" ^ALI-IBN-AB'UT'ALIB said, 'verily the Prophet would say, in his last *Witr*, before the *Salâm*, "O LORD! verily I seek for refuge in thy pleasure, from thine anger; and in thy pardon from thy punishments, and from thy resentment: I cannot count up thy praises in such manner as thou hast praised thyself."‡‡

CHAP.
XXXVI.
PART II.

The chapters of the *Korân* which the Prophet used to repeat in *Witr* prayers.

Forms of prayer for *Witr*.

* One meaning of *Witr* is unity; so that this precept seems to be founded on a pun.

† One of the principal *Tâbîn*, the slave of OMER-BIN-AL KHA'TTAB.

‡ *Korân*. Chap. 87. § Chap. 109. || Chap. 112. ¶ Chap. 113 and 114.

** The eldest son of the *Khalifah* ALI.

†† This term will be explained afterwards.

‡‡ That is, "in thy works."

Part Third.

One *Racât*
may suffice
for *Witr*;

especially
if day-break
be supposed
to be near.

IBN-ABBÂS said, 'it was said to me, "were you in friendship with MU'AWIYAH when he only did *Witr* with one *Racât*?' I said, "he has done right, and is a learned man in the law." BURAIDAH said, 'I heard the Prophet say, "*Witr* is right; and he who does not perform it, is not of my followers:" and he repeated this thrice.' AB'U SA'ID KHUD'HRI. 'A. G. S. "That person who has slept, or forgotten *Witr*, must perform it as soon as he awakes or recollects." MALIC said, 'verily a man asked IBN-ÔMER about *Witr*; whether it was divine. He said, "verily the Prophet and his companions instituted *Witr*." And the man asked again, but received the same answer.' ALI IBN ABU TA'LIB said, 'the Prophet used to perform *Witr* on three *Racâts*, and would repeat in the three *Racâts* nine chapters; the last of them was: "say God is one God."* NA'FI said, 'I was with IBN-ÔMER at Mecca, when it was cloudy; and I was in doubt and fearful about day-break: then I performed *Witr* with one *Racât*; after which the clouds dispersed, and I perceived that it was still night; then I performed another *Racât*: after which I went through two pair of *Racâts*: and when I was fearful about the rise of the morning, I did *Witr* in one *Racât*.'

ÂA'YESHAH said, 'verily the Prophet of God used to say his prayers sitting, and repeat some part of the *Korân*: and, when of his repetitions there remained about thirty or forty verses, he would stand up and say them standing; then would perform *Rucûû* and prostrate himself; after which, he would go through the second *Racât* in the like

* *Kor.* Ch. 112.

manner.' OMM SALMAH said, ' his highness used to perform, after *Witr*, two easy *Racâts*, sitting.' ÂA'YESHAH said, ' the Prophet used to perform *Witr* with one *Racât*: then he performed two *Racâts*; and he would repeat, in these two *Racâts*, a chapter sitting: and when he meant to perform *Rucûû*, he stood up; then did *Rucûû*.' THAUB'AN said, ' A. G. S. " Verily being awake is a trouble and fatigue to man; then, when any one of you performs *Witr*, he must perform after it two *Racâts Sunnat*: and if any one of you gets up for prayers at night, that is most excellent; and if not, these two *Racâts* are sufficient." AB'U UMA'MAH said, ' verily the Prophet would perform two *Racâts* sitting after *Witr*; and would repeat in them: " when the earth shall be shaken by an earth-quake,"* and " say O ye unbelievers."†

CHAP.
XXXVI.
PART III.

Two *Racâts*
sometimes
performed
after *Witr*.

* Kor. Ch. 99.

† Ch. 109.



The Pro-
phet used to
pray for his
friends.

CHAP. XXXVII.---PART I.

IN EXPLANATION OF KUNÙT, OR FIXED
MODES OF SUPPLICATION.

ABÙHURAIRAH. ' Verily, whenever the Prophet wished to supplicate, to either the detriment or advantage of any person, he would do it after *Rucùù*: and he often prayed in this way: "hear, O God! him who praiseth thee: LORD! to thee all praise is due:" he would then supplicate for the liberation of some of his companions that were in the infidels' prisons, and say, "O my LORD! free WALÌD-BIN-WALÌD,* and SALMAH-BIN-HUSH'AM† and ÂYY'ASH-BIN-ABÌ-RABÌA."‡ And he would say for the

* The brother of KHA'LID-BIN-WALID. He was taken prisoner at the battle of *Bedr*, by ABDULLAH-BIN JAH'ASH, one of MUH'AMMED's companions. His brothers, KHA'LID and HUSH'AM, ransomed him for four thousand direms, and carried him with them to *Mecca*, where he soon after embraced the *Muh'ammedan* faith. His brothers asked him why he had not declared his conversion while he was among the *Muslemans*, and before his ransom; that so they might have saved their money. He replied, that his conversion might not appear to be merely for the purpose of procuring his liberty. His brothers then confined him at *Mecca*, and persecuted him severely on account of his religion; and MUH'AMMED prayed for his deliverance from this oppression.

† SALMAH-BIN HUSH'AM-BIN-MUGHIRAH-MAKHZU'MI, the brother of AB'U-JIHAL, embraced *Islàm* at an early period, and was one of the most learned and most virtuous of the companions. The idolators confined and persecuted him at *Mecca*, whence he at last escaped and fled to the Prophet. He was slain in the expedition against the *Greek* emperor in the time of OMER.

‡ Another brother of AB'U-JIHAL. He had early become a convert to *Muh'ammedanism*, before the Prophet's entrance into *Dar-Arkam*. He fled first to *Ethiopia*, and afterwards

The Prophet used to pray for his friends,

detriment of infidels, "O LORD! tread under foot MUD'AR-IBN-NAZ'AR,* and cause for them a famine, like that which happened in the time of JOSEPH." And the Prophet would say, in some of his prayers, "O LORD! remove far from thy mercy such and such tribes of *Arabia*, that are unbelievers." AA'SIM-UL-AH'WAL † said, 'I asked ANAS-BIN-MA'LIC, about saying the *Kunùt* in prayers, whether before *Rucùù* or after it. He said, "before *Rucùù*; and the Prophet never performed *Kunùt* after *Rucùù*, except one month. Verily the Prophet sent out seventy persons that were uncommonly well read in the *Koràn*, and they were all killed:‡ then the Prophet said *Kunùt*, after *Rucùù*, for the space of a month, when he supplicated God's anger on the murderers of those men."

CHAP. XXXVII.
PART I.
and pronounce imprecations against his enemies.

Part Second.

IBN ABBÀS said, 'the Prophet supplicated *Kunùt* every day during a whole month, at noon and afternoon, sun-set, evening and morning; when he said in the last *Racât*, "Hear, O GOD! him who praiseth thee." He then prayed against some of the tribes of *Banì Salìm*, viz. *Rìl*, *Dh'ac-wàn* and *Us'aiyah*; and all those standing behind the Prophet would say *Amen*.' ANAS said, 'verily the Prophet repeated *Kunùt* one month, and then left it off.' AB'U MA'LIC-UL-ASHJA'Ì. 'I said to my father, "O father! verily you have said prayers after the Prophet, AB'UBACR, ÔMER, ÔTH-

The Prophet performed *Kunùt* five times a-day for one month only.

accompanied the Prophet in his flight to *Medinah*; where his brother AB'U JIHAL came in quest of him; and, under pretence of his mother's extreme desire to see him, persuaded him to go to *Medinah*. AB'U JIHAL no sooner had him there, than he cast him into prison; whence he afterwards escaped to *Medinah*.

* One of the *Arabian* tribes, of which see POCOCKE pag. 46. and SALE's Genealogical Table.

† That is, the squinting. He is one of the *Tábî'in*, of respectable authority.

‡ These were sent, with AL MUNDAR IBN-OMER, to the province of *Najd*, with a letter to AA'MIR-IBN-AL-TUFAIL, the prince of that place, who attacked and put them all to the sword, at *Bir Máúnat*, a place four days march from *Medinah*, A. H. 4. ABULFEDA. p. 70. Univ. Hist. Vol. I. p. 59. fol.

BOOK IV.

MAN, and ^AAL'R, at *Cúfah*, for nearly fifty years: did they say the *Kunút* in the five times of prayer, like as some men do now?" He said, "O my son! that which they do constantly is an innovation in the religion; as the Prophet's saying the *Kunút* (at those times) was only during one month."

Part Third.

HASAN BAŚRÌ relates, that, 'verily ^AOMER-IBN-AL-KHA'T'T'AB said, "let ^AUBAI-IBN-CAB act as *Imàm*, and the people follow him:" and this order happened in the fast of *Ramdàn*: and he did so twenty nights; but did not say the *Kunút* to them, except in the latter half of the month: and when the last ten nights remained, *UBAI* did not come to the *Masjid*, but said prayers in his own house: and the people used to say, with marks of astonishment, "*UBAI* has run away."

CHAP. XXXVIII.---PART I.

ON THE TARĀWĪH* OF RAMDĀN; OR PARTICULAR PRAYERS TO BE SAID DURING THE NIGHTS OF THAT MONTH.

ZAID-IBN-THĀBIT said, ' verily the Prophet made a room in the *Masjid*, with branches of the date tree, and said prayers in it several nights; until a great many people assembled and followed him in prayers. But one night they did not hear his highness' voice, and supposed that he had gone to sleep: then some of them hemmed; that the Prophet might come out. And he said, " ye always be ambitious to assemble at nights to prayers; so that I am afraid, that they will at last become divine prayers to you: but if they were divine prayers, then you would not again assemble to them: therefore, O men! say your prayers at home: because the most excellent way of your saying *Sunnat* prayers is at home;

* The word signifies taking rest, and was given to these prayers because those who first pronounced them in congregation used to sit down and rest themselves after every second salutation: probably indulged in this in consequence of their being enfeebled by fasting through the day.

BOOK IV.

The Prophet encouraged night prayers in *Ram'dàn*, but did not enjoin them.

whereas the divine are best in *Masjids*." AB'UHURAIRAH said, ' the Prophet used to encourage people to say night prayers in *Ram'dàn*; without ordering them positively, or investigating strictly; and would say, " any one that stands up to prayer in the night, wishing rewards, all his previous offences, not of a heinous nature, will be pardoned." Then the Prophet died, leaving the *Tarâwih'* of *Ram'dàn* in this way: and those who wished to ask rewards did it in their own way, and there was no assembling for it established. After which, this was the way in the time of AB'UBACR, and in the beginning of the reign of ÔMER.' JABIR said, ' A. G. S. " When any of you say the divine prayers in the *Masjid*, you must say your supererogatory prayers at home; because, verily God sends good to your houses on account of your prayers."

Part Second.

ABÚDHAR GHAFFÁRÌ said, ' we kept fast with the Prophet; but some nights in *Ram'dàn* we did not say prayers, until seven nights of the month remained; during which time we prayed, assembled together, until a third part of the night had passed: i. e. we prayed the first of the seven nights; but not the second, but did in the third, until midnight. And I said, " O Prophet of God! it would have been better had you continued repeating prayers more than half the night." He said, " verily when a man says prayers with an *Imâm* till finished, his account will be taken as having been up all night." And on the fourth night, the Prophet did not pray with us, till three nights remained; on the fifth night he assembled his relations, and women and people, and said prayers with us, till we were afraid that the time for eating our early meal would never come: after which he did not pray with us the remainder of the night.'

AA'YESHAH said, ' one night I did not find the Prophet in my bed,* when I discovered him in *Bakiá*.† And he said, " were you afraid that God would do you an injustice; and would you suppose that I would give your turn to another?" She said, " verily, O Prophet! I certainly did imagine that you had gone to some other of your women." He said, " my reason for going out is this; verily God sends down his mercy to the lowest heaven in the fifteenth night of *Shábàn*,‡ and forgives sins numerous as the hairs of goats; therefore I was desirous to remain up all this night, to go to *Bakiá*, and ask pardon for man." ZAID-IBN THA'BIT said, ' A. G. s. " The prayers of a man in his own house are more excellent than in my *Masjid*; except the divine prayers, which are more excellent in the *Masjid*."

CHAP.
XXXVIII.
PART II.

On the fifteenth night of *Shábàn* God in an especial manner shews mercy to his creatures.

Part Third.

ABDUL-RAHMÀN BIN-ABD-UL-KÁRIS said, ' I came out one night with OMER-IBN-AL-KHAT'T'AB towards the *Masjid*; and behold I found the people sitting separate; and a man saying prayers for himself alone; and another with ten followers: and when OMER saw this scattering, he said, " verily if I collect all these people under one *Imàm*, it will be better." Then they assembled under UBAI-BIN-CAB. ABDUL-RAHMÀN says, ' I went another night with OMER to the *Masjid*, when the people

UBAI-BIN CAB appointed by OMER to act as *Imàm* in *Ramd'àn*.

* As the Prophet had several wives, he used to sleep with them in rotation.

† A burying ground at *Medinah*.

‡ This night is called *Lailat-ul-Kadr*, the night of power, and is supposed to possess various excellencies, of which that stated in the text is one of the most considerable. It falls on one of the odd days in one of the months *Rajab*, *Shábàn* or *Ramd'àn*. See respecting it SALE Vol. II. p. 504. and MARACCI p. 812. Kor. ch. 97.

§ He was born in the time of the Prophet, and WA'KIDI enumerates him among the companions; but he is generally reckoned among the *Tábt'in*. He presided over the escheats under the *Khalifah* OMER.

BOOK IV.

were saying prayers after UBAl-BIN-CAB; and ÔMER said, "this is a good innovation." SA'YIB-BIN-YEZ'ID said, ' ÔMER IBN-AL-KHAT'T'AB ordered UBAl-BIN-CAB, and TAM'IM-AL-DA'R'I* to act as *Imâms* to the people in *Ramd'ân*, in eleven *Racâts*: and they used to repeat, in each *Racât*, more than one hundred verses of the *Korân*; so that we were obliged to lean upon our arms, on account of the length of standing up; and we never used to finish prayers before the beginning of the dawn of day.' ÂBDULLAH-BIN-ABUBACR said, ' I heard UBAl-BIN-CAB say, " we used to finish our standing up in the nights of *Ramd'ân*, and hurry our servants to bring our food, fearful that the time for eating it would pass."

Excellence
of the night
Alkadr.

ÂA'YESHAH, said, ' A. G. S. " Do you know, O ÂA'YESHAH! the excellence of this night? (viz. the fifteenth of *Ramd'ân*.)" I said, " what is in it, O Prophet?" And he said, " one thing in this night is, that all the children of ADAM, to be born in the year, are written down; and also those of them that are to die in it; and all the actions of the children of ADAM are carried up to heaven in this night: and their allowances are sent down." Then I said, " O Prophet! do none enter paradise excepting by God's mercy?" He said, " No: none enter but through God's favour." This he repeated thrice. I said, " you also, O Prophet! will not you enter into paradise, excepting by God's compassion?" Then the Prophet put his hand upon his head, and said, " I also shall not enter, unless God cover me with his mercy." This he said thrice. AB'U MU'SA-AL ASHARÎ. ' A. G. S. " Verily God is most cer-

None enter
paradise but
by the fa-
vor of God.

tainly acquainted with the state of his servants in the middle of *Shâbân*; and forgiveth them all, except the infidel and the enemy of the *Muslemâns*. ÂLÎ IBN-AB'U'TALIB. ' A. G. S. When it is the fifteenth of *Shâbân*, remain awake during the night, and fast during the day: because God

* One of the celebrated *Sahâbah*, a proselyte from christianity to the religion of MUHAMMED.

sendeth his grace in this night, towards the world, from sunset; and saith, "are there none to ask forgiveness of their faults that I may grant them? Are there none to ask daily bread, that I may grant it? Are there none in affliction, that I may relieve them?" And God continueth speaking in this way till day-break.

CHAP.
XXXVIII.
PART III.



CHAP. XXXIX.---PART I.

IN EXPLANATION OF THE DUHÀ PRAYERS.*

The Prophet's mode of performing prayers at *Duhà*.

OMM HĀNĪ† said, ‘ verily the Prophet came into my house on the day of taking *Mecca*, bathed, and performed eight *Racāts* of prayer. And I never saw any prayers so light and easy; and he did not attend to the established rules and regulations in these *Racāts*, excepting in the *Ruciū* and prostrations: and this was at the time of *Duh'à*.’ MUA'DH'AH‡ said, ‘ I asked AA'YESHAH how many *Racāts* the Prophet performed in *Duh'à*.’ She said, ‘ four, and he sometimes added more, according to the pleasure of GOD.’ ABU'D'HAR. ‘ A. G. S. “ GOD hath fixed an offering for every joint of each of you;§ therefore every repetition of these ejaculations, “ O! holy GOD!” “ GOD is very great!” “ Praise be to GOD!” and “ There is no GOD but GOD;” is an offering in testimony of gratitude to GOD: and ordering any one to act agreeably to the laws, and

* There are two periods of forenoon prayer, one when the sun has risen to the height of one or two bamboos, called *Ishrāk*; and the second, called *Duhà*, when he has attained about half his meridian altitude. But these two are often united, and thus have come to be considered by many as synonymous.

† The daughter of AB'U TA'LIB; and sister to the *Khalifah* ALI.

‡ One of the *Tābiyāt* of *Bas'rah* of the third descent; of esteemed authority.

§ That is, the creation and preservation of every limb or joint in a man's body, is an act of beneficence on the part of GOD, for which offerings and thanksgivings are due from his creatures.

preventing any one from acting contrary to law, are also so many offerings: and equivalent to all these is performing two *Racâts* in *Duh'à*."

CHAP.
XXXIX.
PART I.

Part Second.

ABUDARDAA and ABUD'HAR GHAFFA'RÌ said, 'the Prophet of God said, "verily God said, O sons of ADAM! perform four *Racâts* to please me in the beginning of the day, that I may produce your wants in the latter part of it." BURAIDAH said, 'I heard the Prophet say, "there are three hundred and sixty joints in man; therefore it is incumbent upon him to give alms for every one." The companions said, "O Prophet! who is it can do this?" He said, "cover the water of the throat and nose which may fall in the *Masjid*, and remove any thorns or filth which may be in the road; and if you cannot do this, perform two *Racâts* in *Duh'à*." ANAS. 'A. G. S. "That person who repeats twelve *Racâts* at *Duh'à*, God will build a house for him in paradise." MUA'D'H-BIN-ANAS JUHANÌ.* 'A. G. S. "That person who sits in his place of prayer, from sunrise, till he performs two *Racâts* in *Duh'à*, and does not speak in the interim, otherwise than good words, his faults will be pardoned; although they may be like the waves of the sea."

Man oweth
to God an
offering for
every joint
in his body;

equivalent
to all of
which is the
perform-
ance of *Du-
hà* prayers.

Part Third.

AYESHAH. 'I used to perform eight *Racâts* in *Duh'à*, and would say, "if my father and mother could be brought to life by so doing, I would not quit these prayers." AB'U-SA'ID-AL-KHUD'HRÌ said, 'the

* One of the *Sah'ábáh* of the class of *Ans'árs*. He is reckoned among those of *Egypt*, and his traditions are current there.

BOOK IV.

The Prophet was not regular or constant in the use of *Duhà* prayers.

Prophet used to perform the prayers of *Duh'à* some days, till at last we used to say he would never leave them off; and some days he would leave them alone till we would say, "he will never say them again." MUWARRIK-AL-^ÀIJLÌ* said to IBN ^ÀOMER, 'do you say prayers at *Duh'à*?' He said, "no." I said, "did ^ÀOMER-IBN-AL-KHA'T'TAB perform them?" He said, "no." I said, "did ABU'BACR?" He said, "no." I said, "did the Prophet of God perform them?" He said, "I do not imagine that he did."

* Descended from IJL the son of JAH'IM, one of the *Tābī'in* of *Bas'rah*, a very religious man.



CHAP. XL.---PART I.

ON TAṬAVVUṬ*.

ABUHURAIRAH. 'A. G. S. To BILL'AL, at the time of morning prayer, "O BILL'AL! tell me an act of yours from which you had the greatest hopes; because I heard the noise of your shoes in front of me, in paradise, in the night of my ascension."† BILL'AL said, "I never did any act besides this, that I said prayers in the divine orders of purification and *Wad'ù*." JA'BIR said, 'the Prophet taught me *Istikhárah*‡ as he did a chapter of the *Koràn*; and he said, when any one of you intends doing any thing, he must perform two *Racáts* expressly for *Istikhárah*: after that, repeat this supplication: "O LORD! I supplicate thy good assistance, in thy great wisdom; and I pray for ability to discern and obtain what is good, through the means of thy power; and I ask a thing of thy munificence: thou knowest, but I do not; thou art powerful, but I am not; thou knowest the absent. O LORD! if thou knowest that the matter which I am about to undertake is good for my religion, my life, and my futu-

The form of prayer for success in any undertaking.

* The literal meaning is to do, or bestow, any thing good, voluntarily, and without legal obligation. (See *GoL. in voc.*) It is here applied to voluntary, or supererogatory prayers.

† For the history of this celebrated journey to heaven see *ABULFEDA*, p. 33.

‡ Supplicating for prosperity in any undertaking.

BOOK IV.

rity, then make it easy to me, and give me prosperity in it; and if thou knowest that it is bad for my religion, my life and end, then put it far away from me, and shew me good, wherever it may be; then satisfy me," and the person who prays must then mention the name of his business after these words'.

Part Second.

Efficacy of
prayer in
obtaining
forgiveness
from God.

^ALI-IBN-ABU'TALIB said, ABUBACR related to me and spoke truth, saying, 'I heard the Prophet of God say, there is not any man who commits a fault, gets up, and purifies himself, and says his prayers, and asks pardon of God for his offences, but God forgives him. After that he repeated this revelation: "when those who have misbehaved or injured their own souls, either by killing or tyrannizing over others; remember God, and ask pardon for their crimes, God forgives them." 'HU-D'HAIFA'H said, 'when any mishap beset the Prophet, he would say prayers, and call on God to be relieved from it.' ^ABDULLAH BIN AWWF. 'A. G. s. That person who has a want from God or his servants, let him *Wad'u* properly, and then perform two *Racats*, and speak in the praise of God, and send blessings on the Prophet of God; after which say, "there is no God but God, the clement and beneficent, immaculate God, that God who is LORD of the sublime firmament;" and "I supplicate thee for an act by which I may reach thy mercy, and those dispositions which may be the means of forgiveness of my sins;" and "I supplicate thee for every good; and for safety from every offence; do not allow me to commit any fault, but such as thou wilt pardon; or to suffer any affliction, but such as thou wilt remove; nor any want, but such as thou wilt satisfy; O most compassionate and most merciful!"

Forms of
prayer.

CHAPTER XLI.

ON THE PRAYER CALLED TASBÎH.

IBN-ABBÁS. Verily the Prophet said to **ABB'AS**, "O **ABB'AS**! O my uncle! shall I not give you, shall I not present you, shall I not inform you, of a thing which hides ten faults? When you do it, God will forgive your faults; the first of them and the last of them; and those you did unknowingly, and those you did knowingly; your great and small faults; your disclosed and concealed: it is this, that you perform four *Racâts*, and repeat, in every *Racât*, the introductory chapter, and any other chapter of the *Korân*: and when you have done this in the first *Racât*, say standing, "O holy God!" and "praise be to God!" and "there is no God but God;" and "God is very great!" fifteen times: after which, perform *Rucûû* and repeat these words at the time, ten times: then raise up your head, and repeat them ten times; then repeat them ten times in your prostration; then raise yourself up and repeat them ten times; then prostrate yourself, and repeat them ten times; then raise up your head, and say them ten times; altogether seventy-five times in every *Racât*: and do all this in four *Racâts*. If you are able to say these prayers once every day, then do so; but, if not, do it once every Friday:

The form of
adoration
called *Tas-*
bîh.

BOOK IV.

Mankind at the resurrection will be first examined respecting their performance of the duty of prayer.

if not, once every month; and, if not, once every year; and, if not able to do it once in every year, then do it once in your life-time." AB'U-HURAIRAH said, 'I heard the Prophet of God say, "verily the first thing which man will be called to give an account of at the resurrection, will be his prayers; and, if they be found good, verily he will find redemption; and, if bad, he will most certainly be forlorn; and if any deficiency be found in his divine prayers, God will say, "had my servant repeated any of the *Nafil** prayers; then the divine would have been completed from the *Nafil* prayers; then all his actions will be regulated in this manner." AB'U-UMAMAH said, 'A. G. S. "Verily the best of all acts is performing two *Racâts* of prayer; and verily the favours of God are poured down upon the head of his servant as long as he remains at prayers."

* Supererogatory, of inferior obligation to the *Sunnat*, as having been only occasionally practised by the Prophet, and not expressly enjoined by him.

CHAP. XLII.---PART I.

IN EXPLANATION OF TRAVELLING PRAYERS.

ANAS said, 'verily the Prophet, when at *Medinah*, performed four *Racâts*, in noon-day prayer; and said afternoon prayer, at *Dhu'l-Hulaifah** with two *Racâts*.' HA'RITHAH-BIN-WAHB† said, 'the Prophet performed two *Racâts* with us at *Minâ* when we were very numerous; we had never been in such numbers, and had no fear from the infidels.' YALÍ-BIN-UMAIYAH‡ said, 'I said to ÔMER-IBN-AL-KHATTÂB, "God hath curtailed the prayers when travelling, when there is fear of alarm from the infidels: now verily we are safe in this journey; how then can we curtail them?" ÔMER said, "I wondered in the time of the Prophet, at the thing, which you now wonder at; and asked the Prophet, saying, "as there is no fear existing, why should I shorten my prayers?" He said, "God hath done you a benefit in curtailing them, therefore accept it."§

An abatement of the usual prayers is allowed on a journey; & especially when in danger from enemies.

* A place five or six miles from *Medinah*.

† One of the '*Sahâbah*', of the tribe of *Khuzâd* (concerning which see Pococke, p. 42, and SALE's Genealogical Table of the tribes of the genuine *Arabs*) and uterine brother of ABDULLAH-BIN-OMER. He relates traditions of the Prophet, and of HÂSÂAH.

‡ One of the '*Sahâbah*'; embraced *Islâm* on the day of the conquest of *Mecca*, A. H. 8; and was present at the expeditions of *Hunain*, *Tayef* and *Tabûc*. He was slain fighting under ALÍ at *Saffain*.

§ That is, the LORD hath made it light and easy to you, and taking trouble upon yourselves is an act of arrogance towards him.

BOOK IV. ANAS said, 'we went with the Prophet from *Medinah* to *Mecca*, and he performed two *Racâts* in the place of four, on account of travelling; till we returned to *Medinah*. It was said to me, "how long did you stay at *Mecca*?" I replied, "ten days." IBN ÂBBAS said, 'I travelled with the Prophet, and he halted nineteen days, and performed two *Racâts* in the place of four: therefore we perform now, (when halting at any place between *Mecca* and *Medinah* nineteen days) two *Racâts*; and when we halt more than that, we perform four *Racâts*.'

'HAFS-BIN-ÂA'SIM* said, 'I accompanied IBN-ÔMER on the road to *Mecca*; and he performed noon-day prayer with me, two *Racâts*, after which came to his halting place and sat down. He saw people standing up in prayer, and said, "what are those people about?" I replied, "they are saying voluntary prayers." He said, "if I had said them at all, I would have gone through the whole of them." IBN-ÔMER says, 'I accompanied the Prophet in travelling, and he did not say more than two *Racâts*; and ABUBACR, ÔMER and ÔTHM'AN did the same.' IBN ÂBB'AS said, 'the Prophet would say the noon-day and afternoon prayers at one time; and also those of sun-set and evening, when travelling.' IBN-ÔMER said, 'the Prophet used, when travelling upon his camel, to say prayers fronting any quarter towards which the camel might turn; first repeating his intention to be fronting the *Kibla*: and he used to make signs for *Rucûi* and prostrations: and he used also to perform the night prayers in the same manner, excepting the divine prayers. And he would do *Witr* likewise on his camel.'

* One of the most celebrated of the *Tâbi'in*. His father AA'SIM was a son of OMER-IBN-AL-KHA'T'TAB.

The prayers appropriated to two distinct times of the day said at once when on a journey.

Part Second.

^AÁYESHAH said, 'the Prophet has done all these things: he both curtailed the prayers, and performed them completely.' ^AIMR'AN-BIN-H'U-SÁIN said, 'I was with the Prophet in battle, and with him at the conquest of Mecca; and he halted there eighteen nights, but did not perform more than two *Racâts*; and would say, "O people of Mecca! do ye perform four *Racâts*, because we are travellers.'" ^AIBN ÔMER said, 'I said noon-day prayer, with the Prophet, in travelling, two divine *Racâts*; and after that two *Racâts Sunnat*; and, in afternoon prayers, two *Racâts*: but the Prophet did not perform any *Sunnat* prayers after it: and he performed sun-set prayers, both travelling and stationary, three *Racâts*; and never curtailed them, whether stationary or travelling. And sun-set prayer is *Witr* for the day, as night prayer is *Witr* for the night; and after sun-set prayer he performed two *Racâts Sunnat*.' ^AMU'ADH-BIN-JABAL said, 'the Prophet was on the expedition to Tabûc; and, when the sun declined before marching, he would say the noon and afternoon prayers together; and if he marched before the sun began to fall, he would delay saying the noon prayers till the afternoon, and then perform both at that time: and so at sun-set; that is to say, when the sun set before marching, he would repeat the sun-set and evening prayers at sun-set; and if he marched before sun-set, he would delay the sun-set prayers until he alighted for evening prayer, and perform both at the latter time.' ^AANAS said, 'when the Prophet travelled, and wished to perform supererogatory prayers, he would turn his female camel towards the *Kiblah* and say the *Tacbir*; after which he would say his prayers in any direction.' ^AJABIR said, 'the Prophet sent me on business, and I returned when he was

Travellers are permitted to curtail their prayers, even on halting days;

and, when actually marching, prayers may be said without fronting the *Kiblah*.

BOOK IV.

saying his prayers, mounted, towards the east; and the signs which he made for prostration were lower than those for *Rucûû*.*

Part Third.

The prescribed length of prayers, when stationary, when marching & when in danger from enemies.

IBN ÔMER. 'The Prophet said prayer with us in *Minà*, two *Racâts*; and ABÛBACR two *Racâts* after him; and ÔMER two, after him; and ÔTHM'AN also performed two *Racâts* in *Minà*, from the beginning of his reign, during the space of six years: after that he performed four *Racâts* at *Minà*.' IBN ÔMER says, that 'when I performed with ÔTHM'AN, at *Minà*, it was four *Racâts*; but when alone, two.' AA'YESHAH said, 'in the beginning of the prophecy, the divine prayers were two *Racâts* at each time of prayer, whether stationary or travelling; after which, the Prophet departed from *Mecca* to *Medînah*, and the divine prayers were four *Racâts* when stationary, and they remained two when travelling.' IBN ÂBB'AS said, 'God ordered the divine prayers for the Prophet, four *Racâts* stationary, and two when travelling, and one *Racât* when fearful of being attacked by the infidels.' IBN ÂBB'AS and IBN ÔMER. 'The Prophet ordered two *Racâts* of prayer when travelling; and these two are complete ones; and *Witr*, in travelling, is *Sunnat* prayer.' MA'LIC said, 'IBN ÂBB'AS used to curtail his prayers, when travelling any distance equal to that between *Mecca* and *Táyef*; and also shortened, in travelling to any distance equal to that between *Mecca* and *Ûsfàn*;* and also in any distance equal to that between *Mecca* and *Judda*: and MA'LIC said, "this journey is four *Barîds*."† BAR'A IBN AA'ZIB said, 'I was in com-

* A town near to *Mecca*, on the road to *Medînah*.

† A *Barîd* (pl. *Burud*) is a measure of four *farsakhs*, each of which is three *mîls*. And a *mîl* is defined to be such a space, that the sex of a person, placed at that distance, on a level plain, cannot be distinguished; nor can it be known whether that person be approaching or receding. Others give its value in cubits, varying from six to three thousand.

pany with the Prophet in eighteen journies, and never saw him neglect two *Racâts Sunnat* before the noon-day prayers.' NA'FÎ said, ' verily ^AÂBDULLAH-IBN-^AÔMER saw his son, whose name was ^AÛBAIDULLAH, saying *Nafî* prayers, and he did not interrupt him.'



Friday. "Aburrahman, A. G. S. " Verily, there is a certain hour on this day; and the day of resurrection will not be on any day but also on this day; and the day of resurrection will not be on any day but and in this day Adam was taken into paradise and turned out from it day on which the sun appears is Friday; for in this day Adam was created; Christian at the interval of two days. "Aburrahman, A. G. S. " The best Christian follow us; the Jew on the day immediately following; and the gratitude to God; and he hath fixed Friday for us; so that the Jew and creation on that day; therefore worshipping on that day is in testimony of bished the (first day) Sunday, for his worship, because God commenced worldly works on this day, and worship him; and the Christian has established the world, and therefore it is proper for us to refrain from Saturday as his day of worship; saying, that this was the day on which Christian and Jew; but they have acted contrary to it; then the Jew fixed them; therefore Friday was ordered as a divine day of worship, for the Prophets received books before us, and we have received a book after creation, and that in testimony, in rank and honour; besides this, other "Aburrahman, A. G. S. " We are lost in the world as to our

CHAP. XLIII.---PART I.

ON FRIDAY PRAYERS.

ABUHURAIRAH. 'A. G. S. "We are last in the world as to our creation, and first in futurity, in rank and honour; besides this, other Prophets received books before us, and we have received a book after them; therefore Friday was ordered as a divine day of worship, for the *Christian* and *Jew*; but they have acted contrary to it: then the *Jew* fixed Saturday as his day of worship; saying, that this was the day on which God finished the world, and therefore it is proper for us to refrain from worldly works on this day, and worship him: and the *Christian* has established the (first day) Sunday, for his worship, because God commenced creation on that day; therefore worshipping on that day is in testimony of gratitude to God: and he hath fixed Friday for us; so that the *Jew* and *Christian* follow us; the *Jew* on the day immediately following; and the *Christian* at the interval of two days." AB'UHURAIRAH. 'A. G. S. "The best day on which the sun appears is Friday; for in this day ADAM was created; and in this day ADAM was taken into paradise, and turned out from it also on this day; and the day of resurrection will not be on any day but Friday." AB'UHURAIRAH. 'A. G. S. "Verily there is a certain hour on

Reasons assigned, by Jews, Christians & Muhammedans, for the days appropriated by each to religious worship.

Friday, in which any *Muslemàn*, asking a good of God, will receive it." AB'U-BURDAH-IBN-ABU-MU'SA* said, 'I heard my father say, that he heard the Prophet of God say, in regard to that hour on Friday, that it is from the time when the *Imàm* takes his seat in the pulpit, till he finish the prayers.'

Part Second.

AB'UHURAIRAH said, 'I went towards the mountain of *Tûr*,† and met CAB-AL-AH'BAR, who was one of the most learned men of the *Jews*. I sat down with him, and he related to me passages from the bible, and I related to him the sayings of the Prophet of God. And part of what I said to him was this, that the Prophet said, "the best day which the sun shines upon is Friday; that ADAM was created on this day, and brought out of paradise also on it; and on this day ADAM repented, and he died on a Friday; and on it will be the resurrection. And there is no one moving thing upon the earth, that does not anxiously expect, on Friday, from day-break till sun-rise, the fear of the resurrection, except the *Geni* and man, whom God hath made indifferent about it. And there is a time, on Friday, in which, should a *Muslemàn* ask any thing lawful, God will grant it him." CAB said, "there is one day in every year, in which that time occurs." I told CAB it was not so; but on every Friday. Then CAB repeated from the bible, and said, "yes, it is on every Friday;" and added, "the Prophet of God spoke true." AB'UHURAIRAH said, 'I met ABDULLAH-BIN-SAL'AM, who was also of the learned amongst the

Conversati-
on between
AB'UHU-
RAIRAH &
two *Jewish*
doctors, re-
garding the
excellence
of Friday.

* He is one of the *Tâbî'in*, of the tribe *Ashâr*. His own name was AA'MIR, and that of AB'U MU'SA, his father, was ABDULLAH the son of KAIS. AB'U BURDAH received traditions from his father, from ALI and others. He was *Kâdî* of *Cûfah* after SHARÎH, and was removed from that office by HUIJ'AJ.

† That is, *Mount Sinâi*.

BOOK IV.

Jews; and I mentioned to him the argument which I had had with C^AB, and told him every thing that had been mentioned about Friday, and that C^AB had said at first, "this time happens once in every year." A^BDULLAH-BIN-SAL'AM said, "C^AB lied." After this I told him that C^AB repeated from the bible, and then said it was on every Friday. Then A^BDULLAH said, "C^AB spoke true;" and added, "O AB'UHURAIRAH! I certainly know when that time is." I said, "do you explain it to me, and be not avaricious." Then he said, "that time is in the latter part of the day Friday." And I said to him, "how can it be so, since the Prophet said it was during the time of prayer?" And A^BDULLAH replied, "did not the Prophet say, "any person who having ended his prayers, sits in expectation for others, is as in prayer till he performs them?" to which I said, "yes." And A^BDULLAH-BIN-SAL'AM said, "and this is in the latter part of the day; therefore any one making a request at this time, will have it granted."

The period, on Friday, favorable to the efficacy of prayer, is towards the close of the afternoon.

The bodies of Prophets are not consumed in the earth.

ANAS. "A. G. S. "Wish for that time, on Friday, in which there is hope that your requests will be granted; after the afternoon prayer till sun-set." AWS-BIN-AWS* said, "A. G. S. "Verily the most excellent of your days are Fridays. ADAM was created on a Friday, and his soul was taken away on it, and the trumpet will be blown on that day, and every thing destroyed on it: therefore repeat a great many blessings for me on that day; for verily they are told to me." The companions said, "O Prophet of God! how will our blessings on you be made known to you after your death, when your bones will be rotten?" He said, "verily, God hath forbidden to the earth the bodies of Prophets." AB'UHURAIRAH said, "A. G. S. "The promised day is the day of resurrection;† and that day whereof testimony is given is the day of visitation at *Arfah*;

* One of the *Sah'abah*, who dwelt at *Damascus*, and died there.

† These three days, the promised, the testifying, and that whereof testimony is given, are mentioned in the *Koràn*. Chap. 85. See *MARAC*. p. 792. *SALE* Vol. II. pag. 489.

and that which testifieth is Friday; neither has the sun ever risen or set on any day so excellent as this; for in it is a time, in which any servant, making a supplication to God, it is granted; and, if he asks God to guard him from wickedness, he does so."

CH. XLIII.
PART II.

Part Third.

ABÙ-LUBÁBAH.* ' A. G. S. " Verily Friday is the chief of days in the estimation of God; and it is greater than either the festival of sacrifice or that of *Ramdàn*." AB'UHURAIRAH, said, ' it was said to the Prophet, " why do they call Friday *Jumáh*?"† He said, " because on that day the clay of thy father ADAM was collected, and on that day will be destruction and rising from the dead, and on it resurrection, and in the last three *Sáâts* of Friday there is one in which the requests of a servant are granted." AB'UDARD'AA. ' A. G. S. " Pronounce ye many blessings on me on Friday; because the angels are present; and verily none of you will send blessings on me, that will not be delivered more or less." I said, " what after death?" The Prophet said, " verily God hath forbidden the earth from eating the bodies of Prophets: therefore the Prophet of God is alive." ÁBDULLAH-BIN-ÔMER. ' A. G. S. " There is not a *Muslemàn* that dies in the day or night of Friday, that God doth not preserve from the punishments of the grave." IBN-ÂBB'AS said, ' I repeated this revelation in the day *Arfa*: " this day I have completed your religion." And there was a *Jew* sitting near me, who said, " if this revelation had come down to us, verily we would make it a day of festival."

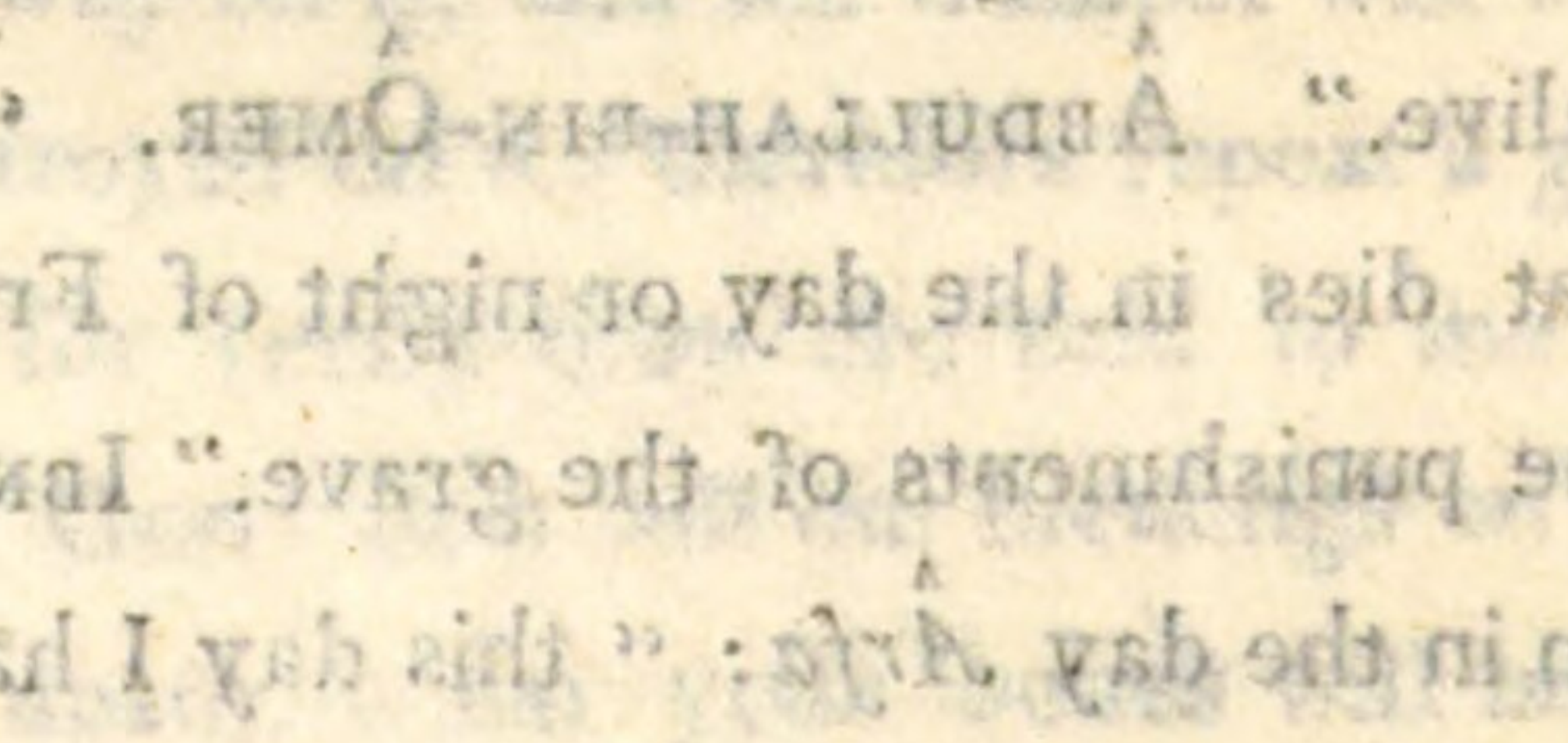
Reason why
Friday is
called the
day of as-
sembly or
congregati-
on.

* His name is RIFA'AH-BIN-ÂBD-UL-MAND'HAR-ANS'ARÏ-AWSI. He was one of the chiefs. He was present at *Akabah*, at *Bedr*, and the other battles. Some say he was not at *Bedr*, but that the Prophet sent him to *Medinah*; and that on his way thither, the people of *Bedr* attacked and wounded him with arrows. He died under the reign of ALI.

† Or the assembly.

Then I said, "verily the day in which it descended, there were two festivals (i. e. on Friday, which was also the day *Arfah*.) ANAS said, 'when the month *Rajab* came, the Prophet would say, "O LORD! encrease my good works, in the months of *Rajab* and *Shabân*, and conduct me to *Ramdân*." And the Prophet used to say, "Friday night is a bright night, and so is its day bright also,"





This name is HAWA-AH-AND-UH-BLAN-HAR-AH-AH-WAI. He was one of the chiefs who was present at the battle of Badu, and the other battles. Some say he was not at Badu, but that the Prophet sent him to Meccah; and that on his way thither, the people of Badu attacked and wounded him with arrows. He died under the sign of Ahl.

t Of the assembly.

CHAP. XLIV.---PART I.

ON DIVINE PRAYERS OF FRIDAY.

IBN-ÔMER and AB'UHURAIRAH verily said, "we heard the Prophet say in the pulpit, the *Muslemân* sects must not leave off the Friday prayers."

Part Second.

ABU-'L-JÂD-AL-DUMAIRÎ. 'A. G. S. "Whoever, through negligence, omits the prayers of three Fridays, may God put a seal upon his heart." SAMURAH-BIN-JUNDUB. 'A. G. S. "Whoever neglects Friday without an excuse must give in alms one *Dinâr*; and if he has not one, then half a one." ÂBDULLAH-BIN-ÔMER said, 'verily the Prophet said, "Friday is a day of divine obligation on whoever hears the call to prayer." AB'UHURAIRAH. 'A. G. S. "Friday is a day of divine obligation on whoever shall be in his dwelling, or in a place to which he will be able to return before night, after prayers." T'ÂRIK-BIN-SHAH'AB.* 'A. G. S.

* One of the *Sak'âbah*, whose intercourse with the Prophet, however, was rare. He was an inhabitant of *Cûfah*. During the reigns of ABUBACR and OMER he served in thirty-three battles. He died A. H. 82 or 83.

BOOK IV.
Four days
obligation of
prayer ex-
cepted from
public wor-
ship on Fri-
day.

Fine for
neglecting
public wor-
ship on Fri-
day.

BOOK IV.
Four descriptions of persons excused from public worship on Friday.

" Friday is a day of divine obligation for all *Muslemàns*, excepting for four persons; one of them, a slave in the possession of his master; the second, a married woman; the third, one not arrived at puberty; the fourth, the sick."

Part Third.

IBN MAS'ÙD. ' Verily the Prophet said, of a tribe that did not attend Friday prayers, " verily I had intended to order a man to act as *Imàm* to the people, and that I would go myself and set fire to the houses of such as neglected to attend." **IBN 'ABB'AS.** ' A. G. S. " Whoever neglects Friday prayers without absolute necessity, will be written in the number of the hypocrites." **JABIR.** ' A. G. S. " Whoever believes in God, and the day of resurrection, Friday is a day of divine obligation for him; except the sick, travellers, women, or boys or slaves: and whoever neglects them, from play and trade, God will be inattentive to him."

CHAP. XLV.---PART I.

ON PURIFYING THE BODY ON FRIDAY
AND HASTENING TO PRAYER.

ABUHURAIRAH. 'A. G. S. "Whoever bathes and then comes to Friday prayers, and performs them as established *Naf*l prayers; then sits silent till the *Imàm* has finished the *Khu'tbah*;* his faults between that Friday and the next will be pardoned, and three days in excess." SAL-M'AN. 'A. G. S. "Whoever bathes on Friday, and purifies as much as he possibly can, then anoints himself; after which comes out towards the *Masjid*, and when he enters it, does not separate any two sittings together; but says his *Naf*l prayers, then sits silent, and attends to the *Khu'tbah*, God will forgive his faults, from that Friday to the preceding." ABUHURAIRAH. 'A. G. S. "That person who does *Wad'ù* properly, then comes to the Friday prayers, hears the *Khu'tbah*, and sits silent; his faults will be pardoned, between that Friday and the next, and three days in addition: and any body that touches a pebble, verily has played." ABUHURAIRAH. 'A. G. S. "When Friday comes, angels stand at the door of

Those preparing for the public worship on Friday should bathe, dress in clean clothes, and, if able, use perfumes.

Perfect silence & abstinence from every indifferent act, to be observed, during the *Khu'tbah*, in Friday prayers.

* The *Khutbah* contains expressions of adoration towards God, and in praise of the Prophet, with exhortations.

BOOK IV.

Those who
come earli-
est to pray-
er on Friday
have the
greatest me-
rit.

the *Masjid*, and write the names of all those who come first, regularly; and the first is like a person who has sent a camel to be sacrificed at *Mecca*; and the second person who arrives, is like one sending a cow to *Mecca* to be sacrificed; and the third, like him who sends a goat; and after him, like one who sends a hen; and after him, like one who sends eggs as offerings. Then, when the *Imâm* comes to repeat the *Khu'tbah*, the angels fold up the list of names, and they listen to the *Khu'tbah*." **AB'UHURAIRAH.** 'When thou shalt have said to thy friend who is sitting near thee in the *Masjid* on Friday, while the *Imâm* is repeating the *Khu'tbah*, these words, "be silent;" verily thou hast played."* **JA'BIR.** 'A. G. S. "You must not make any of your brothers get up on Friday, to sit in his place yourself; but only say make room."

Part Second.

ABU-SAÏD and **AB'UHURAIRAH.** 'A. G. S. "Whoever bathes on Friday, and puts on his best clothes, and anoints himself with perfume, if he has any, then comes to the Friday *Masjid*, and does not trample upon people, and then says his *Naf*l prayers, and remains silent, and listens to the *Imâm* when he comes to repeat the *Khu'tbah*, these actions will cover his faults, between this Friday and the past." **AWS-BIN-AWS.** 'A. G. S. "Whoever bathes on Friday, and comes to prayers in the beginning, and comes on foot, and sits near the *Imâm* and listens to the *Khu'tbah*, and says nothing playful, but sits silent; every step he took will get the rewards of a whole year's worshipping, and rewards of one year's fast, and one year's prayings at night." **ABDULLAH-BIN-SAL'AM.**† 'A. G. S. "It is of

* That is, it is unlawful, at such a time, to speak, even for the purpose of imposing silence on others.

† He was a Jewish doctor of the tribe of JOSEPH. He was the intimate friend of AWF-

no consequence, if you can afford it, to make two dresses for Friday prayers, exclusive of those you make to wear in your houses." SAMU-RAH-BIN-JUNDUB. 'A. G. S. "Be present at the *Khu'tbah*, and sit near the *Imâm* in the front rank; because any one sitting at a distance from him, will be placed, in paradise, in a low place, notwithstanding he may enter there."

MU'ADH-BIN-ANAS. 'The Prophet prohibited leaning* in Friday prayers, whilst the *Imâm* repeats the *Khutbah*.' IBN ÔMER. 'A. G. S. "When any one of you gets sleepy on Friday, he must rise up, and sit in some other place, to remove the drowsiness."

CH. XLV.
PART II.

Advantage
of being
near the *I-
mâm* during
the repeti-
tion of the
Khutbah.

Part Third.

NÂFÎ said, 'I heard IBN-ÔMER say that the Prophet forbade people making others rise from their places for the purpose of sitting there themselves. It was said to me, "is it merely forbidden on Friday?" I said, "on Friday and at all other times." ÂBDULLAH-BIN-ÔMER. 'A. G. S. "There are three descriptions of people present on Friday; one of them who comes to the *Masjid* talking triflingly; and this is what he gets instead of rewards; and there is a man who is present for making supplications; and he asks of God, and if he wills he gives him, if not refuses; the third, a man who attends to hear the *Khu'tbah*, and is silent, and does not incommode any one; and this Friday covers his faults till the next, and three days longer; because this is the word of God, "whoever doth

No person
is to make
another rise
from his
place, du-
ring prayer,
for the pur-
pose of tak-
ing it him-
self.
People at-
tend the
Masjid from
three dif-
ferent mo-
tives: the
rewards of
each.

BIN-KHAZRAJ, who was a most intimate friend of the Prophet. He died at *Medinah* A. H. 43.

* Arab. '*Habwat*, is defined to be a posture of sitting with the legs and thighs contracted towards the belly, the back bent forwards, and supported in that position by the arms crossed over the knees. It is considered as a posture of ease after fatigue.

BOOK IV.

one good act, will receive ten in return." IBN-ÂBB'AS. ' A. G. S. "Whoever speaks on Friday, whilst the *Imâm* is saying the *Khu'tbah*, is like an ass that carries books upon his back; and whoever says, "be silent," will not obtain the Friday rewards.' UBAID-BIN-SABBA'K.* ' A. G. S. "Verily, O ye sects of *Muslemâns*! there is one Friday, amongst the rest, which God hath ordained as a day of mirth for you; then bathe on that day; and any one having perfumes, and rubbing such upon himself, will not suffer detriment thereby; and it is incumbent on you to use the *Miswâc* on that day." BAR'AA-IBN ÂA'ZIB. ' A. G. S. "It is indispensable for every *Muslemân* to bathe on Friday; and he must rub perfumes on himself, if he has any; but if he has not any, then water is his purifier."

* One of the *Tâbîn* of *Hijaz*.

No person is to make another rise from his place, during prayer, for the purpose of taking it from him. People at the end of the congregation must sit down, and the person who is to make another rise from his place, during prayer, for the purpose of taking it from him, must sit down, and the person who is to make another rise from his place, during prayer, for the purpose of taking it from him, must sit down.

NA'Î said, 'I heard Ibn-Ômer say that the Prophet forbade people making others rise from their places for the purpose of sitting there themselves. It was said to me, "is it merely forbidden on Friday?" I said, "on Friday and at all other times." ABU-L-HASAN-IBN-ÔMER. ' A. G. S. "There are three descriptions of people present on Friday; one of them who comes to the *Masjid* talking idly; and this is what he gets instead of rewards; and there is a man who is present for making supplications; and he asks of God, and if he wills he gives him; if not he refuses; the third, a man who attends to hear the *Khu'tbah*, and is silent, and does not incommode any one; and this Friday covers his faults till the next, and three days longer; because this is the word of God, "whoever doth

ABU-KHARRAJ, who was a most intimate friend of the Prophet. He died at Mekkah A. H. 43. [The *Wâhib* is defined to be a person sitting with the legs and thighs crossed towards the right, the back bent forward, and supported in that position by the arms crossed over the knees. It is considered a posture of ease after *Salât*.]

CHAP. XLVI.---PART I.

ON KHUṬBAH AND PRAYERS.

ANAS said, 'verily the Prophet used to perform the Friday prayers at the time when the sun began to decline from the meridian.' SAHAB-BIN-SAD said, 'we did not use to take our noon nap, or our breakfast, till after the Friday prayes.' ANAS said, 'when the heat of the weather was not excessive, the Prophet used to say the Friday prayers rather early; but when the weather became very hot, rather late.' SA'YIB-BIN-YEZ'ID said, 'the call to prayer on Friday used to be, (in the time of the Prophet, ABU'BACR and ÔMER) when the *Imâm* took his seat in the pulpit; but, in the time of ÔTHM'AN, when people assembled in great crowds, to prayer, he ordered the call to be made a third time from the top of *Zaw-râ*,* in order that all might hear and hasten to prayer.' JA'B'IR-BIN-SAMURAH said, 'the Prophet used to repeat two *Khu'tbahs* on Fridays; and would sit a little between the two, and repeated from the *Korân*, and gave lectures of advice; and his prayers used to be of a medium length, and his *Khu'tbah* the same.' AMM'AR-BIN-YA'SIR said, 'I heard the Prophet say, "the length of a man's prayers, and the shortness of his *Khu't-*

The time of Friday prayers varies according to the season of the year.

* A high place in *Medinah*, near the *Masjid*.

BOOK IV.

The Prophet was very animated and pathetic in his exhortations at the *Khu'tbah*.

bah, are signs of his sense and understanding; therefore, make your prayers long, and your *Khu'tbah* short." JA'BIR said, 'when the Prophet repeated the *Khu'tbah*, his eyes used to be red, and his voice high, and his anger raged, so that you would say he was warning a tribe of the approach of a hostile army, and frightening them with the apprehension of its arrival thus: "it is at hand; and, in the evening or morning, it will come down upon you, and plunder you:" and the Prophet would say, "I have been sent; and the resurrection is like these two fingers:" and he used to join his fore finger with the next to it, as an explanation of the semblance, that the resurrection was not farther off than the difference of length in the two fingers.' YAL'I-BIN-UMAIYAH said, 'I heard the Prophet repeat from the pulpit, this revelation: "the people of hell complain aloud, saying, O MA'LIC,* ask of thy God, to give us death." OMM HUSH'AM-BINT-HA'RITHAH† relates, that 'I did not remember the chapter entitled *Kaf*,‡ but from the tongue of the Prophet of God. His majesty used to repeat this chapter every Friday, when he repeated the *Khu'tbah* in the pulpit.' AMER-BIN-HURATH.§ 'Verily the Prophet repeated the *Khu'tbah*, and he had a black turban upon his head, and the two ends of it hanging down between his shoulders.' JA'BIR said, 'A. G. S. "When any one of you comes to the *Masjid* on Friday, when the *Imàm* is saying the *Khu'tbah*, he must perform two *Racâts*, and be concise in them." AB'UHURAIRAH. 'A. G. S. "That person who has said one *Racât* with the *Imàm*, has verily said the whole prayers."

* The name of the porter of hell.

† One of the *Sah'âbiyât* of the class of *Ans'âr*.

‡ *Korân*. Chap. 50.

§ One of the *Sah'âbah*, of the tribe *Koraish*. He saw the Prophet when very young, and received his blessing. At the time of MUHAMMED's death he was twelve years old.

Part Second.

IBN ÔMER said, 'the Prophet repeated two *Khu'tbahs*, and would sit in the pulpit till the crier had finished the call to prayer; then he would stand up, and repeat the *Khu'tbah*; then would sit down, and not speak; afterwards would rise up, and say the second *Khu'tbah*.'

ÂBDULLAH-BIN-MASU'UD said, 'when the Prophet sat upon the pulpit, we used to front him.'

The Prophet repeated two *Khu'tbahs* standing; and used to sit between them.

Part Third.

JÂBIR-BIN-SAMURAH said, 'the Prophet would repeat the *Khu'tbah* standing; then sit down; then rise up, and repeat the second *Khu'tbah* standing. Therefore, any one that may tell you the Prophet said the *Khu'tbah* sitting, will surely lie; for verily, I swear by God, that I repeated with the Prophet more than two thousand prayers.' **CÂB-BIN-ÛJ-RAH** said, 'I came into the *Masjid*, when **ÂBDULRAH'M'AN** said the *Khu'tbah* sitting: and I said, "look at that impure wretch, who repeats the *Khu'tbah* sitting; now that verily God said, "when they see merchants, or people at play, they go to them, and leave thee standing."* **ÛMA'-RAH-BIN-RUWAIBAH†** said, 'I saw **BISHR BIN MERW'AN‡** in the pulpit holding up both his hands when repeating the *Khu'tbah*; and I said,

* *Korân*. Chap. 62. v. 11. See the occasion of this revelation *MARAC*. p. 722. *SALE*. Vol. II. p. 438.

† One of the *Sah'abah*.

‡ One of the *Tâbî'in*, of the tribe of *Koraish*, the brother of *ÂBD-UL-MALIC*. He was governor of *Irak* before his brother.

BOOK IV.
The two
hands not
to be raised,
in pronoun-
cing the
Khutbah.

" may God execrate those hands; for verily I saw the Prophet, who never did more than just make signs with the fore finger." JA'BIR said, ' when the Prophet sat in the pulpit, on Friday, he would say to the people, " sit ye down," and IBN-MASU'UD, who had come to the door of the *Masjid*, heard the Prophet's order, and sat down at the door, and the Prophet saw him, and said, " come forward." AB'UHURAIRAH, ' A. G. s. " Any person who has said one *Racât* with the *Imâm* on Friday, must say the second also; but he who has not said the Friday prayers, must perform the noon-day prayer."

Part Third.



JA'BIR-BIN-SAMURAH said: "I saw the Prophet would repeat the *Khutbah* standing; then sit down, and repeat the second *Khutbah* standing. Therefore, any one that may tell you the Prophet said the *Khutbah* sitting, will surely lie; for verily, I swear by God, that I repeated with the Prophet more than two thousand prayers. *Abdullah bin Umar* said: "I came into the *Masjid*, when *Abdullah bin Umar* said the *Khutbah* sitting; and I said, "look at that impure wretch, who repeats the *Khutbah* sitting: now that verily God said, "when they see merchants, or people at play, they go to them, and leave thee standing." *Umar bin al-Khattab* said: "I saw *Bishr bin Marwan* in the pulpit holding up both his hands when repeating the *Khutbah*; and I said,

* *Abdullah bin Umar*. Chap. 62, v. 11. See the occasion of this revelation *MARAC*, p. 122. *SABER*.
Vol. II. p. 438.
† One of the *Sahâbâh*.
† One of the *Yahûd*, of the tribe of *Koraysh*, the brother of *Abd-ur-Rahman*. He was Governor of *Yak* before his brother.

CHAP. XLVII.---PART I.

ON PRAYERS OF A LARM.

SALIM-BIN-ABDULLAH-BIN-ÖMER* relates from his grand-father, who said, 'I was along with the Prophet in the war with the infidels at *Najd*; and we fronted the enemy, and drew up our ranks to fight them. And the Prophet stood up to act as our *Imàm*; when one body of our people stood behind the Prophet for prayers, and another fronted the enemy. The Prophet performed prayers with those near him, and prostrated twice, viz. performed one *Racât*. Then the body which had said prayers with the Prophet moved away, and relieved the other that was fronting the enemy; when that body came, and his highness performed one *Racât* with it, and prostrated twice; then gave the *Salâm*; and all the people stood up, and each person repeated one *Racât* for himself, and prostrated twice: that is to say, each body followed the Prophet in one *Racât*, and

* He was one of the chief of the *Tâbîn*, and one of the lawyers of *Medinah*. He was one of the most learned men of his time, and of high authority in matters of tradition. *Imàm* *MA'RO* said of him, that no person in his time so much resembled the primitive fathers of the *Muhammedan* faith, in knowledge, piety and austerity of life. The *Khalifah* *SULAIMAN* the son of *ABD-UL-MALIK*, saw him in the temple at *Mecca*, and desired him to make any request that he wished, and it should be granted. *SALIM* replied, that, in the house of God, he never would prefer a petition to any other than God. He died at *Medinah* A. H. 106.

The manner
in which the
Prophet
prayed in
front of an
enemy.

BOOK IV.

performed another by themselves. And NA'FÎ has related, from IBN-^ÂOMER, a tradition similar to this; and, in addition, says, that if there is more to apprehend from the enemy than this, prayers are to be said separately, on foot, or on horseback, if not adviseable to alight; but fronting the *Kiblah* if possible; or, if that is impossible, in any other direction.' NA'FÎ says, 'I do not imagine that IBN ^ÂOMER mentioned all this but from the Prophet himself.'

YEZÏD-BIN-RU'M'AN* relates, from 'SA'LIH-BIN-KHAWW'AT,† who mentions it from people that accompanied the Prophet, and said the prayers of alarm with him, on the day *Dhât-al-Rikââ*;‡ that 'verily, one body of them drew up in rank with the Prophet, and the other fronted the enemy: and the Prophet performed one *Racât* with the body near him: after which the Prophet remained standing in his place, and the people finished their prayers by themselves; after which they fell in and fronted the enemy. Then the other body, that had fronted the enemy, came; and the Prophet performed one *Racât* with them, and remained sitting in his place; and this body finished their prayers by themselves. Then the Prophet gave the *Salâm* with them.' JA'BIR said, 'we fronted the Prophet, till we came to *Dhât-al Rikââ*: and when we came under a very shady tree, we left it for the Prophet; and a polytheist came, when

* One of the *Tâbî'in*, of good authority, and from whom many traditions are received.

† One of the *Tâbî'in* from among the *Ans'ars* of *Medinah*. He received traditions from his father KHAWW'AT, who is one of the companions, and was present at the battle of *Uhud*.

‡ This expedition took place in the fifth year of the *Hijra*, against the tribe of *Gha'tfân*, in the province of *Najd*; and seems to be the same that is alluded to in the last tradition. The name in the text, which signifies ragged or patched, is accounted for in two ways. One is, that the *Muslemâns*, being barefooted, their feet were much galled; on which account they had wrapped about them pieces of their garments. The second is, that there is a mountain there, composed of patches of various colours, red, white, black and yellow. ABD-UL-HAK.

ABULFEDA gives an account differing from both; namely, that the enemy carried standards repaired with patches. His words are *لأنهم رقعوا فيها راياتهم* *quia illi eo loco resarciverunt vexilla sua*. The learned GAGNIER has committed a singular oversight in his translation of this passage; (ABULFED. p. 72.) which he renders, *quia illi mentibus suis ibi infatuati sunt*; misled by the double meaning of the verb *قع*, which, with the vowel *Damma* to the middle letter, signifies to be mad or foolish.

the Prophet's sword was hanging upon the tree,* and he took hold of it, and drew it out of the scabbard, and said to the Prophet, "are you afraid of me?" He said, "no." And the man said, "who prevents you from fearing me?" The Prophet said, "God." Then the companions frightened the man, and he returned the sword into the scabbard, and hung it up on the tree as it was before. Then the call was given for prayers; and the Prophet performed two *Racâts* with one body; after which they went into the rear, and he performed two *Racâts* with the other body; so that the Prophet performed four *Racâts*; two *Racâts* for each body.

JA'BIR said, 'the Prophet performed the alarm prayers with us, and we drew up in two ranks in his rear; and the enemy were between us and the *Kiblah*: then the Prophet said the *Tachîr*, and both ranks repeated it; then the Prophet did *Rucûû*, and we the same: then he raised up his head, and we did the same. Then the Prophet went to a low place, to prostrate himself; and the front rank accompanied him, and the rear rank remained standing, fronting the enemy. And when the Prophet had finished the prostration, and the rank also, and stood up; then the other rank went to prostrate themselves, and then stood up; after which, the rear rank went to the front, and the front to the rear. Then the Prophet did *Rucûû* for the second *Racât*; and we all did the same. Then the Prophet raised up his head from the second *Rucûû*, and we did so likewise. Then the Prophet went down, to prostrate himself; and the rank which was nearest his majesty did the same; and the rear rank remained standing in front of the enemy. And when the Prophet and the rank near him had performed their prostration, then the rear rank went down to prostrate themselves; and did it. Then the Prophet gave the *Salâm*, and so did we all.'

* ABULFEDA says the man asked the Prophet to shew him his sword, and that MUHAMMED gave it into his hand. ABULFEDA, p. 73.

An idolater attempts to murder the Prophet; but is deterred from his purpose.

The army, in two divisions, pray alternately in front of an enemy.

BOOK IV.

Part Second.

JÁBIR said, 'the Prophet repeated noon-day prayer, in a time of alarm, at *Ba'tn Nakhl*;* and performed two *Racâts* with one body of men; then gave the *Salâm*; then the other body came; and he performed two *Racâts* with it; then gave the *Salâm*.'

Part Third.

ABÛHURAIRAH said, 'verily the Prophet halted between *Zajnân*† and *Uṣfân*; and the polytheists said, "there is a prayer for the Prophet and his companions which they love better than their fathers and children, and it is the afternoon prayer: so let us all join, and attack them at once." But verily GABRIEL came to the Prophet, and ordered him to divide his people into two bodies, to say prayers with one, and leave the other fronting the enemy: that they should be armed; and that each body should perform one *Racât*, and himself two.'

* A place between *Mecca* and *Tâyif*.

† A village, or mountain, near to *Mecca*.

The enemy, in two divisions, attacked alternately in front of an enemy.

The enemy agree to attack the *Muslemâns* at the hour of prayer; but the Prophet, by the advice of GABRIEL, baffles their design.

CHAP. XLVIII.---PART I.

ON PRAYERS AT THE TWO GRAND FESTIVALS.

ABÙ-SÂID-AL-KHUDHRI said, 'the Prophet used to come out on the days *Fitr** and *Duhà*,† to the place of prayer; and the first thing he began to do, after his arrival there, was prayers. Then he finished them, and stood up fronting the people, while they were sitting in their places. Then he gave them advice, and ordered them to pursue good; and if he wished to send out an army, he did so at this time, and ordered any thing else that he wished; after which he returned home.' JA'BIR BIN SAMURAH said, 'I performed prayers, with the Prophet, at both festivals, frequently, without the *Adhàn* or *Ikámat*.‡' IBN ÔMER said, 'the Prophet, AB'UBACR and ÔMER, used to say the festival prayers before the *Khu'tbah*.¹ IBN ÂBB'AS was asked, 'were you present with the Prophet at the festival prayers?' He said, 'yes, and the Prophet came out and said prayers, then the *Khu'tbah*; (but IBN ÂBB'AS made no mention of the *Adhàn* or *Ikámat*) after which, the Prophet came to the women, and

All women, as well as men, to attend the public worship on the days of festival.

The order of prayer at the two great festivals.

The prayers go before the *Khu'tbah*.

* The festival at the conclusion of the fast of *Ramḍān*; being the first of the month *Shawāl*.

† The 10th of *Dhul-Hajjah*, when the sacrifices are slain at *Mecca*.

‡ The repeating of the following words, after the congregation are assembled and have stood up to prayer, "*Kad-kámat-il-thaláto*; prayer is at hand."

BOOK IV. gave them advice, and put them in mind of the rules of religion, and ordered them to give alms. Then I saw the women put their hands to their necks and ears, take off all their ornaments, and throw them to BILL'AL; after which the Prophet and BILL'AL returned home.' IBN ABB'AS said, 'verily the Prophet performed two *Racâts* on the day of the festival *Fi'tr*; but performed nothing before them or after them.' OMM A'TIYAH* said, 'we were all ordered, on the days of both festivals, to bring out the menstruous women, and those who remained concealed behind curtains;† and that they should be present with the men: but the menstruous women were to sit on one side, and not say prayers with the rest. And a woman said, "O Prophet! there is a woman who has not a cloth to cover herself with, how is she to come out?" He said, "the woman who is her companion and intimate, must cover her with her cloth: I mean the women who have many clothes must lend to those who have none." AA'YESHAH said, 'verily AB'UBACR‡ came to my house, and there were two of the assistants' daughters with me on the day of the festival of sacrifice, that sung and played upon the tabor; (and in one tradition it is said that they sung the stanzas which the§ assistants repeated to each other on the day of the battle of *Bû'ath*.||) And the Prophet was wrapped up in his garment; and AB'UBACR forbade them to sing in the Prophet's presence. Then the Prophet uncovered himself, and said, "let them alone, O AB'UBACR; because this day is a day of festival." And in one tradition, it is that the Prophet said, "O AB'UBACR! there is a

All women, as well as men, to attend the public worship on the days of festival.

The Prophet's prayer was performed in the presence of the women.

The Prophet's prayer was performed in the presence of the women.

* One of the principal *'Sah'âbiyât*. She attended the Prophet in all his wars, and took care of the sick and wounded.

† The meaning is, that all women, without exception, should come out on the festival days.

‡ Her father.

§ The expression means, not that the people who fought at *Bû'ath* were then *Ans'ârs* or assistants; but that those two tribes were afterwards included in that class of the Prophet's followers.

|| A village near *Medinah*, i. e. within the space of two nights' journey. Or it is the name of a fortress, where a battle took place between the two tribes of *Aws* and *Khazraj*, which had lived in a state of perpetual hostility for 120 years. When they were converted to *Muh'ammedism*, they dropped their mutual animosity, and united in friendship.

festival for every sect; and this day is ours." ANAS said, 'the Prophet did not use to go to the *Idgàh* on the day *Fitr*, till he had eaten a few dates; and he would eat an odd number of them.' JA'BIR said, 'when it was a festival day, the Prophet would come one road and return another.' BAR'AA-IBN-Ā'ZIB said, 'the Prophet gave me advice on the day of sacrifice, and said, "verily the first thing which I begin with on this day is prayers; then return and sacrifice, and whoever does this, verily has understood *Sunnat*, and whoever slays before we finish our prayers, has done it merely for his family: and this is not worship in any one respect." JUNDUB-BIN-ĀBDULLAH.* 'A. G. S. "Whoever slays an animal before prayers, must slay another goat in its room; and whoever does not till we have finished prayers, let him do it in the name of God." BAR'AA IBN Ā'ZIB. 'A. G. S. "Whoever slays an animal before prayers, does it for himself merely; but whoever does it after, verily his worship is complete, and he has found the way of the *Muslemàns*." IBN-ŌMER said, 'the Prophet would *Dabah*† bullocks and goats, and *Nahar*‡ camels, in the place of prayer.'

CHAP.
XLVIII.
PART I.

Animals are not to be sacrificed till after the prayers.

Part Second.

ANAS said, 'the Prophet arrived at *Medinah*; and there were two days in which the people of the city sported and played; and the Prophet said, "what two days are these in which you play?" They said, "we and our fathers used to play on these days, in the time of ignorance." Then the Prophet said, "verily God has exchanged two better days for you

The sports which were practised in the time of idolatry forbidden;

* This ABDULLAH was the son of SUFI'AN of the tribe *Bujail*. He died in the fourth year of the rebellion of IBN ZUBAIR.

† Cutting the throat of an animal after repeating the *Tacbir*.

‡ Wounding a camel, with spears, in the legs, till he fall to the ground, and die, from loss of blood.

BOOK IV.
and the fes-
tivals of *Fitr*
and *Kurbân*
substituted
in their
room.

one alaminâ
-not to be
the beahio
sâd rân
-moyiq

The Pro-
phet's mode
of repeating
the *Tacbir*
& the *Khu't-
bah* at the
two festi-
vals.

The sports
which were
practised in
the time of
idolatry for
bidden

than these in the days of ignorance: one of them the festival of sacrifice, the other that of *Fitr*." BURAI DAH-ASLAMÎ said, 'the Prophet did not use to come out, on the day of the festival *Fitr*, till he had eaten something; and would not eat on the festival of sacrifice, till after prayers.' CATHÏR-IBN-ÂBDULLAH* relates from his father, who relates from his father ÔMER-IBN-ÂWF, that 'verily the Prophet repeated the *Tacbir*, in the prayers of both festivals, in the first *Racât*, seven times, before repeating a chapter of the *Korân*; and, in the second *Racât*, five *Tacbirs* before a chapter.' IM'AM JAFIR 'SÂDIK-BIN-IM'AM MUHAMMED BA'KIR† relates from his fore-fathers, that 'verily the Prophet, AB'UBACR and ÔMER repeated the *Tacbir* at both festivals; and in prayers supplicating for rain; in the first *Racât* seven times, and in the second five; and said prayers before the *Khu'tbah*, and read aloud." SÂ'ID-IBN-AL-ÂÂS‡ said, 'I asked AB'U MU'SA ASHARÎ and HU'DHAIFAH-IBN-AL-YEM'AN how the Prophet repeated the *Tacbir* at the two festivals. Then AB'U-MUS'A said, 'he repeated four *Tacbirs*, as he would do over a bier,' and HU'DHAIFAH said, 'he has spoken true.' BAR'AA-IBN-ÂÂZIB relates, that a bow was put into the Prophet's hands, on a festival day; and he repeated the *Khu'tbah* resting upon it.' ÂT'AA relates, that 'verily, when the Prophet said the *Tacbir* he would lean upon a small spear, which used to serve him as a *Sutrah*.' JA'BIR, said, 'I was present with the Prophet at prayers on a day of festival; and he began the prayers before the *Khu'tbah* or the *A dhân* and *Ikâmat*; and when he had finished prayers, he would stand up, resting upon BILL'AL, for the *Khu'tbah*. Then he spoke in the praise

* One of the *Tâbiîn*; esteemed of slender authority. ABD-UL-HAK.

† The sixth *Imâm*, born at *Medînah* A. H. 83, and died there A. H. 148. D'HERBELOT VOC. GIAFAR.

‡ One of the principal men among the *Koraish*; of high reputation for liberality and eloquence, and one of those who wrote the *Korân* for OTHM'AN. He is said, in his pronunciation, to have, more than any other man, resembled the Prophet. He was born in the year of the *Hijrah*; or, according to others, after it; but before the battle of *Bedr*. From the sweetness of his eloquence, he obtained the title of *Uccat-ul-Asl*, the pot of honey.

and glory of God, and gave advice to the people; and put them in mind of rewards and punishments, and would stimulate them to the obedience of God. He then went towards the women, who were sitting in a corner, when BILL'AL was with them; and ordered them to be continent; admonished them, and reminded them of rewards and punishments.' AB'UHU-RAIRAH relates, that the people were caught in the rain on a festival day; and the Prophet said prayers with them in the *Masjid*. ABU'L-'HUWARI-TH* relates, that, 'verily the Prophet gave a book to AMER-BIN-HAZM,† when he was at *Najràn*, which contained rules of religion. And the Prophet wrote in it, "be quick in performing the prayers in the festival of sacrifice, and slow in those of the festival *Fitr*: and remind the people of rewards and punishments, and the hours of the resurrection.' AB'U-UMAIR-BIN-ANAS.‡ There is a tradition of his which sets forth, that 'verily, some people on horseback came to the Prophet, saying, "we saw the new moon yesterday which should precede the festival." And the Prophet ordered his companions to break their fast: and in the morning to go to the *Idgàh* and perform prayers.'

The prayers to be quickly performed in the festival of sacrifice, but slowly in that of *Fitr*.

Part Third.

IBN-JURAIH§ said, AT'AA told me of IBN-'ABB'AS and JA'BIR-IBN-'ABDULLAH, that they said, 'the *Adhàn* was not pronounced in the two festivals.' Then I asked AT'AA, some time after, about this matter; and he told me, saying, that JA'BIR-BIN-'ABDULLAH said, "verily there is no

* One of the *Tābī'in*.

† One of the *Sah'abah* of the class of *Ans'ars*. His first service was at the battle of the ditch, at which time he was fifteen years of age. When he was only seventeen, the Prophet made him governor of *Najràn*, a city in *Yemen*.

‡ The son of ANAS-BIN-MA'LIC. His name was ABDULLAH.

§ His name was ABD-UL-MALIC, of the tribe *Koraish*, and one of the lawyers of *Mecca*, where he died A. H. 150.

BOOK IV.

The Prophet considered the festival days proper for sending out armies; & for inculcating charity.

MERWAN, contrary to the practice of the Prophet, repeated the *Khu'tbah* before the prayers. His reason for so doing.

Ad'hàn for the festival *Fitr*; when the *Imâm* comes out for prayers; nor after coming out for the *Khu'tbah* after prayers, there was no *Ikâmat*, no call, nor any thing else." AB'U-SAÏD-AL-KHUD'HRÎ said, "verily the Prophet would come out for the two festivals, and begin with prayers; and when finished, he would stand up, and turn his face to the people whilst they were sitting in their places of prayer; and if the Prophet had occasion to send an army to any place, he would mention it to the people, and send it; or if he had any other occasion besides this, he would give his orders: and he used to say, "give alms, give alms, give alms:" and those who gave most alms were the women. Then he would return home. Then the prayers always preceded the *Khu'tbah*: and during the time of the four *Khalifahs*; until MERW'AN-BIN-'HACAM* became governor of *Medinah*.' AB'U-SAÏD says, "I came out hand in hand with MERW'AN, till we arrived at the *Idgah*, when behold! CATHIR-BIN-'SULT† had made a pulpit there of unburnt bricks and clay; and MERW'AN pulled me by the hand, as if he were pulling me towards the pulpit, to say the *Khu'tbah* before prayers: and I was pulling him towards the place of prayer, that they might be performed before the *Khu'tbah*, agreeably to the *Sunnat*. And when I perceived his design, I said, "what is become of the beginning with the prayers and performing them before the *Khu'tbah*, which was the practice of the Prophet and his successors?" And MERW'AN said, "O AB'U-SAÏD! dispute not about this matter; verily that which you know is left off: viz. I have abandoned it, seeing it advisable, which is this, if I commenced the prayers before the *Khu'tbah*, the people would not wait for it." I said, "it is not so, I swear by God, in whose power is my life, you cannot advance any thing better than what I know." This I said thrice; then I returned, and was not present at the meeting."

* He was governor of *Medinah* under MUAWIAH.

† He was born in the time of the Prophet; who changed his original name KALIL (little) to CATHIR (great, abundant.)

CHAP. XLIX.---PART I.

ON SACRIFICES.

ANAS said, 'the Prophet sacrificed two rams (which were black and white, and had horns) with his own hands: and, at the time of killing them, he exclaimed, "in the name of God," and pronounced the *Tacbir*. And I saw the Prophet put his foot upon their sides, and he said, "in the name of God; most great God." **AA'YESHAH** said, 'verily, the Prophet ordered a ram to be brought with horns, that should walk in blackness,* sleep in blackness,† and look in blackness.‡ Then such a ram was brought for him to sacrifice; and the Prophet said, "O **AA'YESHAH**! give me a knife, and sharpen it: and I did so: and the Prophet took hold of the ram, and threw him upon his side: and when he was about to kill him he said, "O LORD! accept this sacrifice from **MUH'AMMED**, his children, and the whole of his tribe." Then he gave the people their breakfasts from it.'

The marks
of a ram fit
for sacrifice;

and the
manner of
sacrificing.

JA'BIR. 'A. G. S. "Sacrifice none but animals of full age, unless it should be difficult for you to procure such; then kill a lamb of six

The animal
for sacrifice
should be of
full age.

* That is, with black legs.

† With black breast and belly.

‡ With black eyes.

BOOK IV.

Exception
to this rule.

months old." ^AUKBAH-BIN-^AAA'MIR relates, that 'the Prophet gave me some goats to divide amongst his companions; which I did, and there remained one yearling, (some say one of six months, others more than one year): and I mentioned it to the Prophet, who said, "sacrifice it." And in one tradition it is said, that I mentioned, "O Prophet! I have obtained a goat:" and he said, "sacrifice it." JABIR relates, that 'verily the Prophet said, "a bullock is a sacrifice for seven people, and a camel also." IBN ^AABB'AS. 'A. G. S. "There are no days in which actions are more liked by God, than the ten days of *Dhu'l-Hajjah*." And the companions said, "O Prophet! are not any days, in which we fight with the infidels, equal to these?" He said, "no fighting in the cause of God is equal to the actions of these days: excepting a man who goes out himself with his whole property, to fight in the cause of God, and neither one or the other returns."

Part Second.

Forms of
worship to
accompany
sacrifices.

JABIR said, 'the Prophet sacrificed two rams, on the day of the festival of sacrifice, which were black and white, and had horns: and, when he turned their heads towards the *Kiblah*, he said, "verily I have turned my face to him who brought the heavens and the earth into existence, from nothing; according to the practice of ABRAHAM: and I am not of the polytheists. Verily my prayers, worshippings, life and death, are for God, the LORD of the universe: he hath no partner, and I have been ordered to believe in one God, and to abandon associating any other with him: and I am one of the *Muslemans*. O LORD! this sacrifice is from thy favour, and for thy satisfaction: accept it then from MUHAMMED and his tribe." And he said, "in the name of God," and "most

great God," and then killed them.' HANASH* said, 'I saw ÂLÌ sacrificing two rams; and I said to him, "what is the reason that you are sacrificing two rams?" He said, "verily the Prophet made a bequest to me to sacrifice for him, and I am doing so; one for myself, and one for him."

ÂLI-IBN-ÂBU'TA'LIB said, 'the Prophet has ordered me to consider well, that there be no blemish in the animal to be sacrificed: not to sacrifice one with the ears cut, either at top or bottom, or split length-ways, or with holes made in them.' ÂLI-IBN-ÂBU'TA'LIB. 'The Prophet prohibited sacrificing a ram with broken horns, or cut ears.' BAR'AA-IBN-ÂAZIB said, 'verily the Prophet was asked, what could not be sacrificed; and he made a sign with his fingers, and said, "abstain from four things; one, a thing born lame, and another blind of one or both eyes; another, a deceased animal; another, being thin, and not having any marrow in its bones." AB'U-SÂ'ID said, 'the Prophet sacrificed a ram with horns, high of stature, that looked in blackness, ate in blackness,† and walked in blackness.' MUJA'SHÎ‡ said, 'verily the Prophet was used to say, "a lamb is sufficient in place of a full grown animal." AB'UHURAIRAH said, 'I heard the Prophet say, "a lamb is a good sacrifice." IBN ABB'AS said, 'we were travelling with the Prophet; and the festival of sacrifice arrived; and seven of us joined in sacrificing a cow, and ten in a camel.' ÂA'YESHAH. 'A. G. S. "Man hath not done any thing, on the day of sacrifice, more pleasing to God, than spilling blood: I mean sacrifice: for verily the animal sacrificed will come, on the day of resurrection, with its horns, its hair, its hoofs, and will make the scales of his actions heavy: and verily its blood reacheth the acceptance of God, before it falleth upon the ground: therefore be joyful in it." AB'UHURAIRAH. 'A. G. S. "There

An animal for sacrifice must be without blemish.

A cow is a sufficient offering from seven people, & a camel from ten.

* One of the *Tabî'in*, who relates traditions from Ali.

† With a black mouth.

‡ One of the *Sah'abah*, of the tribe *Beni Sulaim*. He was slain on the day of the battle of the Camel, A. H. 33.

BOOK IV.

are no days on which God liketh better to be worshipped than the ten days of *Dhu'l-Hajjah*. To fast either of those days, is equal to a whole year's fast; and getting up in the nights of those days to prayer, is equal to the prayers of the night of power."

Part Third.

Victims slain before prayer are unavailing; and the sacrifice must be repeated.

There are three days in *Dhu'l-Hajjah* in which sacrifices may be performed.

JUNDUB-BIN-ÂBDULLAH said, 'I was present with the Prophet, on the day of the festival of sacrifice, and he had not finished prayers and the *Salâm*, when he unexpectedly saw the flesh of victims, which certainly had been slain before finishing the prayers: and he said, "whoever has slain them before saying prayers, must slay others in their stead." And, in another tradition, it is said, that JUNDUB says, 'the Prophet was saying prayers on the festival of sacrifice, then repeated the *Khu'tbah*, after which slew the victims, and said, "whoever hath slain previous to our having said prayers, must slay others in their room; but those who have not, before prayers, must slay in the name of God." NA'FÎ-IBN-Â OMER said, 'there are two days for sacrifices, after the first.' IBN ÔMER said, 'the Prophet dwelt ten years in *Medinah*, and sacrificed every year.* ZÂID-BIN-ÂRKUM said, 'the Prophet's companions said, "O messenger of God! what are these sacrifices, and whence is their origin?" He said, "these sacrifices are conformable to the laws of your father ABRAHAM." They said, "O Prophet! what are our rewards therefrom." He said, "there is a reward annexed to every hair."† The companions said, "and O Prophet! what are the rewards from the sacrifices of camels and sheep, that have wool?" He said, "there is a good also for every hair of their wool."

* From hence it may be inferred that the Prophet sacrificed ten years; but chronologists have mentioned that the orders for sacrifices were given in the second year of the *Hijra*.
 ABD-UL-HAK.

† This applies to bullocks and goats which have hair.

CHAP. L.---PART I.

O N Â T Í R A H.*

AB'UHURAIRAH. 'A. G. S. "Let there not be *Farâ* nor *Âtírah*." AB'UHURAIRAH said, ' *Farâ* was the first born either of camels, sheep or goats, which the pagans used to slay for their idols; and *Âtírah* what they slew in *Rajab*.'

The heathen sacrifices abolished.

Part Second.

MIKHNAF IBN-AL-SULAIM† said, 'we were standing with the Prophet on the day *Ârfah*, and we heard his highness say, "O men! verily there is, for the people of every house, once in every year, a day of sacrifice and *Âtírah*. Do you understand what *Âtírah* is? It is that which you call *Rajabíyah*, which are slain in the month *Rajab*." This tradition is of slight authority, and AB'U DA'UD says, ' *Âtírah* is abolished.'

* Sacrifices offered by the idolatrous *Arabs*, to the idols, in the month *Rajab*.

† One of the *Sahábah*, who was appointed by ALI governor of *Is'pahan*.

BOOK IV.

Part Third.

^AABDULLAH-BIN-ÔMER. ' A. G. S. " I am ordered to sacrifice on the day of the festival of sacrifice; which is a day of festival ordained by God for this sect." And a man said, " O Prophet of God! inform me, if I should be able to procure nothing but a *Manih'at*,* shall I sacrifice that." He said, " no; you must not sacrifice a *Manih'at*; but take from your hair and nails, and whiskers, and shave your private parts; all these are included in your sacrifice."

A *Manih'at*
not to be sa-
crificed.

* A camel lent, with permission to use its milk, its hair and its young, but under condition of returning the animal itself.

The heathen
sacrifices as
polished.

CHAP. LI.---PART I.

ON PRAYERS AT ECLIPSES.

ĀĀYESHAH. ‘ Verily there was an eclipse of the sun, in the time of the Prophet, after the flight to *Medínah*; and the Prophet sent out a crier, to call the people to prayers, for the eclipse. And they assembled to prayer, and the Prophet advanced in front to act as *Imàm*; and he performed four *Rucùús*, in two *Racáts*; two *Rucùús* in each *Racát*, and four prostrations.’ **ĀĀYESHAH** said, ‘ I never did any *Rucùú* or prostrations that were longer than these *Rucùús* and prostrations, which were performed in the eclipse prayers?’ **ĀĀYESHAH** said, ‘ the Prophet said his prayers aloud, in an eclipse of the moon.’ **ĀBDULLAH BIN ĀBB'AS** said, ‘ there was an eclipse of the sun, in the time of the Prophet; and he said prayers: and the people followed him; and he stood up a long time, as long as any one would be repeating the chapter of the cow:* then he performed a long *Rucùú*; after which he raised up his head, and stood a long time; which was under the first standing; after which he did the second *Rucùú*, which was under the first in point of time: then he raised his head up from the second *Rucùú*; and did two prostrations, as is custo-

Mode of inclination & prostration in prayers for an eclipse.

All these are very long.

* *Koràn. Chap. 2.*

BOOK IV.

Eclipses are manifestations of the power of God; but do not occur on account of the death of any one.

The majority of the damned are women; & the reason.

mary. Then he stood up a long time, in the second *Racât*; and this was shorter than the first standing, in the first *Racât*: after which he did a long *Ruciû* in the second *Racât*, and this was under the first *Ruciû*, in the first *Racât*. After this, he raised up his head, and stood a long time; and this was shorter than the first, in the second *Racât*. Then he did a long *Ruciû*; and this was inferior to the first, in the second *Racât*. Then he rose up, and performed two prostrations; and after repeating the creed, and giving the *Salâm*, he concluded his prayers. And now the sun was bright. Then the Prophet said, "verily the sun and moon are two signs, amongst those which prove the existence of God, and are not eclipsed on account of the life or death of any person; and when ye see this, remember God." The companions said, "O Prophet! we saw you take something in the place where you stood in prayer; after which we saw you draw back a little." And the Prophet said, "I saw paradise, and gathered a bunch of grapes from it; and if I had taken it for, and given it to you, verily you would have eaten of it as long as the world lasts: and I also saw hell, and never saw such a horrid sight till this day; and I saw that they were mostly women there." And the companions said, "O Prophet, why are the people of hell women in general?" He said "on account of their infidelity; that on account of their disobedience to God he said they are ungrateful to their husbands; and hide the good things done them, by all: and if you do good to one of them perpetually, after that, if they see the least fault in you, they will say, I never saw any thing good from you." ^ÂAA'YESHAH. There is a tradition from ^ÂAA'YESHAH like that of IBN-^ÂABB'AS; and she said, 'then he prostrated himself, a long time, then finished, when the sun was bright; and he said the *Khu'tbah*, praised and glorified God; then said, "verily the sun and moon are amongst God's signs; and a proof of his existence, and they are neither eclipsed for the life or death of any person; therefore when you see them, magnify and supplicate

God, say prayers and give alms." Then the Prophet said, "O sects of MUH'AMMED! I swear by God, there is not any thing which God is so jealous of, as his male or female servants committing adultery." And "O sects of MUH'AMMED, I swear by God, if you did but know what I know of the future state, verily you would laugh little and cry much." AB'U MU'SA-AL-ASHARÌ said, 'the sun was eclipsed, and the Prophet got up in fear of the resurrection; and he went into the *Masjid*, and said very long prayers, so much so as I never saw him do before; and said, "these signs which God sends are neither on account of the life or death of any one; but God frightens his servants with them: therefore, when you see any thing of this kind, fear God, and take refuge with him, by remembering him and asking pardon." JA'BIR. 'There was an eclipse of the sun, in the days of the Prophet, on the day on which his son IBRAHÌM* died; and he performed six *Rucûs*, with the people, in two *Racâts*; viz. in each *Racât* three *Rucûs*, and four prostrations, two in each *Racât*, as established.' IBN-ABB'AS said, 'when the sun was eclipsed, his highness performed eight *Rucûs*, viz. in each *Racât* four *Rucûs*; and four prostrations, two in each *Racât*.' ABDUL-RAH'MAN-BIN-SAMURAH† said, 'I was shooting with a bow and arrows, at *Medínah*, in the life time of the Prophet; when, all on a sudden, the sun became eclipsed, and I threw down the bow and arrows, and said, "I swear by God, verily I will look at

The man of mission of slaves recommended in an eclipse.

An eclipse of the sun on the day that the Prophet's son IBRAHIM died.

* This was MUH'AMMED's son, by MARY, the *Egyptian*, whom he received in a present from MUKAWKAS, the governor of *Egypt*. He was born in *Dhu'l-Hajjah*, A. H. 8; and died on Tuesday, the 10th of *Rabi-ul-awwal*, A. H. 10, which, according to the table published by GRAVIUS, corresponds to the 15th June, 631. See ABULEEDA p. 95, 120, 147.

There must be some inaccuracy in the dates; for the only solar eclipse which occurred in that year was on the 3d of August. (See PINGRE's Table of Eclipses, in PLAYFAIR's Chronology, p. 197.)

The commentator on the *Mishcât* has himself observed one astronomical inconsistency; viz. that a solar eclipse never occurs but in one of the three last days of the lunar month; i. e. at the conjunction of sun and moon; but he gets rid of it by saying that this was a preternatural darkness.

† He is of the descendants of ABD-UL-SHEMS-ABD-MEN'AF. His patronymic appellation is ABU-SA'ID-GHANAMÌ. His original name was ABD-UL-CABAH, and the Prophet gave him that of ABD-UL-RAH'MAN. He embraced *Islâm* on the day of the conquest of *Mecca*.

BOOK IV.

The manu-
mission of
slaves re-
commended
in an
eclipse.

what the Prophet may do in this new event, of the sun's eclipse; and in what state he now is." And I went to his highness, when he was standing up in prayers, holding up both his hands: and he began with "most holy God!" and, "there is no God but God," "God is very great," and "praise be to God," and supplications; till the eclipse was over: and then he repeated two chapters, and performed two *Racâts*." ASM'AA-BINT-ABU'-BACR* said, 'verily the Prophet ordered to free a slave, at an eclipse of the sun.'

Part Second.

SAMURAH-BIN-JUNDUB said, 'the Prophet said prayers to us, during an eclipse of the sun, in a low voice.' ACRIMAH said, 'it was said to IBN-ABBAS "such a woman is dead, which was of the pure wives of the Prophet." And he fell upon his face in prostration; and it was said to him, "do you prostrate yourself at this time?" He said, "the Prophet of God said when you see any token of calamity, then prostrate yourselves; and what can be a greater sign of calamity than a wife of the Prophet's departing from the world?"'

Part Third.

UBAI-BIN-CÂB said, 'the sun was eclipsed in the time of the Prophet: and he said prayers to the people, and repeated a long chapter; and'

* ASM'AA the daughter of AB'UBACR, was the mother of ABDULLAH the son of ZUBAIR. She was ten years older than her sister AA'YESHAH; and embraced *Islâm* at Mecca, at an early period; being, as it is said, the eighteenth convert to that faith. She was a woman of a masculine courage; and the brave defence, made by her son, against the troops of ABDULMALIC, is ascribed, in a great measure, to her exhortations. She died, ten, or, as some say, twenty days, after her son was slain, A. H. 73, at the age of 92. See D'HERBELOT. voc. ABDALLA fils de ZUBAIR.

did five *Rucûûs* in one *Racât*; and prostrated himself twice, then stood up for the second *Racât*, and said a long chapter: after which he performed five *Rucûûs* in this also. Then he remained sitting, after prayers, fronting the *Kiblah*, whilst supplicating, until the sun became bright.' Nû-M'AN-BIN-BASHÏR said, 'the sun was eclipsed in the time of the Prophet; and he began, in performing the prayers, two *Racâts*, two *Racâts*; (i. e. he performed two *Racâts* whilst the sun remained eclipsed, and two afterwards,) and would ask the people how the sun was, until he became bright. And in a tradition by NAsA'î is this, 'verily the Prophet said prayers, at an eclipse of the sun, like our common prayers: he did *Rucûû* and prostration.' And another tradition by NAsA'î is this, 'one day the Prophet came out of his house, hastily, towards the *Masjid*, when the sun was eclipsed; and he continued at prayers till the sun became bright: after which said, "verily, the people in ignorance used to say, that an eclipse of the sun or moon, is on no other account than foreboding the death of a great man; and verily they are neither for the life or death of any one, but are amongst the other creations of God: he creates any thing new that he likes; therefore, when either of them are eclipsed, say prayers, till they become light; or till God orders some thing else."

CHAPTER LII.*---PART II.

ON PROSTRATIONS FOR GRATITUDE.

Mode of
prostration
for thanks-
giving.

ABÚBACRAH said, 'when the Prophet received a pleasing order, he would fall upon his face in gratitude to God.' AB'U-JAFIR said, 'verily the Prophet saw a man, who was very short, weak and defective in his birth; and he fell upon his face, in gratitude to God, for not having made him so.'

SAD-IBN-ABI-WAKK'AS said, 'we came out of *Mecca* with the Prophet, intending to go to *Medínah*; and when we came near *Azwazà*,† he alighted, and raised up both his hands, and supplicated God one *Sáât*; then fell upon his face in prostration, and remained so a long time; then rose up, and raised up both his hands one *Sáât*; then fell upon his face, prostrating, and continued so a long time; after which he got up, and raised up both his hands one *Sáât*, then fell upon his face prostrating. It appears that the companions asked, "what is all this?" The Prophet said, "verily I asked of my LORD, and called upon him to pardon my sects; and he forgave a third of them; therefore I fell down in gratitude,

* In this chapter there is neither a first nor third part.

† A place between *Mecca* and *Medínah*.

to my defender; then raised up my head, and supplicated my cherisher for the remainder, and he pardoned for me another third: then I fell down in gratitude for this; then raised up my head, and supplicated my LORD for the remainder; and he forgave me the last third: then I fell down in gratitude for his favours; and it was for this that I threw up my hands and prostrated myself thrice."

CH. LII.
PART. II.



in your taking off your clothes and letting your body get wet. He said, "there is fresh rain arrived from my Lord." N 4

 CHAP. LIII.---PART I.

 ON PRAYERS IN TIME OF FAMINE.

The Prophet's manner of praying for rain.

^ABDULLAH-BIN-ZAID said, 'the Prophet came out, with people, towards the place of prayer, supplicating God for rain, and performed two *Racâts*; which he repeated aloud, with his face turned to the *Kiblah*, at the time of supplication: and he raised up both his hands, and wrapped his garment around himself at the time.' ANAS said, 'the Prophet did not use to raise up both his hands very fervently, except in supplications for rain, i. e. did not raise them higher than his breast or face, upon any other occasions; and verily he would raise up both his hands so high, in supplicating for rain, that we could see the whiteness of his arm-pits.' ANAS said, 'verily the Prophet supplicated for rain, and turned up the backs of his hands towards heaven.' ^AÂ'YESHAH said, 'when the Prophet saw rain, after dearth, he used to say, "O LORD! send much rain, and profitable." ANAS said, "we were caught in the rain whilst along with his highness, and he took off his garment, till he got wet, and we said, "O Prophet of God! why have you done this? Is there any art in your taking off your clothes and letting your body get wet?" He said, "there is fresh rain arrived from my LORD."'

Part Second.

ABDULLAH-BIN-ZAID said, 'the Prophet came to the place of prayer, and asked for rain, and wrapped his garment around himself, when fronting the *Kiblah*, i. e. he threw the left end of it over his right shoulder, and right end of it over his left shoulder; then supplicated.' **ABDULLAH-BIN-ZAID** said, 'the Prophet supplicated for rain; and he had a black blanket over him, and attempted to take the bottom of it and throw it over his shoulders; but finding it heavy and difficult to do, he kept it as it was.' **UMAIR** said, 'I saw the Prophet calling for rain, near *Ah'jâr-ul-Zait*,* near *Zawarâ*; standing up and supplicating, with both his hands opposite his face, but he did not raise them above his blessed head.' **IBN-ABB'AS** said, 'the Prophet came out to supplicate for rain, leaving his best clothes at home, in an humble and lowly manner, and weeping.' **AMER-BIN-SHUAIB** related, from his forefathers, that 'when the Prophet asked for rain, he would say, "O LORD! grant rain to thy servants, and thy quadrupeds, and scatter thy compassion, and revive thy dead land." **JABIR** said, 'I saw the Prophet with his hands raised up, and stretched out; and he said, "O LORD! give us rain, and replenish us with water to our fill, to free us from hardships, and not to hurt us; bring forth the fruits of the earth, profitable, without damage, quickly and without delay;" then it began to rain.'

Forms of
prayer for
rain.

* A village, so called from the stones there being of a dark colour, as if smeared with olive oil.

Part Third.

^AÁYESHAH said, ' the people complained to the Prophet of want of rain; and he ordered the pulpit to be placed; which was done in the ^A*Idgàh*. And he ordered the people to come out on such a day. Then the Prophet came out, when a limb of the sun appeared; and he sat upon the pulpit, repeated the *Tacbir*, and praised God, and said, " verily ye have complained of a scarcity in your lands, and have complained of the rains' not falling in their season: and verily God has ordered you to ask and make your supplications to him; and has promised to accept them." After that, the Prophet said, " praise be to God, the cherisher of the universe, compassionate in the world and in futurity, king of the day of account, there is no God but God: he doth what he willeth. O LORD! thou art God, there is no God but thee, the self sufficient, and we are the poor. Send rain upon us, and make that which thou causest to descend, a means of strength to us; and satisfy us, to a length of time; (i. e. that we may obtain our desire, and our advantage be complete therefrom) after which his highness raised up both his hands, and so that the whiteness of his arm-pits appeared; then turned his back upon the people, and wrapped on his garment, while standing with both his hands up: then he fronted the people, and descended, and performed two *Racâts*. Then God created a cloud, which thundered and lightened, then rained by the permission of God. And the Prophet did not return, from the ^A*Idgàh* to his own *Masjid*, until the waters flowed. And when he perceived people hastening to their houses, he laughed, so as to shew his grinders; and said, " I bear witness that God is powerful over all things; and I am witness to my being his servant, and sent by him." ANAS said, ' verily ÔMER-IBN-AL-KHA'T'T'AB was used, in

The efficacy
 of the Pro-
 phet's pray-
 er for rain;

times of scarcity, to supplicate for rain, by the means of ^AABB'AS, the Prophet's uncle, and would say, "O LORD! we used to supplicate thee for rain through the means of our Prophet; and thou didst give it us; verily we seek it now through the means of the Prophet's uncle; therefore give us rain." ANAS said, 'then they were given rain.' It is related, that when ^AOMER and his companions used to beg of ^AABB'AS to intercede for rain, he would say, "O LORD! the sects of thy Prophet have begged my aid; do not therefore cause reproach upon my years, and make me ashamed." Then it would rain. AB'UHURAIRAH said, 'I heard the Prophet say, "that one of the Prophets came out to supplicate for rain, and behold he passed by an ant, which was sitting with its feet raised up to heaven; and he said to the people, "return ye: for verily your supplication is approved on account of this ant."'

and of those
put up by
his uncle
^AABB'AS.

precise; * and the tribe of ^AAD were destroyed by a west wind. * ^AABB'AS said, 'I never in my life saw the Prophet laugh so that I could see the roof of his mouth: he always used to smile; and when the Prophet saw clouds or wind, he would be melancholy, fearful that between-
ture it might be detrimental to the people; its effects were easily perceived in his blessed face.' ^AAA'YESHAH said, 'when the wind blew, the Prophet would say, "O LORD! verily I supplicate thee, for good from this wind; and good from its nature; and good for that thing for which it is sent; and I seek protection with thee from the bad effects of this wind, and its baneful influence, and from the harm which it was sent to do." And when clouds appeared, he used to change colour; and he would come out, go in, walk forwards and backwards, and when it rained, and passed away without doing harm, his alarm would cease. And this state of the Prophet's mind was well known to ^AAA'YESHAH; and ^AAA'YESHAH asked

MUR'AM-
and a great
apprehensi-
on from
wind, or
clouds.

* In the way of the ditch, the Prophet's ancestors, in a great measure owing to an early
wind, which blew in the face of his enemies. See ^AABB'AS, p. 17, and ^AAA'YESHAH, Vol.
II, p. 272. Notes 6, 7.

CHAP. LIV.---PART I.

ON WINDS.

IBN ÂBBÂS said, ' A. G. S. "I have been assisted with an eastern breeze;* and the tribe of *Ââd* were destroyed by a west wind." ÂÂ'YESHAH said, ' I never in my life saw the Prophet laugh so that I could see the roof of his mouth: he always used to smile; and when the Prophet saw clouds or wind, he would be melancholy, fearful that peradventure it might be detrimental to the people; its effects were easily perceived in his blessed face." ÂÂ'YESHAH said, ' when the wind blew, the Prophet would say, " O LORD! verily I supplicate thee, for good from this wind; and good from its nature; and good for that thing for which it is sent; and I seek protection with thee from the bad effects of this wind, and its baneful influence, and from the harm which it was sent to do." And when clouds appeared, he used to change colour: and he would come out, go in, walk forwards and backwards, and when it rained, and passed away without doing harm, his alarm would cease. And this state of the Prophet's mind was well known to ÂÂ'YESHAH; and ÂÂ'YESHAH asked

* In the war of the ditch, the Prophet's success was in a great measure owing to an easterly wind, which blew in the faces of his enemies. See ABULFEDA, p. 77. and SALE's *Korân*, Vol. II. p. 272. notes *a*, *b*.

MUH'AM-
MED's great
apprehensi-
on from
wind, or
clouds.

him the reason of it. He said, "O AA'YESHAH! peradventure these clouds and winds might be like those which are mentioned in the history of the tribe of *Áád*.* For, when they saw a cloud appear in the side of the heavens, they said, this is a cloud bringing rain for us; but it was not so, but a punishment to them, in calling for it in such a hurry; and in it was a grievous wind." IBN OMER. A. G. S. "There are five mysterious treasures, known to none but God;" after which he repeated a revelation of the *Korán*, "verily the knowledge of the *Sáát* (i. e. the hour of the resurrection) is with God, he sends down rain, and knows what is in wombs: and no one can tell what he will do to-morrow; nor in what land he will die; verily God is wise and knowing." ABUHURAIRAH. "There is no positive famine from want of rain, but it may proceed from this, that ye are given rain, which may not make any thing to grow in the earth."

CH. LIV.
PART I.

The destruction of the tribe of *Áád* by wind.

Five things known to God alone.

Part Second.

ABUHURAIRAH said, 'I heard the Prophet say "wind is from the favour of God.† As the coming of wind is by his power, do not abuse it, but ask God to do good by it; and to protect you from any harm that might come by it." IBN ÁBB'AS: 'Verily a man cursed the wind, when near the Prophet: and he said, "curse not the wind; because, verily, it has been ordered, and is not deserving of being cursed: and verily, whoever curses a thing which is not worthy of it, the curse returns upon him." UBAL BIN CAB. A. G. S. "Abuse not the wind; but, when you see any

It is impious to curse the wind.

* For this history see Pococke p. 35. and SALE. Prel. Disc. p. 8. *Kor.* Vol. I. p. 198. Vol. II. p. 24.

† That is, it is general; it is a mercy, or its allusion is, that it is a mercy to one sect and a punishment to another; some times it brings mercy, some times punishment.

BOOK IV.

Forms of
prayer du-
ring wind.

that you are displeased with, say, "O LORD! we ask thee for good of this wind and its salutary influence; and for the good of that thing for which this wind was ordered; and defend us from its harm, and any thing hurtful in it, and from any thing bad for which this wind might have been ordered." IBN ^AABB'AS said, "a wind never blew, that the Prophet did not sit upon his two knees," and would say "O LORD! grant that this wind may be a cause of mercy and not of punishment;" and, "O LORD! make this salutary gales and not a destructive blast."* IBN ^AABB'AS says, "it is in the book of God, that verily we sent a violent hurricane upon the tribe of ^AAd; and we sent on them a barren wind† and we sent winds producing fruits, and we sent winds giving the joyful tidings of the approach of rains." AA'YESHAH said, "when the Prophet saw a cloud appear in the sky, he would leave any thing that he was doing, through fear; and would turn his face toward it, and say "O LORD! defend me from any thing bad that may be in that cloud;" and if God dispelled it, he would praise him: but if it rained, he would say, "O LORD! give profitable rain." IBN ^AOMER said, "when the Prophet heard the noise of thunder, and noise from above for punishments, he would say O LORD! do not kill me with thy wrath, and destroy me with thy punishments; but keep me in safety."

* The words here used are *Riáh*, winds, breezes, which is generally understood in a good sense, as beneficial or salutary; and the same in the singular *Rih*, a blast of wind, which is esteemed destructive.

† A wind that prevented their trees from bringing forth their fruits.

near the Prophet; and he said, "curse not the wind; because, verily, it has been ordered, and is not deserving of being cursed: and verily, who ever curses a thing which is not worthy of it, the curse returns upon him." UBAY BIN CAH, A. C. S. "Abuse not the wind; but when you see any

* For this history see LOCKER p. 35. and SALE. Pref. Disc. p. 8. For. Vol. I. p. 138. Vol. II. p. 51.

† That is, it is general; it is a mercy, or its allusion is, that it is a mercy to one sect and a punishment to another; some times it brings mercy, some times punishment.

Book the Fifth.

ON BIER S.

CHAP. I.--PART I.

ON VISITING THE SICK; AND THE BENEFITS DERIVED FROM SICKNESS.

ABÚ-MUSÀ. "A. G. s. "Feed the hungry, and visit the sick, and free the captive, if he be unjustly confined."

ABUHURAIRAH. "A. G. s. The duties of one *Muslemàn* to another are five; answering a *Salàm*; visiting the sick; walking behind a bier; accepting invitations; and if a person sneezes and says, "praised be God!" do you say "God have mercy on thee." **ABUHURAIRAH.** "A. G. s. "The duties of *Muslemàns* to each other are six." It was asked, "what are they O Prophet?" He said, "when you meet a *Muslemàn*, *Salàm* to him; and when he invites you to dinner, accept it; and when he asks you

Seven pre-
cepts by the
Prophet;

and seven
prohibi-
tions.

Charitable
actions
are con-
sidered by
God as if
performed
towards
himself.

Five duties
incumbent
on *Musle-
màn*s to-
wards one
another.

BOOK V.

Seven pre-
cepts by the
Prophet;

and seven
prohibiti-
ons.

Charitable
acts towards
a *Muslemàn*
are consi-
dered by
God as if
performed
towards
himself.

for advice, give it him; and when he sneezes, and says, "praise be to God," do you say, "may God have mercy upon thee;" and when he is sick, visit him; and when he dies, follow his bier." BAR'AA-IBN-^AAA'ZIB said, 'the Prophet ordered seven things, and forbade me seven: he ordered me to visit the sick; to follow a bier; to say "God have mercy upon thee," to a person having sneezed, provided he shall have said "praise be unto God;" to return a *Salàm*; to accept an invitation; and to verify an oath; and to assist any person oppressed, whether *Muslemàn* or infidel: and he forbade me wearing gold rings, and wearing silken garments, and wearing sattins and brocades, and sitting on quilted red saddle cloths; and wearing *Kassi*,* and forbade me using silver dishes. And, in one tradition it is mentioned, that the Prophet forbade drinking out of silver; because, "whoever drinks out of silver in the world will not in futurity." THAWB'AN. 'A. G. S. "Verily, when a *Muslemàn* visits his sick brother, he continues gathering the fruits of paradise until he returns." AB'UHU-RAIRAH. 'A. G. S. Verily God will say, at the day of resurrection, "O sons of ADAM! I was sick and ye did not visit me:" and the sons of ADAM will say, "O our defender, how could we visit thee? for thou art the LORD of the universe, and art free from sickness." And God will say, "O men! did you not know that such a one of my servants was sick and you did not visit him? did you not know that had you visited that servant, you would have met with favor and pleasure near him?" And God will say, at the resurrection, "O sons of ADAM, I asked you for food, and ye gave it me not?" And the sons of ADAM will say, "O our patron, how could we give thee food, seeing thou art the cherisher of the universe and art free from hunger and eating?" And God will say, "do not you know that such a one of my servants asked you for bread and you did

* A kind of garment; named from *Kass*, the place where it is made, of linen and silk mixed; or it is for *Kassì*, of silk, from *Kass* silk.

not give it him? did you not know that had you given him victuals, you would have received its reward from me. And God will say at the resurrection "O sons of ADAM! I asked you for water, and ye gave it me not." They will say "O our cherisher! how could we give thee water, seeing thou art the cherisher of the universe, and not subject to thirst?" God will say "such a one of my servants asked you for water, and you did not give it him: did you not know that had you given it him, you would have received its reward from me?"* IBN ABB'AS said, 'verily the Prophet came to an *A'arabi*, to visit him. And it was the custom of his highness, when he came to a sick person, to say to him: "grieve not from your pain and sickness, because it is a purifier of your sins to you, if God willeth." And thus he spoke to the *A'arabi*. And the *A'arabi* said, "it is not so; but it is a fever, which boils like a kettle upon an old man; and that fever which will make the old man visit his grave." And the Prophet said, "yes, it may be so, as you now say."†

The Prophet expresses his displeasure with a person who was impatient under sickness.

AA'YESHAH said, 'when any one of us was sick, the Prophet used to rub his hands upon the sick person's body; after which he would say "O LORD of man! take away this pain, and give health; for thou art the giver of health: there is no health but thine, that health which leaveth no sickness." AA'YESHAH said, 'when any person complained of being out of order, or having a wound, or sore, the Prophet would say, when passing his finger over the part affected, ‡ "In the name of God, the earth of our ground mixed with the spittle of our mouth; we have done this

The Prophet rubbed the sick with his hand, and prayed for them.

* Compare MATTH. XXV. 35—45.

† The Prophet was provoked at the man's rejection of his proffered comfort and advice, to resign himself to the will of God; and the sick man was probably an infidel. Others say that his anger proceeded from this cause, that notwithstanding the man's impatience under suffering, he affected an indecent and ill-timed nicety in the modulation of his reply; which in the original is *Kalá, bal k'umma tafúro ála shaikhin cabirin; tazirahu'l kabúra.* ABD-UL-HAK.

‡ NAWWI says, that his highness used to spit upon his finger, and put it upon earth, after which apply it to the pained part and rub it. ABD-UL-HAK.

BOOK V.

The Prophet instructs a sick man how to pray,

GABRIEL prays for the Prophet when sick,

in order to restore the sick to health, by the permission of our LORD.*

AA'YESHAH said, "when the Prophet was indisposed, he would repeat the two chapters which direct taking refuge with God† and blow upon his blessed body, and rub his hand over every part of it that he could touch: and when he was taken ill with the disease which killed him, I blew upon him, after repeating the *Mudawwidhāt*: he used also to blow upon himself, and rubbed himself with his own hands. In this way I repeated the *Mudawwidhāt*, blowing upon his hands; and he then rubbed his hands over his body." OTHM'AN-IBN ABU'L-AA's relates, saying, "I complained to the Prophet of a pain, which I felt in my body; and the Prophet said to me, put your hand upon the place where you feel it, and say thrice, "in the name of God," and seven times, "I seek protection with the power of God, from the evil thing from which I now feel pain, and from an increase of it in futurity."

Then I did as the Prophet ordered me; and God took away my pain."

AB'U SA'ID-AL-KHUD'HRĪ. "Verily GABRIEL came to the Prophet and said,

"O MUHAMMED! are you ill?" And he said. "yes I am sick." Then

GABRIEL repeated this supplication, as a remedy for his highness, "in the name of God, I exorcise thee against every thing that hurteth thee, and against all bad affections, and from the eyes of envy. May God give thee health; in the name of God, I exorcise thee." IBN ABB'AS said,

"the Prophet made over HASAN and HUSAIN to the protection of God, by this supplication, "I take you under the protection of the word of God, which is perfect and without defect, from every devil; and from every

poisonous animal; and from every bad eye:" and he would say to them

"verily your fore-father ABRAHAM used to protect ISMAEL and ISAAC with these words." AB'UHURAIRAH said, "A. G. S. "On whomsoever

* This is one of the secrets, which surpasses our sense and understanding. ABD-UL-HAK.

† In Arabic *Mudawwidhāt*; Kor. Ch. 113, 114. Others give the same title to the 109 and 112 chapters,

GOD intendeth to bestow a blessing, him he casteth into misfortune." AB'U-SA'ID. "Verily the Prophet said, "there does not happen to any *Muslemàn*, a distress, pain, affliction, sorrow, trouble, or misfortune; even to thorns which run into his feet; but on account of it GOD covereth some of his small faults." ABDULLAH-BIN-MASU'UD said, "I went into the Prophet, when he was in a fever, and rubbed him with my hand, and said, "O Prophet! verily whenever you get a fever it is most severe." He said, "yes, I get a fever equal to that of two other men." And I said, "your fever being like that of two others is for this, that you get two rewards for every act." Then he said, "yes, it is on this account." After that his highness said, "there is not any *Muslemàn* affected with any illness, or any thing besides it, but GOD lessens his faults from it; like as a tree sheddeth its leaves." AA'YESHAH said, "I never saw any one suffer so much pain as the Prophet." AA'YESHAH said, "the Prophet expired, his head lying upon my bosom; that is he was resting upon me: and I was sensible of his excessive pain: therefore I shall not consider the pain of death severe, in any instance, after that endured by the Prophet." CAB-BIN-MA'LIC. A. G. S. "The condition of a *Muslemàn* is similar to green corn, which winds cause to incline to the ground, and then return; they throw them down once, and again they become straight and erect: such is a *Muslemàn*; sometimes he is thrown down by the misfortune of sickness and weakness; and sometimes health and strength make him straight and right, until his time of death comes. And the state of the hypocrite is like that of the pine tree, which is fixed firm in the ground, and not affected by winds or calamities, until it falls to the ground all at once; such is the hypocrite, always in health and vigour, without weakness or sickness; all on a sudden he falls and dies." AB'U-HURAIRAH repeats the preceding tradition. JA'BIR said, "the Prophet

CHAP. I.
PART I.

The Prophet's diseases were very severe; and the reason.

His death was very painful.

BOOK V.

It is impious
to rail at
sickness.

Five kinds
of death are
considered
as martyr-
dom.

came to OMM SA'IB,* and said to her; who had a fever and ague, "what is the matter with you that you tremble?" She said, "the reason of it is a fever; may God have no mercy on it." Then the Prophet said, "do not abuse the fever, which takes away the faults of the sons of ADAM, like as the forge taketh away the dross of iron." AB'U MU'SA. 'A. G. S. "When a servant is sick, or travels, and is not able to perform a part of his adorations and worshippings, which he did in health, or when stationary; the same will be written for him, as he performed when in health and when stationary." ANAS. 'A. G. S. "A pestilence is a martyrdom to every *Muslemàn*: that is, whoever has patience therein, does not run away, and dies; dies as a martyr: and his rewards are the same as those of one." AB'UHURAIRAH. 'A. G. S. "There are five kinds of martyrdom; one of them dying from a plague, resigning up his soul patiently; the second, one having died, from a disease in the belly, either from a dysentery or dropsy or swelling, is also a martyr;† the third, one drowned from the breaking of a boat, &c. but not drowning himself, is also a martyr; the fourth, one who shall have died from the falling of a wall; the fifth, whoever shall have been killed in the cause of God, in war with the enemies of the religion; are also martyrs." AA'YESHAH said, 'I asked the Prophet about a pestilence, what it was; and he informed me, that it was a punishment sent by God, on whomsoever he willed; and told me that God had made it as a mercy for *Muslemàns*, that they might be patient and not run away: and he said, "there is not any one on whom a pestilence happens, that remains in his town patiently, looking for rewards, and is sensible, and assured, that no calamity has happened but what was ordained by God, but his rewards will be as those

* One of the 'Sah'ábíyât.

† Some say that the disease of the belly alludes to a person, who, having refrained from eating any thing unlawful, died from abstinence. ABD-UL-HAK.

of a martyr." USA' MAH-BIN-ZAID.* 'A. G. s. "A plague is a punishment, which was sent upon a tribe of the children of ISRAEL (or upon those that were before you). Therefore, when you hear the news of a plague in a land, do not go there; and when it happens in a land in which you are, go not out of it, in order to run away from it." ANAS. 'I heard the Prophet order, saying, "God said, when I cause misfortune to descend to the two beloved of my servant,† and he bears this calamity patiently; I will give him paradise, in atonement thereof."

Part Second.

ALI-IBN-ABUTÁLIB said, 'I heard the Prophet say, "there is not any *Muslemàn*, who visits another in sickness, in the forenoon; but that seventy thousand angels send blessings upon him till the evening: and there is no one who visits the sick, in the afternoon, but that seventy thousand angels send mercy upon him till day break; and there will be a garden for him in paradise." Zaid-Bin-Arkum said, 'the Prophet visited me on account of a pain in my eyes.' ANAS. 'A. G. s. "Whoever does *Wadù* properly, and visits his brother *Muslemàn* for reward, will be removed from hell the distance of sixty years' journey." IBN-ABB'AS. 'A. G. s. There is not any *Muslemàn* who visits another in sickness, and says, seven times, "I ask the almighty God, who is LORD of the imperial throne, to give thee health;" but it will be granted; unless that his time of death shall surely have come.' IBN-ABB'AS. 'Verily the Prophet used to teach his companions, what to do for fevers and all pains; to say "In

Reward of
those who
visit the
sick.

* He was a slave of the Prophet. He dwelt at *Wadi-al-Kura*, and died there after the murder of OTHMAN, A. H. 54.

† That is, take away his eyes and make him blind. ABD-UL-HAK.

BOOK V.

Form of
prayer for
the sick.

the name of the great God! almighty God! defend me from the disease of every vein, conveying blood; and from the destructive effect of the fire."

ABU-DARD'AA said, 'I heard the Prophet say, (whoever complains to you of any pain, or sickness; or for his brother; let him say, "our cherisher is God who is in heaven: thy name is holy, and thy orders are in heaven and earth, by which thou managest the existence of all things therein. Have the same compassion on earth as thou hast in heaven: then have mercy on the earth, and pardon our faults and sins; thou art the LORD of the pure; send down an excellent mercy from thy mercies, and a health from thy healths upon this pain:" then it will be removed and well.'

ABDULLAH-BIN-OMER. 'A. G. S. When a person comes to visit the sick, let him say, "O God! give health to thy servant, that he may wound and kill, for thy satisfaction, the enemies of thy religion; or that he may go on foot with the bier of any one." ALI-IBN-ZAID* relates, from UMAIYAH, that she asked of AA'YESHAH the meaning of this word of God. "If ye publish any thing which is in your natures, or conceal it, God will account with you for it:" and she asked the meaning of this word, "Whoever does a bad action will be rewarded." And the motive of asking the meaning of these two revelations was this, that the first alludes to this, that God will account with his servants for every bad imagination that may have passed into their hearts; and the second has an allusion to this, that man will be rewarded for every act, great or small; therefore it is difficult for them, and they are at a loss what to do; because it is not possible to abstain from all. And AA'YESHAH said, "no one ever asked me the meaning of these two revelations, since the time of my asking the Prophet about them;" and the Prophet said, "this taking account, and rewarding, which is mentioned in these revelations, is God's reprimand to his servant, in what happens to him of fever, and affliction; even unto

* One of the *Tabi'in*, of the tribe *Koraisih*.

this, that he puts a part of his property in his sleeve and loses it; then complains of its loss; all this is that the servant may come out of his faults, like as pure gold out of the crucible." AB'U-MU'SA. ' Verily the Prophet said, "no misfortune or vexation befalls a servant, small or great, but on account of his faults committed; and most of which God forgives." Then the Prophet repeated this revelation, "whatever mishap may befall you, it is on account of some thing which your hands have done; and he pardons a great many of them." ABDULLAH-BIN-ÔMER. ' A. G. S. " Verily when a servant is in a good way of worship and falls sick, it is said to the angel appointed for him, write for him the same action as he would have performed before being confined from sickness, in order that I may free him from this sickness, and give him health, or bring him towards myself (that is, cause him to die.)" ANAS. ' A. G. S. When a *Muslemân* is afflicted with a pain in his body, it is said to his angel, "write for him his good deeds, which he did before being afflicted." And if God gives him health, he washes him and makes him pure; but if he causes him to die, he pardons him, and has mercy upon him.'

God afflicts his servants in this world, to exempt them from punishment hereafter.

If a good man is disabled by sickness from religious duty, the merit is ascribed to him of those which he would have performed if in health.

JA'BIR-BIN-ÂTIC.* ' A. G. S. "There are seven kinds of martyrdom, besides being killed in the cause of God, which is the perfect one: he that dies in a plague is a martyr, also one who is drowned; and one who dies of a pleurisy; or of a complaint in the bowels; and one burnt to death; and one dying under a wall which has fallen upon him; and a woman dying in child bed." SÂD-BIN-AB'Î-WAKKAS' relates, that 'the Prophet was asked who are the most unfortunate of men. He said, "the Prophets; and next to them, those who approach nearest to them, in proportion to their eminence. And as the difference of their degrees, for every one of them there is a calamity: man is afflicted according to the proportion of his faith; in

Seven kinds of death have the merit of martyrdom ascribed to them.

The best men are subject to the greatest misfortunes in this life.

* One of the *Sahâbah*, of the class of *Ansârs*. He was present at *Bedr* and the subsequent combats. He died A. H. 61, at the age of 91.

BOOK V.

which, if he is perfect and firm, his misfortunes are severe; but, if he is remiss in his religion, misfortune is made light and easy on him; in order that he may not be impatient, and let slip the cord of his faith: and this is always the way, so long as he goes upon the earth, and now that he has no faults upon him." * AA'YESHAH said, 'I do not envy in any one the easiness or quickness of death, after what I saw of the hard death of the Prophet.' † AA'YESHAH said, 'I saw the Prophet, when in his dying moments, and there was a cup near him in which was water, and he put his hands into it, then touched his blessed face, on account of the excessive heat that he felt: then he said, "O LORD assist me in my hard condition." ‡

ANAS. 'A. G. S. "When God intends a good to his servant, he hastens punishments for him in the world; and when he intends him an ill, he keeps punishments from him, and lets him stay in his faults, till he completes for him the reward for them on the day of the resurrection."

ANAS. 'A. G. S. "Verily the greatness of rewards is with greatness of misfortune: that is, whoever is most unfortunate and calamitous, the greater and more perfect the reward. And verily, when God loves a sect, he entangles it in misfortunes: therefore, he who is resigned to the pleasure of God, in misfortune, for him is God's pleasure; but whoever is angry and discontented with misfortune, for him is the anger and displeasure of God." AB'UHURAIRAH. 'A. G. S. "Misfortune always is with the *Muslim* and his wife, either in their persons or their property, or children; either death or sickness; until they die, while there is no fault upon them."

MUHA'MMED-BIN-KHALID, § relates from his forefathers, 'verily the Prophet said, "when God has ordained for his servant eminence and

* This is in explanation of that man's state who is firm in his faith. ABD-UL-HAK.

† That is, I did envy before that, any one that died with ease, but never envied again, after witnessing the Prophet's death; because I knew from it, that it was better to die hard than easy. ABD-UL-HAK.

‡ That is, in the last moments of death.

§ One of the *Tabi'in* of the tribe of *Sulaim*.

Patience under misfortune has great merit in the sight of God.

dignity; which he cannot attain by his good actions; God inflicts misfortune on his body, or on his property or children: after that his servant has borne it patiently; God causes him to arrive at it, on account of his patience." ^AABDULLAH-BIN-SHIKHKHİR.* 'A. G. S. "The sons of ADAM were formed, like unto ADAM; and, with them, ninety-nine calamities and misfortunes: and if they were not to reach them, they would fall into age until they died."† JA'BIR. 'A. G. S. "Those who are free from calamity and misfortune in the world, will say, on the day of resurrection, when rewards are given to the unfortunate, would to God that our skins had been cut to pieces with scissars in the world."

^AAA'IMIR-UL-R'AM‡ said, 'the Prophet mentioned diseases, and said, "verily when a *Muslemàn* is taken ill, after which God restores him to health, his illness has been a cover to his former faults, and it is as an admonition to him of what comes in future times: and verily, when an hypocrite is taken ill, and afterwards restored to health, he is like a camel which has been tied up, and afterwards set free: then the camel did not know for want of discrimination, why they tied him up, and why they let him loose; such is the hypocrite: on the contrary, a *Mómin* knows, that his indisposition was to cover his faults." Then a man said, "O Prophet of God! what are diseases? I am not acquainted with them; by God I never was sick." And the Prophet said, "get up and go away from me; because you are not of us (it is evident that that man was an hypocrite.)" ^AAB'U-SA'ID. 'A. G. S. When you come to visit the sick, comfort his grief, and say, "you will get well and live long;" because this saying will not prevent what is predestined, but it will solace his soul.' ^ASULAIM'AN-BIN-

Those who visit the sick ought to encourage and give them hopes.

* One of the *Sah'abah*, who resided at *Bas'rah*.

† That is, man is environed with incalculable calamities and misfortunes, from which there is no redemption: but if they were freed from them, they would fall into age, which is a pain without remedy; therefore death is necessary. ^AABD-UL-HAK.

‡ One of the *Sah'abah*, but esteemed of slender authority.

BOOK V. DURAD.* 'A. G. S. "The person whose belly has killed him (i. e. who has died from the dropsy, dysentery &c.) will not be punished in the grave."

Part Third.

ANAS said, 'there was a boy of a Jewish tribe, whose name was ABDUL-KUD'US: he served the Prophet and fell sick: and the Prophet came to visit him, and sat down near the boy's head, and said to him; "be a *Muslemàn*." Then the boy looked at his father, who was near him, who said, "obey ABU'L-KA'SIM."† And the boy became a *Muslemàn*. Then the Prophet came out, saying, "thanks be to God, who has redeemed him from hell fire." AB'UHURAIRAH. 'A. G. S. "Whoever visits a sick person, an angel calls from heaven, "be happy in the world, and happy be your walking,‡ and take you an habitation in paradise." IBN-ÀBB'AS said, "verily ALI came from the Prophet, when he was in the pain and illness of which he died, and people said, "O ALI! how did the Prophet pass the night?" He said, "praise be to God, he passed the night better."§ ATA'A-BIN-AB'U RABA'H|| said, 'IBN ÀBB'AS said to me, "shall I shew you a woman of the people of paradise?" I said "yes." He said, "this black woman. This woman came to the Prophet and said, O Prophet! verily I am distracted, and become naked; therefore pray to God to restore me to health. Then the Prophet said, if you wish it, be patient, and

A benediction on those who visit the sick.

* One of the *Sah'abah*. His patronymic appellation is ABU'L-MUDHAFER, of the tribe *Khuzàa*. He was a good man, religious and learned. He dwelt at *Cúfah* from the first residence of *Muslemàn*s there. He was slain A. H. 65, at the age of 93.

† One of the Prophet's names.

‡ The allusion here is, that it is good to visit the sick on foot. ABD-UL-HAK.

§ It is polite to say, when any one asks of the indisposition of another, that he is better.

|| One of the *Tab'i'in*, celebrated for learning and virtue. IM'AM AB'U HANÍFAH said he had never met with a more learned person. He was of a dark complexion, flat-nosed, lame of a hand, one-eyed, and afterwards became blind. AWZA'AI said, on the day of his death, "this day one is departed with whom mankind were well-pleased."

paradise shall be for you; but if you wish it, I will supplicate God to give you health. Then she said, I will be patient, as I desire paradise: but added, I expose myself naked, then supplicate God that I may not be so. And the Prophet supplicated God for her."

YAHIAH-BIN-SA'ID* said, 'verily death came to a man in the time of the Prophet; and another man said, "welcome death to him, he was not afflicted with sickness." And the Prophet said, "I wonder at thee: how didst thou know if Almighty God had caused him to die from sickness, he would have hid his misdeeds from it?"' SHADDA'D-BIN-AWS† and SUN'ABIH‡ relate, that 'we went to visit a sick person, and said to him, "how did you pass the night, and how are you?" He said, "I passed the night favourably, and am well." SHADDA'D said, "be joyful; for indispositions are the coverers of faults, and lesseners of them: because verily, I heard the Prophet say, that God says, when I afflict with sickness, one of my servants, who is a *Mómin*, and he praises me for afflicting him; verily that servant rises up from his bed-chamber in which he has fallen sick, like the day on which his mother gave him birth; that is, pure from sin;" and God says to the recording angels, "I confined my servant in the prison of sickness, and tried him; therefore write for him the actions which you used to write for him in health." AA'YE-SHAH. 'A. G. S. "When a servant's faults are many, and he has no good actions to cover them, God involves him in afflictions; in order that his faults may be hidden therefrom." JABIR, 'A. G. S. "Whoever visits a sick person, always enters into, and swims in a sea of mercy, until he sits down; and when he sits, he is drowned therein."

Sickness serves to expiate guilt.

if borne with patience.

Great merit of visiting the sick.

* One of the *Tabi'in*, of the class of *Ans'ars*.

† One of the *Sah'abah*, from *Bedr*.

‡ His name was ABDULLAH. It is uncertain whether he was one of the *Sah'abah* or *Tabi'in*.

BOOK V.

The Prophet prescribes cold bathing as a remedy for fever.

Fever removes sin, as fire the dross of metal.

THAWB'AN, 'A. G. S. "When any one of you is seized with a fever, which surely is a part of fire: he must quench it with water: then let him fall into flowing water, and fall against the stream, and say, "In the name of God, I have fallen into this river: O LORD! give health to thy servant, and cause thy Prophet to be a teller of truth, because this remedy is an order of his." Then do this after the day-break prayers, and before sun-rise, and let him plunge in three days; and if he is not well in three days, then its remedy is five days; and if not well then, seven days: and if not well then, nine days. Then verily, that fever will not exceed nine days, by the permission of God."* AB'U-HURAIRAH said, "fever was mentioned near the Prophet, and a man abused it, and the Prophet said, "do not abuse the fever; for it removes faults, like as a fire removes the dross of iron by melting." AB'U-HURAIRAH said, "verily the Prophet visited a sick person, who had a fever; and said, "be of good cheer; for verily God says, fever is my fire; I appoint it for my servant, who is a *Mómin* in the world, that it may be a redemption from hell fire for him, on the day of resurrection." ANAS said, that the Prophet said, "God says, "I swear by the strength of my inherent nature, and greatness; I do not remove any one out of the world, but that I wish to pardon him; and by the diseases of his body and distress for food, I exact the punishment of every fault that lies on his shoulders."†

SHAKIK said, "ABDULLAH-BIN-MAS'UD was sick; and I visited him; when he began weeping, and they reprimanded him, supposing that peradventure he wept from the pain of sickness and love of worldly life. And he said, "I do not weep on account of sickness; because verily I

* They say this remedy is particularly for some kinds of fevers, which are produced from heat, such as the people of *Hijáz* are liable to. ABD-UL-HAK.

† That is, by imposing suffering in this world, I exempt him from eternal punishment in the next.

heard the Prophet say, sickness covers faults; and I only weep on account of sickness having befallen me in age; and that it did not visit me in my days of youth and strength; because rewards are written for a servant when sick, as they are for his good actions before being so, as sickness prevents a servant from acting;* would to God I had been ill in my youth, for then they would have written many actions for me." ANAS said, ' verily the Prophet did not use to visit a sick person, except after three nights.'† ÔMER-IBN-AL-KHAT'TÂB. ' A. G. S. " When you come to a sick person, order him to supplicate for you; because verily, the request of a sick person is like that of an angel." IBN-ÂBBÂS said, ' it is agreeable to the practice of the Prophet to sit down gently, and to speak low, near a sick person; for whenever the voices of the companions were clamorous, and they were argumentative, when the Prophet was sick, he would say, " get up and go away from me." ANAS. ' A. G. S. " The time of sitting, when visiting the sick, is equal to that between milking two camels;" (and in one tradition it mentions, that the best way of visiting the sick is to rise soon.)

The prayer of a sick person has great efficacy.

People who visit the sick should avoid making noise.

IBN-ÂBBÂS relates, that his highness visited a man, and said, " what do you wish, and what kind of food have you an inclination for?" He said, " I want wheaten bread." The Prophet said, " whoever has any wheaten bread, let him send it to his brother;" after that said, " when any one of you is sick, and has a longing for any thing, give it him." ÂBDULLAH-IBN-ÔMER said, ' a man died at *Medinah*, who had been born there; and the Prophet said prayers over him, and then said, " would to God this man had died any where but in the place of his birth." The companions said, " why is this wish, O Prophet?" He said, " verily when a servant

The longings of the sick to be indulged.

* Viz. as in the time of youth and strength, and health, a great deal may be done; so in sickness much is written for him: and in age little is performed; therefore, in sickness also, little is written. ABD-UL-HAK.

† Some traditionists say that this tradition is invented. ABD-UL-HAK.

BOOK V.

Advantage
of dying in
a foreign
country.

Whether
those who
have died of
the plague
are to be
reckoned a-
mong mar-
tyrs.

dies any where but at his birth-place, he will obtain a space in paradise, equal to the distance from the place of his birth to the place of his death."

IBN-^AABB'AS. ' A. G. S. " Dying when travelling is like a martyrdom."

AB'UHURAIRAH. ' A. G. S. " That person, who has died of disease, has died a martyr; and will be preserved from the punishments and torments of the grave; and will receive night and day sustenance from paradise."

^AIRB'AD-BIN-SA'RIAH. ' Verily the Prophet said, martyrs, and those who have died upon their beds not as martyrs, dispute before our LORD about those who have died in a plague: and the martyrs say, " those who have died in a plague are our brothers, and of our number: they were killed, like as we were." And those who have died upon their beds say, " these

are our brothers; they died upon their beds as we did." And our LORD says to the angels, " look at the wounds of those who died by the plague; and if they are like the wounds of those killed in the cause of God; then they are of the slain, and with them in eminence; then behold! the wounds of those dying in the plague are surely like those of the slain."* JABIR.

There is a tradition from him, that his highness ordered, saying, " a runner away from a plague is like a runner away from a war with infidels; and a patient man in a plague, who does not run away from it, for him is the reward of a martyr."

* From hence it is understood that whoever has died in a plague, is of the martyrs, and with them. ABD-UL-HAK.

CHAP. II.---PART I.

IN EXPLANATION OF WISHING FOR
DEATH, ON ACCOUNT OF DESIRE

AND LOVE TO MEET GOD.

ABUHURAIRAH. 'A. G. S. "Wish not for death any one of you; either a doer of good works, for peradventure he may increase them by an increase of life; or, an offender; for perhaps he may obtain the forgiveness of God by repentance." **ABUHURAIRAH.** 'A. G. S. "Wish not or supplicate for death, before its time comes; for verily when you die, hope is cut, and ambition for reward; and verily, the increase of a *Mómin's* life increases his good works." **ANAS.** 'A. G. S. "Not one of you must wish for death, from any worldly affliction: but if there certainly is any one wishing for death, he must say, "O LORD! keep me alive so long as life may be good for me, and cause me to die when it is better for me so to do." **UBA'DAH-BIN-SÁMIT.** 'A. G. S. "Whoever loves to meet God, God will love to meet him; and whoever dislikes to meet God, God will dislike to meet him."* **AA'YESHAH**, or some of the Prophet's wives, said,

* It is a generally received opinion, that the allusion in meeting God, is death: but the fact is, a return to the permanent dwelling, and to wish for that which is with God, of rewards, and his pleasure. **ABD-UL-HAK.**

BOOK V.

yet death
has nothing
formidable
to a true be-
liever.

But it is
truly dread-
ful to an in-
fidel.

The good
obtain rest
in death; &
the wicked,
by their
death, give
rest to o-
thers.

Men while
in health
should pre-
pare them-
selves for
death.

“ verily we dislike death, and consider it a misfortune.” The Prophet said, “ the allusion is not as you have understood it, that to meet God is death; but that whoever is desirous of his satisfaction, will always love death; but when a *Mómin* is near death, God gives him the joyful tidings that he is satisfied with him, and holds him in esteem; therefore, there is nothing more liked by a *Mómin*, that presents itself to him, than death; therefore, God is pleased to meet the *Mómin*, and the *Mómin* to meet with God. But surely, when death is present with an infidel, God’s punishments and severities are announced to him; therefore nothing is so bad to him as the thing before him: (i. e. death.) Then an infidel dislikes to meet God, and God dislikes to meet him.”

AB’U KUTA’DAH. There is a tradition by him, that ‘ verily a bier passed by the Prophet, and he said, “ this dead body has either got rest itself, or others have got rest from it.” And the companions said, “ O Prophet! what saying is this?” He said, “ a *Mómin* servant gets rest in death, from the vexations of the world and the troubles of the people of it, and arrives at God’s mercy; and others get rest from the death of a wicked servant, towns, trees and beasts.” ABDULLAH-BIN-OMER said, ‘ the Prophet took me by the shoulder, and said, “ be in the world like a stranger far removed from your dwelling; or a constant traveller;” and IBN-OMER says, “ when you reach the evening, expect not the morning, that you will live till then; and when you reach the morning, expect not the evening, that you will live till then, but take necessities in your health for your sickness (i. e. seize or count as plunder) the season of your vigour, and act therein; and take in your life necessities for your death.” JA’BIR, ‘ I heard the Prophet say, (three days before his death) “ not one of you must die, but with resignation to the will of God, and hope for his beneficence and pardon.”

Part Second.

MUÁDH-IBN-JABAL. 'A. G. S. "If you wish me, I will inform you what the first thing is which God will say to true believers, on the day of the resurrection, and what the first thing will be which they will say to him." We said, "yes, we wish you to inform us." His highness said, "verily God will say to believers, are you contented with that which is my will?" They will say, "yes, we love it, O our defender." Then God will say, "since you loved my satisfaction, why did you commit faults?" They will say, "we hoped in your passing over our faults and hiding our sins." Then God will say, "verily my pardon is necessary for you." **AB'UHURAIRAH.** 'A. G. S. "Remember very much the destroyer and cutter of delights; which is death." **IBN-MAS'UD.** There is a tradition from him, that the Prophet one day said to his companions, "reverence God as becometh you." They said, "verily, O Prophet! we do reverence God; and praise be to God who has endued us with it." The Prophet said, "it is not so; but whoever reverenceth God, as it is suitable for him to do, must guard his head from humbling itself to others, and from pride and arrogance towards God and God's creatures; and guard his senses from whatever is wrong; and he must guard his belly from eating forbidden things; and his heart from receiving what is prohibited; and he must keep death in mind, and the rotting of his bones. And whoever wishes for future rewards must abandon the ornaments of the world. Therefore, any one attending to the aforementioned points has verily revered God as it is his duty to do."

The manner in which God will speak to believers, at the resurrection.

The Prophet defines the reverence due to God.

ABDULLAH-BIN-OMER. 'A. G. S. "Death is a favour to a Muslemàn."

BOOK V.

BURAIDAH. 'A. G. S. "A Muslemàn dies with the sweat on his brow."*

UBAIDULLAH-BIN-KHALID. 'A. G. S. "Sudden death is one of the signs of God's anger." And RAZIN, in his book, has related it thus, "that sudden death is for an infidel a sign of God's anger, and of God's mercy to a Momin." ANAS said, 'the Prophet came to a young man when he was in a dying state, and said to him, "how do you feel yourself?" He said, "I hope in God, O Prophet! for verily I fear from my faults." He said, "hope and fear are never combined in the heart of any one at such time, but God grants what is hoped for, and protects him from what he fears."

Fear to offend is a sure ground of hope in God.

Part Third.

JABIR. "A. G. S. "Desire not death; because there is nothing in it, but the desire of afflictions and pangs; for verily it is a happiness for a servant's life to be long, and fortunate for him to attend to his return to God: that is to say, death will certainly come; to be in the world a few days, and to do good actions, and obtain necessities for futurity, is an advantage." AB'U-UMA'MAH said, "we sat fronting the Prophet, and he mentioned to us, and reminded us of the future state, and the fears of the resurrection, and softened our hearts. Then SAD-BIN-AB'U-WAKK'AS wept excessively, and said, "would to God that I was dead and freed from the troubles and distresses of the world." And the Prophet said, "O SAD! do you desire death in my presence?" And his highness repeated this thrice;† after which the Prophet said, "O SAD! if thou art created for pa-

The advantages of long life.

* Some say this alludes to a hard death, which is a means of lightening faults, and exalting his rank: others say that it alludes to his constant labour in the adoration of God, even unto his last moment; and others say, that a Momin's perspiring in the forehead, at his death, is a sign of his being one, and not an infidel, who does not perspire in that part when dying: others say that he feels none of the pangs in death; simply the sweat on his forehead. ABD-UL-HAK.

† That is, wishing for death is contrary to God's pleasure, then why do it near me? Or the meaning is this, "do you wish for death, in my presence, and in my life-time? Since re-

radise, then the longer thy life and the better thy actions, the better for thee." HĀ'RITHAH-BIN-MUD'ARRIB* said, 'I came to KHABB'AB† when he was burnt in seven places of his body; and he said, "if it was not that I heard the Prophet say, not one of you must desire death, verily I would wish for it; and verily I saw myself with the Prophet, master of not one *Dirhem*; and really now there are forty thousand *Dirhems* in a corner of my house." After this KHABB'AB's shroud was brought near him, which was very valuable and rich; and when he saw it, he wept and said, "although such a shroud is right in law; yet HĀMZAH-BIN-ĀBDUL-MU'TALLIB, who is the prince of martyrs, and was the Prophet's uncle, could not get a shroud, except a cloth of his, in which were black and white stripes, and it also was not a complete shroud for him; but when it was put over his head, it was found too short for his feet, and when put over his feet, it became too short for his head; so that it was drawn over his head, and grass put over his feet."

garding my beauty, and the honour of my society, is better than any benefit that can be conceived." They asked a *Derwaish* whether life or death was best for a *Mōmin*; he said "life, in the time of the prophesy; but after it, death." ABD-UL-HAK.

* One of the *Tabi'in* of considerable celebrity; of *Cūfah*. He received traditions from ALI and IBN-MAS'UD.

† One of the *Sahābah*, who embraced *Islām* at an early period; being one of those who accompanied the Prophet in his flight, and at the battle of *Bedr*. He dwelt at *Cūfah*, and died there A. H. 37.

CHAP. III.---PART I.

IN EXPLANATION OF WHAT SHOULD BE
SAID TO A PERSON NEAR DEATH.

ABU-SÂID and AB'UHURAIRAH said, "the Prophet of God said, "repeat, there is no God but God, in the presence of any one near death, without giving him the trouble to say it." OMM-SALMAH. 'A. G. S. "When you are present with a sick person, or one near death, then supplicate a blessing for yourself and the sick, because the angels say amen to what you repeat and supplicate." OMM-SALMAH. 'A. G. S. There is not any *Muslemân* on whom a misfortune falls, and who says, what God has ordered at such time, as, "verily our existence, and our property and families, are for God; and we are returners towards God. O LORD! reward me in my calamity, and exchange good for me in its room;" but God will cause him to receive in exchange, better than what shall have been lost.* When AB'U-SALMAH, who was my husband, died before the Prophet, I wished to say this: again I considered, what *Muslemân* was better than AB'U-SALMAH, that God would cause to come to me in exchange for him; for he was the first person who fled with the Prophet. Notwithstanding,

The angels
unite in
prayer with
those who
visit the
sick.

Form of ex-
pressing re-
signation to
the will of
God. A
blessing pro-
nounced on
those who,
in calamity,
use that
form.

* Literally, "has died."

however, its impropriety, I repeated the words abovementioned; and God gave me, in exchange for him, the Prophet of God, to whom I was married, and entered into the number of his pure wives.' OMM-SALMAH said, 'the Prophet came to AB'U-SALMAH when his eyes were fixed, and he closed them; and then said, "when the soul is taken, its eyes follow it and look towards it; on this account the eyes remain open." When they heard this from his highness, they understood he had died; and the people of the house bewailed. Then the Prophet said, "do not supplicate for yourselves, but with propriety; because the angels say amen, on that you utter." Afterwards he said, "O LORD! pardon AB'U-SALMAH, and exalt his dignity amongst those who were conducted into the straight road; and make an exchange for him in the remainder of his family; and O cherisher of the universe! forgive us and him; and make his grave spacious, and give it light." AA'YESHAH said, 'verily when the Prophet died, he was covered with a striped cloth of Yemen.'

The Prophet prays for the dead.

Part Second.

MU'ADH-BIN-JABAL. 'A. G. S. Whosoever last words shall be, "there is no God but God" will enter into paradise.' MAKIL-BIN-YES'AR.* 'A. G. S. "Repeat the chapter entitled *Ta-Sin*† over your dead." AA'YESHAH said, "the Prophet kissed OTHM'AN-BIN-MADH'UN‡ when he was dead; and he wept, till his tears flowed over OTHM'AN's face." AA'YESHAH said, 'verily ABUBACR ŠIDDİK kissed the Prophet, when he

* One of the *Sah'abah*, who swore allegiance to the Prophet under the tree. He dwelt at *Bas'rah*; and the rivulet there called *Nahar Makil*, takes its name from him. He died towards the end of MU'AWIAH's reign.

† Kor. Chap. 36.

‡ He was the first of the *Muhajirs* who died at *Medinah*, and the first person who was buried at *Bakia*, which afterwards became the principal cemetery of the *Muslemans*. The Prophet placed, with his own hands, a stone on his grave; which stone MERW'AN is said to have removed, and put on the grave of OTHM'AN the son of AFF'AN.

BOOK V.

A *Muslemàn* ought to be buried soon after his death.

Belief in the unity of God to be inculcated on the dying.

The angels comfort the soul of a good man at the hour of death.

The reception of that soul in heaven.

was dead.* *HUS'AIN*,* relates that, *TALHAH-IBN-AL-BAR'AA*† was sick; and the Prophet came to visit him, and said, "verily I do not suppose but that *TALHAH* certainly will die; therefore inform me, in order that I may be present to say prayers over him; and do ye hasten in preparing him and putting on his shroud; because it is not proper for a *Muslemàn* to be detained in the house of his family. And when he had died, the Prophet said, "O LORD! meet *TALHAH* with satisfaction."

Part Third.

ABDULLAH BIN-JAFER. 'A. G. S. "Mention to those near death, there is no God but God, the clement and beneficent: immaculate God! lord of the magnificent throne; and all praise to God; lord of the universe." The companions said, "O Prophet! how is this word; must we repeat it for the living?" He said, "it is better and most proper." *AB'U-HURAIRAH*. 'A. G. S. A person who dies has angels present with him; and when he who dies is a good person, they speak thus to his soul: "come out, O pure soul, which wast in a pure body; come out praise-worthy with God and mankind; and be happy, with rest and pure sustenance in paradise, from thy cherisher, who is not angry." Then for such a soul it is always said, until it comes out from the body. After that, it is raised up to the first region of heaven; and the door of it opened for it, and the door-keepers say, "who is this?" And the angels conducting it say, "it is such an one, the son of such a one" viz. they mention his name, and describe him, in such manner as he is known. Then it is said, "thou art welcome, a pure soul, that was in a pure body; enter thou who art praise-

* One of the *Sah'abah*, of the class of *Ans'ars*, the son of *WAH'WAH*. He was an inhabitant of *Medinah*. This solitary tradition is given on his authority.

† One of the *Sah'abah*, of the class of *Ans'ars*, of *Hijaz*.

worthy with God, and his creatures; and be happy with the rest and sustenance of thy cherisher, not in anger." Then such is always said for such a soul, and it is carried from one region to another, until it arrives at the one in which God is. But when it is a bad man, one of the angels present says, "come out, O impure soul! which wast in an impure body; and come out, O execrable! and be pleased with hot water and the yellow matter which drops from the bodies of the people of hell, and with other punishments similar to the above mentioned." And this is always said to such a soul till it comes out; then it is carried upwards: and when the door of the first region is opened for it, the door-keepers say, "who is this?" Then it is said, "it is such an one, the son of such a one;" and they say, "thou art unwelcome, a vile soul, in a vile body, return execrated, because the doors of the regions will not be opened for thee." Then he is thrown down upon the earth, and returns into his grave. AB'UHURAIRAH said, 'verily the Prophet said "when the soul of a *Muslemàn* comes out, two angels come to it, who carry it upwards." HAMAD, who relates the tradition from AB'UHURAIRAH, says that AB'UHURAIRAH mentioned to the Prophet about the fragrance of a *Muslemàn's* soul, and mentioned musk, viz. that a smell of musk issues from it. And the Prophet said, "the people of the heavenly regions say it is a pure soul which is come from the earth, and they say to the soul, "the peace of God be on thee, and on the body which you inhabited and kept alive." Then it is carried to its creator; when God says, "carry it to the place which has been created for it until the day of resurrection." And verily, when the soul of an infidel comes out; (and AB'UHURAIRAH mentioned to the Prophet about the smell of that soul; and called it cursed) the people of the upper regions say, "a vile soul is come from the earth," and it is said, "carry it away till the resurrection." AB'UHURAIRAH said, "then the Prophet put his garment to his nose."

The angels denounce vengeance against the souls of the wicked at the hour of death.

The gates of heaven shut against such a soul.

BOOK V.

Conversation of a good soul with the souls of the faithful in heaven.

AB'UHURAIRAH "A. G. S. " When a *Mómin* is nearly dead, angels of mercy come, clothed in white silk garments, and say to the soul of the dying man, "come out satisfied with God, and with whom he is satisfied; come out to rest which is with God, and to the sustenance of God's mercy and compassion; and to the Lord, not being angry." Then the soul comes out, like the smell of the best musk; so that verily it is handed from one angel to another, till they bring it to the doors of the celestial regions. Then the angels say, "what a wonderful pleasant smell this is, which is come to you from the earth." Then they bring it to the souls of the faithful; and they are very happy at its coming; more than ye are at the coming of one of your family from a long journey. Then the souls of the faithful ask it, "what has such a one done, and such a one?" viz. how are they? and they mention the names of their friends left in the world. And some of them say, "let it alone, do not ask it, because it was grieved in the world, and comes from thence aggrieved; ask it when it is at rest." Then the soul says, after getting ease, "verily such a one, about whom you ask, is dead; is he not come to you?" When it informs them that he is dead, and they do not see him amongst themselves, they say to one another, "surely he was carried to his mother, which is hell fire." And verily, when an infidel is near death, angels of punishment come to him, clothed in sack cloth, and say to his soul, "come out, thou discontented, and with whom God is displeased: come to God's punishments." Then it comes out with a disagreeable smell, worse than the worst stench of a dead body, until they bring it upon the earth, and they say, "what an extraordinary bad smell this is;" till they bring it to the souls of the infidels. BARA'A-IBN-ÁA'ZIB said, 'I came out with the Prophet at the bier of a man of the assistants; and we arrived just at the grave, when they had not interred it: and the Prophet sat down, and we around him; with our heads down and silent; you might say that birds

were sitting upon our heads, so that, if we shook them, or turned them to the right or left, it would make them fly away. And there was a stick in the Prophet's hands, with which he dug, and drew a line on the ground; as is the custom of the afflicted. Then he raised his head and said, twice or thrice, to his companions, "seek protection in God from the punishments of the grave." After that he said, "verily when a *Muslemàn* separateth from the world, and bringeth his soul to futurity, angels descend to him, from the celestial regions, whose faces are white; you might say their faces are the sun; and they have a shroud of the shrouds of paradise, and perfumes therefrom. So they sit from the deceased, as far as the eyes can see. After which, the angel of death, who is *ÎZRA'IL*, comes to the deceased, and sits at his head, and says, "O pure soul, come out to God's pardon, and pleasure." The Prophet of God said, then the soul comes out, issuing like water from a bag: and the angel of death takes it; and when he takes it, the angels do not allow it to remain in his hands the twinkling of an eye. That is, when the angel of death has taken the soul of a servant, he resigns it to his assistants, in whose hands is a shroud; and they put it into the shroud and the perfumes: when a fragrance issues from the soul, like the smell of the best musk that is to be found upon the face of the earth. The Prophet said, then the angels carry it upwards, and they do not pass by any concourse of angels who do not say, "what is this pure soul, and who is master of it." And they say, "such a one, the son of such a one," calling him by the best names by which he was known in the world: till they reach the lowest region of heaven with him. And the angels ask the door to be opened for him, which is done. Then angels follow it through every region; the angels of one region to those of the next, and so on, till it reaches the seventh region; when God says, "write the name of my

The angel of death gently receives the souls of the good;

which are conducted by angels from one region of heaven to another.

BOOK V.

It then re-
turns into
the body &
is examined
in the grave.

A voice
from heaven
pronounces
his absolu-
tion.

which are
conducted
by angels
from one re-
gion of hea-
ven to ano-
ther.

servant in *Illū'in*,* and return him towards the earth; that is, to his body which is buried in the earth; because I have created man from earth, and return him to it, and will bring him out from it again, as I brought him out at first." The Prophet said, "then their souls are returned into their bodies; when two angels come to the dead man, and cause him to sit, and say to him, "who is thy patron?" He says, "my patron is God." Then they say, "what is thy religion?" He says, "*Islām*." Then they say, "what is this man who is sent to you?" (i. e. the Prophet). He says, "he is the Prophet of God, and sent by him." Then they say, "what is your proof of his mission?" He says, "I read the book of God, which is the *Korān*, and believed in it, and knew him a teller of truth." Then a voice calls out from the celestial regions, "that my servant spoke true; therefore throw for him a bed from paradise, and dress him in clothes from paradise, and open a door for him towards paradise." The Prophet said, "then tranquillity and perfumes come for him from paradise; and his grave is enlarged for him as far as the eye can see. Then a man with a beautiful face comes to him, elegantly dressed and perfumed; then the man says, "be joyful in that which hath made thee so: this is the day which was promised thee." Then the dead says to him, "who art thou? for thy face is perfectly beautiful; it brings with it good." Then the man says, "I am thy good actions, formed into this shape." Then the dead says, "O LORD! order the resurrection, that I may return to my family and property.†" And the Prophet said, "verily when an infidel servant is about to part from the world, and bring his soul to futurity, black-faced angels come down to him, and with them sack-cloths. Then they sit from the dead as far as the eye can see; after which the

* The highest heaven or starry firmament; also the register in which the actions of the good are written.

† That is, "cause me to live, that I may return to the world, and increase my good actions." But as he knew that there is no life after death, except at the general resurrection, he asked for it. Or probably his exclamation proceeded from excess of joy, which he was desirous of communicating to the friends he had left behind. ABD-UL-HAK.

angel of death comes, in order to sit at his head, and says, "O impure soul! come out to the wrath and displeasure of God." The Prophet of God said, "then the soul is disturbed in the infidel's body, and wishes not to come out; from the fear which it sees from resentment. Then the angel of death draws it out, as a hot spit is drawn out of wet wool, part of which sticks to it at the time of pulling out: thus the soul of the infidel, when drawn out from the veins, with strength and violence, pulls out part of the veins with it. Then the angel of death takes the soul of the infidel, and having taken it, the angels do not allow it to remain with him the twinkling of an eye; but they take it in the sack-cloth, and a disagreeable smell issues from the soul, like that of the most fetid carcase that can be met with upon the face of the earth. Then the angels carry it upwards, and do not pass by any assembly of angels who do not ask, "whose filthy soul is this?" They answer, "such a one, the son of such a one;" and they mention him by the worst names that he bore in the world; till they arrive with it at the lowest heaven, and call for the door to be opened; but it is not done. Then the Prophet repeated this revelation: "the doors of the celestial regions are not opened for infidels, and they do not enter into paradise; till a camel, with all that size and stature, passes through the eye of a needle." Then God says, "write his history in *Sijjin*, which is the lowest earth.* Then his soul is thrown down with violence." Afterwards the Prophet repeated this revelation: "Whoever ascribes a partner to God, you may say has fallen from the regions upon his face, and birds rub it away, and cause it to perish, or a wind throws it to a distant place." Then his soul is replaced in his body; and two angels come to him, and set him up, and say, "who is thy LORD?" He says, "alas! alas! I do not know." Then they say, "what is thy religion?" He says, "alas!

CHAP. III.
PART III.

The angel of death tears the soul of a bad man from his body with violence.

The gates of heaven are shut against it.

It is thrown headlong down,

and replaced in the body; where it is examined by the angels.

* A place under the seventh, or lowest stratum of the earth; the lowest pit of hell.

BOOK V.

Its condem-
nation pro-
nounced
from hea-
ven.

The gates of
heaven are
opened against
it.

It is thrown
down.

It is thrown
down.

alas! I do not know." And they say to him, "what is the condition of the man who is sent down to you, viz. MUHAMMED?" He says, "alas! alas! I do not know." Then a voice is given from above, saying, "he lieth; therefore spread a bed of fire for him, and open a door for him towards hell." Then the heat and hot wind of it come to him, and his grave is made tight upon him, so as to squeeze his ribs. And a man with a hideous countenance comes to him, shockingly dressed, of a vile smell; and he says, "be joyful in that which casteth thee in sins; this is the day that was promised thee." Then the dead says, "who art thou? Thy face is hideous and brings wickedness." He says, "I am thy impure actions." Then the dead says, "O LORD! do not order the resurrection." And in another tradition, like the before mentioned, and in addition to it, is this: "when the soul of a *Mômin* comes out, every angel between the celestial regions and the earth sends blessings on it; and every one in the regions, the doors of which are opened for it, and there is not any assembly of the people of any door, but supplicateth God, that the soul may be raised up from them. And the soul of an infidel is pulled out with his veins; and every angel that is between the celestial regions and the earth curseth it; and so doth every angel in the regions. And the doors of all the celestial regions are shut upon it; neither is there any assembly of the people, at any door of the doors of the regions, but supplicateth God that it may not be raised up from them." *ÂBDULRAHMAN-BIN CÂB-BIN MALIC** relates from his father, that when death was present with *CÂB, OMM-BUSHÏR-BIN-MAS'UR*, the daughter of *BAR'AA* came to him and said, "O *CÂB*! if you meet such a one in that habitation, give my *Salâm* to him." Then *CÂB* said, "O *OMM-BUSHÏR*! may God pardon thee: what is this thou sayest? I shall be more engaged than to know, or carry the *Salâm* of any body?" that is, "I shall have so much business about my

* One of the first *Tâbi'in*, born in the time of the Prophet.

own concerns, and difficulties, that I shall not be myself; how then can I carry a *Salâm* to any one?" Then OMM-BUSHIR said, 'O CÂB! did not you hear the Prophet of God say, "verily the souls of *Muslemâns* are put into the crops of green birds which feed upon the trees of paradise?" He said, "yes, I heard this from the Prophet." And OMM-BUSHIR said, "thou mayest hope for that also." ABDUL-RAH'M'AN-BIN-CÂB relates from his father, that 'verily the Prophet said, "there is no soul of a *Mómin*, but is a bird which feeds upon the trees of paradise, until God returns it into its body, that day on which it will be raised up from the earth." MUHAMMED-IBN-AL-MUNCADIR* said, 'I went to JA'BIR when he was dying, and said to him, "bear my *Salâm* to the Prophet of God."

* One of the *Tâbî'in*, called ALLAH'AM, from his great learning. He received traditions from IBN ZUBAIR and his uncle RABIAH. He died A. H. 130, at the age of something above 70.

OMM-ÂTIYAH said, 'the Prophet came to us, and we were washing his daughter, who had died: and he said, "wash her thrice, or more than that, if you see it advisable and proper, with pure water, and with water in which the leaves of the tree *Sîb** shall have been boiled; and the last time put a little camphor into it: and when you have finished, inform me." OMM-ÂTIYAH said, 'when we had finished the washings, we acquainted the Prophet; and he threw his trowsers to us, and said, "put this under her in the coffin." And in one tradition it is said, "wash her an odd number of times, thrice, five times or seven times; and in washing her limbs, begin on the right side, and the limbs of *Wadî*."

* See p. 120, note. According to Mr. Brown, (*Travels in Africa*, p. 270) the *Rhamnus* of Linnaeus, or *Acrotylus* of Willdenow, is called *Wadî* in Arabic. He says, however, that there are two kinds, the larger of which is called *Wadî-ul-Arab*. This kind is probably the *Sîb*, and specifically different from the *R. folia*. According to Forsk., who examined the tree called *Sîb* in Egypt and in Arabia, makes it a distinct species, consisting of two varieties, under the names of *R. wadî* and *R. wadî-ul-Arab*. (For. Egypt. Arab. pp. LXIII, LVI.) Does he consider this the same with *R. wadî* of Linnaeus? The distinction made by Forsk. does not seem to have been perceived by later botanists. See MILLER'S *Dict. by MARTYN* voc. *Rhamnus*, and BERNARD'S *Geogr. of Harodot.* pp. 627-630.

The Prophet gives directions about washing the body of his daughter.

CHAP. IV.---PART I.

AN EXPLANATION OF WASHING THE DEAD,
AND WRAPPING IT IN THE SHROUD.

The Prophet gives directions about washing the body of his daughter.

OMM-ĀTÍYAH said, 'the Prophet came to us, and we were washing his daughter, who had died: and he said, "wash her thrice, or more than that, if you see it adviseable and proper, with pure water, and with water in which the leaves of the tree *Sidr** shall have been boiled; and the last time put a little camphor into it: and when you have finished, inform me." OMM-ĀTÍYAH said, 'when we had finished the washings, we acquainted the Prophet; and he threw his trowsers to us, and said, "put this under her in the coffin." And in one tradition it is said, "wash her an odd number of times, thrice, five times or seven times, and in washing her limbs, begin on the right side, and the limbs of *Wad'ù*."

* See p. 120, note. According to Mr. BROWN, (*Travels in Africa*, p. 270.) the *Rhamnus Lotus* of LINNEUS, or *Zizyphus Lotus* of WILLDENOW, is called *Nabik* in Arabic. He says, however, that there are two kinds, the larger of which is called *Nabik-ul-Arab*. This kind is probably the *Sidr*, and specifically different from the *R. Lotus*. Accordingly, FORSKAL, who examined the tree called *Sidr* in *Egypt* and in *Arabia*, makes it a distinct species, consisting of two varieties, under the names of *R. nabeca rectus* and *divaricatus*. (*Flor. Egypt. Arab.* pp. LXIII, CVI.) Does he consider this the same with *R. Napeca* of LINNEUS? The distinction made by FORSKAL does not seem to have been preserved by later botanists. See MILLAR's Dict. by MARTYN VOC. *Rhamnus*, and RENNELL's Geogr. of HERODOT. pp. 627—630.

Then we braided her hair into three braids, and let them down upon her back.' AA'YESHAH said, 'the Prophet was put into his shroud in three garments, of *Yemen* cloth of *Sahúli** of cotton; there was not among them a shirt or turban." JABIR. 'A. G. S. "When you put a brother into his coffin, do it properly." ABDULLAH-BIN-ABB'AS said, 'there was a man with the Prophet whose camel threw him, and broke his neck when he was a *Muh'rim*,† and he died: and the Prophet said, "wash him with water, and that of the boiled leaves of the *Sidr* tree, and put him into his shroud in the two garments which he put on in *Ih'ràm*; but do not rub perfumes upon him, nor cover his head; because verily, he will be raised up from his grave saying *Labbaic*.‡

Part Second.

IBN-ABBÁS. 'A. G. S. "Dress yourselves in plain white; because they are the best of your clothes, and use such for the shrouds of your dead; and the best collyrium for you is *Ithmid*;§ because it makes the hair of the eyes-lids grow, and brightens the eyes." ALI-IBN-ABUTÁLIB. 'A. G. S. "Do not be expensive in your shroud; because it soon rots." AB'U-SA'ID-AL-KHUD'HRÌ said, 'when I was near death I called for new clothes, and said, I heard the Prophet of God say, "a dead man will be raised up in the clothes in which he dies." UBA'DAH-BIN-SÁMIT. 'A. G. S. "The best cloth for a shroud is *Hullah*,|| and the best sacrifice, a *Dumbah*."¶ IBN-ABBÁS said, 'the Prophet ordered that every iron weapon and skin,

The most proper cloth for the dress of the living and shrouds of the dead.

* Name of a village in *Yemen*.

† One on a pilgrimage to *Mecca*.

‡ I am ready to serve thee. See GOL. voc. لبي and لبي.

§ "Lapis ex quo collyria parantur. *Gi. Stibium. Diosc. V. 39.*" GOL.

|| A sheet and trowsers of striped cloth of *Yemen*.

¶ A large tailed ram with horns.

BOOK V. that were on his men slain at the battle of *Ohud*, should be taken off; and to bury them in their garments as covered with blood.'

Part Third.

SÂD-IBN-IBRÂHÎM relates from his father, that 'verily ÂBDUL-RAH'MAN-BIN-ÂWF,* had victuals brought for him, while he was keeping fast; and he said, "MUS'AB-BIN-ÔMAIR† was killed in the battle of *Ohud*; and was my better, he was wrapped in a small shroud; if his head had been covered, his feet would have been bare, and if his feet covered, his head exposed." I imagine that ÂBDUL-RAH'MAN-BIN-ÂWF said this also, "HÂMZAH-BIN-ÂBDULMUT'ALLAB was killed, and my better; and he was put into such a shroud, in this way, and grass tied upon his feet. And I have received of the world, that which I have received. And I fear that the reward of my good actions has been already bestowed in this world, so that nothing will remain for me in that which is to come." Then he began to weep, and desisted from eating till the time of his fast

* One of the *Sah'abah*, and grand-father to SÂD, who delivers this tradition. He embraced *Islâm* at a very early period, and was one of those who fled to *Ethiopia*. (See ABULFEDA p. 24.) He also accompanied the Prophet in his flight to *Medinah*, and was present at all his battles. He evinced great bravery at the battle of *Ohud*, where he received twenty wounds, in consequence of which he was lame for the remainder of his life. The Prophet prayed behind him in the expedition to *Tabûc*, and completed what he had left unfinished. He was tall and thin, of a fair complexion, with a roman nose. He was born ten years after the war of the Elephant, and died A. H. 32, at the age of 72. (So says the author of the work entitled *Asmâa-Rijâl*. But there must be, in some of his numbers, an error of three years. For MUHAMMED was born in the year of the Elephant. ABULFEDA p. 2. Consequently ÂBDUL-RAH'MAN was ten years younger than MUHAMMED, who was fifty-three when he fled from *Mecca*. This gives 75 for the age of ÂBDUL-RAH'MAN in A. H. 32.) He was buried at *Bakîâ*.

† He was one of the most celebrated of the *Sah'abah*, and one of the first who fled to *Ethiopia*. After the first inauguration at *Akbah*, the Prophet sent him to *Medinah*, to read the *Korân* on Fridays, and exhort the people to embrace the faith. (ABULFEDA, p. 41.) In the days of ignorance he was one of the most luxurious in his table and dress; and after embracing *Islâm* he was distinguished for his piety and abstinence. He was with MUHAMMED in the battle of *Bedr*; and carried the standard of the Prophet in that of *Ohud*, where he was slain, in the fortieth year of his age.

was expired.' JA'BIR said, 'the Prophet came to ^AABDULLAH-BIN-UBAI, after that hypocrite had been brought into the ditch which had been dug for him. And the Prophet ordered him to be brought from thence, which was done; and the Prophet placed him upon his knees, and spit in his shroud, and dressed him in his own clothes; because ^AABDULLAH-BIN-UBAI had clothed ^AABB'AS, the Prophet's uncle, in a dress of his.'



The dead
should be
carried
quickly to
the place of
interment.

The Pro-
phet directs
his follow-
ers to stand
up when a
dier is pas-
sing.

Abu T'Alia said, 'I saw the Prophet standing for a dier; and we did the
rily death is dreadful; therefore when ye see a dier stand up.' Ali bin-
Jabir woman, we must not respect it.' Then the Prophet said, 've-
it; and we stood with him, and said, 'verily O Prophet, this dier is of a
ground.' Jabir said, 'a dier was passing, and the Prophet stood up for
that person who follows it must not sit down, until it is placed on the
SA'D-AL-KHUDRI. A. O. S. When you see a dier, stand up; and
cept man; the which, if man should hear, verily he would perish.' As u-
alas! where are you carrying me?' And every thing hears his voice ex-
he says, 'carry me quickly; but if he be otherwise, he says, 'Alas!
the dier, men take it upon their shoulders; and if he be a virtuous man
Abu-Said-Khudri. A. O. S. When a dead body is placed upon
deceased be a bad man, it is a wickedness which ye put from your neck."
him to his grave, to cause the good to arrive at happiness; and if the
the deceased be a good man, it is good to take him up quickly, and carry

CHAP. V.---PART I.

IN EXPLANATION OF FOLLOWING A BIER, AND OF PRAYER OVER IT.

The dead
should be
carried
quickly to
the place of
interment.

ABUHURAIRAH. 'A. G. S. "Be quick in lifting up a bier; for if the deceased be a good man, it is good to take him up quickly, and carry him to his grave, to cause the good to arrive at happiness; and if the deceased be a bad man, it is a wickedness which ye put from your neck."

AB'U-SA'ID-KHU'DHRÌ. 'A. G. S. "When a dead body is placed upon the bier, men take it upon their shoulders; and if he be a virtuous man he says, "carry me quickly;" but, if he be otherwise, he says, "Alas! alas! where are you carrying me?" And every thing hears his voice except man; the which, if man should hear, verily he would perish."

The Pro-
phet directs
his follow-
ers to stand
up when a
bier is pas-
sing.

SA'ID-AL-KHU'DHRÌ. 'A. G. S. "When you see a bier, stand up; and that person who follows it must not sit down, until it is placed on the ground." **JA'BIR** said, 'a bier was passing, and the Prophet stood up for it; and we stood with him, and said "verily O Prophet! this bier is of a Jewish woman, we must not respect it." Then the Prophet said, "verily death is dreadful; therefore when ye see a bier stand up." **ALÌ-IBN-ABU'T'ALIB** said, 'I saw the Prophet standing for a bier; and we did the

same; and he sat down, and we did the same." AB'UHURAIRAH. 'A. G. S.
 " That person who follows the bier of a *Muslemán*, because it is in obedience to God; and is with it till prayers are said for it, and its interment finished; verily will return, with rewards equal to two *Kírat's*,* each *Kírat* equal to the mountain of *Ohúd*: and that person who has said prayers over it, and returned before interring it; verily will return with one *Kírat* for his reward." AB'UHURAIRAH said, ' verily the Prophet informed the people of the death of the NAJA'SHIT† on the day he died; and he went with them to the place of prayer, and dressed their ranks, and repeated four *Tacbirs*.[‡] ABDUL-RAH'M'AN-BIN-AB'U-LAILA[§] said, ' ZAID-IBN-ARKUM would say four *Tacbirs*, on our biers; and once five *Tacbirs*; and I asked him saying, " you always used to say four *Tacbirs*; why have you said five to day?" He said " the Prophet also used sometimes to say five *Tacbirs*." TALH'AH-BIN-ABDULLAH-BIN-ÁWF[§] said prayers after IBN ÁBB'AS, over a bier; and he repeated the introductory chapter,|| and said, ' I have repeated this, that you might know it is agreeable to the precept and practice of the Prophet.

Reward for attending the funeral of a *Muslemán*.

A dead person may be carried into a Muslemán's house, and prayers said over it there.

ÁWF-BIN-MA'LIC¶ said, ' the Prophet said prayers over a bier; and I remembered some part of his prayers, when he repeated this: " O LORD! pardon and have mercy on him, and forgive him, and make his portion good in paradise, and expand the place of his entering into, (which is his grave) and wash him with water, snow and hail; and purify him from his faults, as thou cleanest a white cloth from dirt; and exchange for him a better habitation in that world than in this; and bet-

Form of prayer used by the Prophet over a bier.

* A weight of four grains. GOL. The sixth, twelfth or twenty-fourth part of a *Dínár*. ABD-UL-HAK.

† The king of the *Ethiopians*, with whom the *Muslemáns*, who first fled from persecution, took refuge.

‡ One of the chief *Tábtín* of *Cúfah*.

§ One of the celebrated *Tábtín*, nephew of ABDUL-RAH'M'AN-BIN-ÁWF.

|| *Korán*. Chap. 1.

¶ One of the *Sahábah*. His first service was in the war of *Khaiber*.

BOOK V.

ter people for it than in this; and exchange for him a better wife than he had here; and admit him into paradise, and defend him from the punishments of the grave and hell." This prayer, which I heard from his highness, in behalf of the dead man, made me envy him: so much so, that I wished to God I had been he, that his highness might have made the supplication for me.' AB'U SALMAH-BIN-^AABDUL-RAHMAN relates, that when ^ASAD-BIN-ABUWA'KKAS' died, they brought him to ^AAA'YESHAH for prayers: she said, 'bring him into the *Masjid*, that I may say prayers over him; but they refused her; and she said, in contradiction to their denial, "by God, verily the Prophet said prayers over the two sons of a woman, whose name is BAID'AA, in the *Masjid*; the name of one SUHAIL, and the other SAHAL.' SAMURAH-BIN-JUNDUB said, 'I repeated prayers after the Prophet, over the bier of a woman who died in child-bed: and he stood opposite to her waist.'

A dead body may be carried into a *Masjid*, & prayers said over it there.

IBN-^AABB'AS relates that 'the Prophet passed by a grave, in which its dead had been buried in the night; and he asked and said, "when was this dead person buried?" They said, "last night." He said, "why did you not acquaint me of its death, that I might have said prayers over its bier?" They replied, "we buried it in the darkness of the night, and did not like to awake you." Then the Prophet stood up, and we in a line behind him; and he performed prayers over its grave, after people had repeated prayers over its bier. AB'UHURAIRAH relates, that "a black woman, or a youth, was employed in sweeping the Prophet's *Masjid*; and one day the Prophet did not see her, or him, present at their duty: and he asked the people about the woman or youth: "say what has happened to him, and where is he gone?" They said, "he is dead." The Prophet said, "why did you not inform me?" AB'UHURAIRAH says that they thought him contemptible, which might have been their reason for not acquainting the Prophet. Then he said, "shew me the way, and conduct me to

The Prophet prays over a body after its burial.

the grave of the deceased; which they did; and the Prophet said prayers over the grave. After that he said, that "these graves have been filled with those people in darkness; and verily God gives them light from my saying prayers over them."

CURAIB, the slave of IBN-ABB'AS, relates, that 'a son of IBN-ABB'AS died, in *Hudaid* or *Usfàn*;* and IBN-ABB'AS said, "O CURAIB! attend to what number of people are come to prayers." He said, 'then I came out, and behold the people were assembled on account of the son of IBN-ABB'AS, who had died: and I acquainted IBN-ABB'AS of it. He said, "do you say they are forty?" I said, "yes, they may be forty." He said, "bring out the boy's bier," and said, "verily I heard the Prophet say, there is not any *Muslemàn* who dies, and forty men stand at his bier, who do not associate any thing with God, but God approves their intercessions in his favour." AA'YESHAH said, 'verily the Prophet said, "there is no deceased person, for whom an assembly of *Muslemàns* shall say prayers, amounting to one hundred, and all of them supplicate and pray for his pardon, but it will be accepted." ANAS said, 'a concourse of men passed by a man's bier, and praised him for virtue: then the Prophet said, "it was proper." After that they passed by another bier, and repeated dispraise on it: and the Prophet said, "it was proper." Then ÔMER-IBN-AL-KHAT'T'AB said, "what was proper?" He said, "the deceased person, whom they have commended, paradise was proper for him; and the other whom they mentioned with displeasure, the fire was proper for him. Ye are God's evidences upon the earth: whomsoever ye testify to be of paradise, is of it; and whoever you declare to be of hell, is of it." ÔMER-IBN-AL-KHATTAB. 'A. G. S. "Every *Muslemàn* for whom four men shall give evidence as to his goodness, God brings into paradise." We said, "if three persons give evidence?"

The prayers of a congregation for the dead will be accepted.

* Names of two villages.

BOOK V. He said, "if three persons give good evidence for him, God will take him into paradise." And we said, "if two people give good evidence for him?" The Prophet said, "if two people bear evidence of his goodness, God will take him into paradise." After that, I did not ask his highness about one person. ^{AA'YESHAH.} 'A. G. S. "Do not abuse or speak ill of the dead; because verily they have arrived at what they sent before them; that is, they have got the rewards of their actions: if the reward is good, you must not mention them as sinful; and, if it is bad, perhaps they may be forgiven; but, if not, your mentioning their badness is of no use." JABIR relates, that 'verily the Prophet put two men of his, slain in the battle of *Ohud*, into one cloth;* after which he asked and said, "which of these two remembered the *Koràn* best?" And when a sign was made towards one of them who remembered the *Koràn* best, he put him first towards the *Kiblah*;† and said, "I am evidence for these on the day of the resurrection, that they were slain in the cause of God." And he ordered them to be buried with their blood; and did not pray over them, neither were they washed." JABIR-BIN-SAMURAH said, 'a horse, without a saddle, was brought before the Prophet; and he rode him when returning from the bier of THA'BIT;‡ and we were on foot, around him: but he was not mounted when going with the bier; and he said, "the angels go on foot; it is not proper to be mounted."

The bodies of martyrs not to be washed, nor their clothes changed.

Part Second.

MOGHIRAH-BIN-SHIBAH. 'A. G. S. "Whoever is mounted, must go behind the bier; and those on foot, behind it and before it, and

* Some say the allusion is, into one grave.

† That is, he placed him in the situation of the *Imàm*. ABD-UL-HAK.

‡ THA'BIT the son of DAHLAH, was one of the *Sah'abah*, of the class of *Ans'ars*. He was slain at the battle of *Ohud*, by KHALID the son of WALID, who run him through with a spear. Others say he died in his bed.

on its right side and its left, and near to it: and let prayers be said over an abortion, and let supplications be made in the prayers for its father and mother; for forgiveness and mercy." ZUHR'A relates, from his forefathers, saying, 'we saw the Prophet, AB'UBACR and OMER, going on foot before a bier.' ABDULLAH-BIN-MAS'UD, 'A. G. S. "A bier is to be followed; that is, people must go behind it; and a bier does not follow; nor is he who goes before it, along with it; neither will he receive the rewards of accompanying it."

No ill is to be spoken of the dead.

AB'UHURAIRAH, 'A. G. S. "Whoever follows a bier, and lifts it up thrice, verily has done his duty to a bier." And verily it is related, in the *Sharah-ul-Sunnat*,* that the Prophet of God lifted up the bier of SAD-BIN-MU'A'DH between the two poles.' THAWB'AN relates, that 'we came out with the Prophet to accompany a bier; and he saw some men mounted, and said, "have you no shame? since God's angels go on foot, and you go upon the backs of quadrupeds." IBN ABB'AS relates, that 'the Prophet repeated the introductory chapter over a bier.' AB'UHURAIRAH.

A bier should be attended on foot.

'A. G. S. "When you say prayers over a corpse, supplicate for it in purity." AB'UHURAIRAH said, 'the Prophet used (when performing prayers over a bier) to say, "O LORD! pardon our living and our dead, our present and absent, our young and old, our men and women. O LORD! him whom thou keepest alive of us, keep alive in *Islàm*; and him whom thou causest to die, cause to die in *Imàn*. O LORD! do not disappoint us, in the rewards of his misfortunes, nor throw us into contention after him." WATHILAH-IBN-AL-ASKA said, 'the Prophet performed prayers with us over a *Muslemàn*; and I heard him say, "O LORD! verily such an one, the son of such an one, is in thy sanctuary, and in thy promised shade; then preserve him from the strife of the grave, and the punishments of

Form of prayer over a corpse.

It is proper to stand up when a bier passes; whether of a believer or unbeliever.

* The explanation of the acts and sayings of MUHAMMAD; a book so entitled.

BOOK V.

No ill is to
be spoken of
the dead.

hell; and thou art the Lord of promise, and performest the covenants made with thy servants: and whatever thou sayest, or dost, is right. O Lord! forgive him, and pardon him; for verily thou art a great forgiver and doer of kindness." IBN-OMER. "A. G. s. "Remember and speak well of your dead, and refrain from speaking ill of them." NAFI-BIN-GHALIB* said, "I performed prayers, with ANAS-BIN-MALIC, over the bier of a man; and he stood opposite his head. After that, they brought the bier of a woman, of the *Koraish* tribe, and they said, "O ANAS! say prayers over this woman." Then ANAS stood opposite the middle of the bier. And ALLA-IBN-ZIAD† said to ANAS, "did you see the Prophet stand as you do, in prayer, over the bier of a woman, and for a man as you do?" That is, "did you see the Prophet stand opposite the head of a man's bier, and opposite the middle of a woman's bier?" He said, "yes; in this way he stood." And in a tradition by ABU-DAUD, we have this, that ANAS stood opposite the buttocks of the woman.

Part Third.

ABDUL-RAHMÂN-BIN-ABU-LAILA said, "SAHAL-BIN-HUNAIR‡ and KAIS-BIN-SAD were sitting in *Kadsiyah*,§ and a bier passed by them: and they stood up to look at it. And it was said to them, "this bier is of a farmer." And they said, "verily a bier passed by the Prophet, and he stood up: and it was said to his highness, this is the bier of a Jew: he said was it not the holder of a soul, from which we should take example and fear?" UBA DAH-BIN-SAMIT said, "when the Prophet fol-

* One of the *Tabi'in* of *Basrah*.

† One of the *Tabi'in*.

‡ One of the *Sah'abah* of the class of *Ans'ars*. He was with the Prophet in the battle of *Ohud*; and after his death adhered to Ali, whom he accompanied in his wars, and under whom he was governor of *Faris*. He died at *Cúfah* A. H. 33.

§ Name of a village, fifteen *Mile*s from *Cúfah*.

lowed a bier, he did not sit down, till it was placed in the grave. Then a wise man of the *Jews* came to the Prophet, and said, "verily, O MUHAMMED! we do thus; that is, we remain standing till the deceased be put into its grave." UBA'DAH says, "the Prophet sat, and did not remain standing till it was interred; and said to his companions, 'do ye the reverse of the *Jews*.'" ALI-IBN-ABU TALIB said, "the Prophet ordered me to stand up on seeing a bier; after that, he sat down, and ordered me to sit." MUHAMMED-BIN-SIRIN,* relates, that a bier passed by IM'AM HASAN and IBN-ABBAS; and IM'AM HASAN stood up, but IBN-ABBAS did not. And IM'AM HASAN said to him, "did not the Prophet stand up for the bier of a *Jew*?" He said, "yes, he did stand up; after that he sat down." That is, "on first sight of a bier, he stood up; after which sat, but did not rise up again; and the former rule became abrogated." IM'AN-JAFER-SADIK, relates from his fore-fathers, that IM'AM HASAN IBN-ALI, was sitting, and a bier passed by him; and the people stood up, till it passed by them; and IM'AM HASAN said, "nothing passed but the bier of a *Jew*; therefore rise not up. And the Prophet was sitting on the road of a bier's passing, and his highness disliked that the bier of a *Jew* should be higher than his blessed head; therefore he stood up to look at it." ABU-MUSA-ASHARI, A. G. S. "When the bier of any one passes by you, whether *Jew*, *Christian* or *Muslemàn*, stand up for it: then are you not standing up for it, but for those along with it; the angels of mercy, if it be that of a *Muslemàn*; or the angels of punishment, if that of an infidel." MALIC-BIN-HUBAIRAH† said, "I heard the Prophet of God say, "there is no *Muslemàn* who dies, and three ranks of *Muslemàns* say prayers for him, but God will make him worthy of paradise, from this

This rule afterwards abrogated.

Prayers not to be said over an infidel's portion.

Reason for the first rule.

* One of the *Tābī'in*, the slave of ANAS-BIN-MALIC; from whom he relates traditions; as well as from IBN OMER and AB'UHURAIRAH. He was a very learned man, deeply skilled in the law, of exemplary piety and rigidity of morals. He died A. H. 111, aged 77.

† One of the *Sah'abah*. He was one of MUAWIAH's generals, and died in the time of MERWAN.

BOOK V.

act." Therefore, whenever I observed the attendants of a bier to be few, I made them into three ranks, in order to practise on this tradition." AB'UHURAIRAH relates, that the Prophet made this supplication in the prayers over a bier: "O LORD! thou art the patron, and thou createdst him, and thou didst shew him the road to *Islâm*, and thou didst take away his soul, and thou knowest best his secrets and intentions; we are come wishers for the forgiveness of his faults; then pardon him." SA'ID-IBN-AL-MUSAYYIB said, "I performed prayers after AB'UHURAIRAH, over a child who had never sinned; and I heard him say, in supplication: "O LORD! protect him from the punishments of the grave." BUKHARÎ relates, that HASAN BASRÎ repeated the introductory chapter, in the prayers over the bier of a child; and said, "O LORD! constitute him our fore-runner, and to prepare every necessary, and our repository and preparer of rewards."

Prayers not to be said over an abortion.

JABIR said, "verily the Prophet said, "prayers must not be said over the bier of an abortion, and it cannot inherit, nor can any inherit from it, if no marks of life have been apparent in it." AB'U MASUD ANSARI* said, "the Prophet forbade an *Imâm* standing elevated, and others below him."

One of the *Sahâbah*, called BEDRÎ, from being an inhabitant of that place; from which surname some have falsely supposed that he was present at the battle fought there.

standing up for it, but for those along with it; the angels of mercy, if it be that of a Muslim; or the angels of punishment, if that of an infidel." MALIC-BIN-HUBAIRAH† said, "I heard the Prophet of God say, "there is no Muslim who dies, and three ranks of Muslims say prayers for him, but God will make him worthy of paradise, from this

* One of the *Tâbi*, the slave of ANAS-BIN-MALIK; from whom he relates traditions; as well as from JAN QAH and AB'UHURAIRAH. He was a very learned man, deeply skilled in the law, of exemplary piety and rigidity of morals. He died A. H. 111, aged 77.
† One of the *Sahâbah*. He was one of MUAWIYAH's generals, and died in the time of MUAWIYAH.

CHAP. VI.---PART I.

ON BURYING THE DEAD.

^AÁMIR-BIN SÁD-BIN-ABÙ WAKKAS* relates, that his father, SÁD-BIN-ABÙ WAKK'AS said, (in the illness of which he died) "make a *Lah'ad*† for me towards the *Kiblah*, and put unburnt bricks upon my grave, like as was done upon the Prophet's." IBN ÁBB'AS said, 'a red carpet was put into the Prophet's grave.' SUFI'AN TAMM'AR‡ said, 'I saw the Prophet's grave, the top of it like the back of a camel.' AB'U-AL-HAIY'AJ-AL-ASADI§ said, 'ÁLI-IBN-AB'UT'ÁLIB said to me, "shall I not send you on a business on which the Prophet sent me? which is this: do not quit any picture or image without razing and destroying it, nor leave a lofty tomb without lowering it to a span from the ground." JA'BIR said, 'the Prophet prohibited building with burnt bricks, or stone and mortar, upon graves or monuments;|| and sitting upon graves.' AB'U MARTHAD GHANAWI¶ 'A. G. S. "Sit not upon graves, nor say your

Tombs must
be low, and
made with
unburnt
bricks.

* One of the *Tábî'in*. Respecting his father see p. 144.

† A hollow made in a grave, on the side towards the *Kiblah*.

‡ A seller of dates. A very learned man, who lived in the time of the '*Sah'abah*, but has not delivered any tradition from them.

§ One of the *Tábî'in*, of respectable authority.

|| Some have said that this alludes to building with stones upon graves; and others say, pitching canopies over them, which is also bad. ABD-UL-HAK.

¶ One of the '*Sah'abah* of considerable rank.

BOOK V.

It is forbidden to sit on a tomb.

prayers fronting them." AB'UHURAIRAH. ' A. G. S. " Verily, it is better for any one of you to sit upon burning embers, and that they should burn your garments, and the impressions of their burning reach the skin, than that you should sit upon graves."

Part Second.

Two modes of forming a grave.

URWAH-BIN-ZUBAIR said, ' there were two men in *Medinah*, who were diggers of graves; one of them would make the hollow of the grave, and that was AB'U TALHAH ANS'ARI; and the other did not, but made a trench in the middle of the grave; and that was AB'U UBAYDAH. And the companions differed, after the Prophet had died, about whether to make a hollow in his grave or not; and said, " which ever of the two comes first, let him do it his own way." And the man who made hollows came first, and made a hollow for the Prophet.' IBN ABBAS. ' A. G. S. " Hollows are for us, and trenches for others." HUSH'AM-BIN-AA MIR* said, ' verily the Prophet said, on the day of the battle of *Ohud*, (when a body of the companions became martyrs) " dig graves, and make them spacious, and in depth equal to the breast of a middling sized man; and clean them well from dust and filth, and bury two and three people in one grave, and advance him towards the *Kiblah* who was superior in knowledge of the *Koràn*." JA'BIR said, ' when the day of the battle of *Ohud* was, and some *Muslemàns* were killed in it, and my father was also amongst the slain, and my aunt brought my father, to bury him in our burying-ground, which is *Bakìd*, that a crier of the Prophet's called aloud, saying, " return the slain to their place of sleep; that is, to where they were slain, bury them there." IBN ABBAS said, ' when the

* He and his father were of the *Sah'áb ah*. His traditions are among those of *Bas'rah*.

Prophet was put into his grave, it was done with his head foremost."

IBN ^AABB'AS said, 'verily the Prophet came to a grave in the night, and a lamp was lighted for him, and he placed the corpse fronting the *Kiblah*, and said, "God have mercy on thee: verily thou wert a weeper, and a great repeater of the *Koràn*." IBN ^AÖMER. 'Verily the Prophet would say (when a corpse was brought, or when he brought one himself to its grave,) "In the name of God," and "Oh God!" and "on the people of the messenger of God." IM'AM JÄFER SÄ'DIK relates, from his forefathers, that 'the Prophet threw dust three times, with both his hands, upon a corpse; and sprinkled water upon the grave of his own son, whose name was IBRAHIM; and put small pebbles upon it.' JA'BIR. 'The Prophet prohibited building with burnt bricks, or stone with mortar, on graves; because there is ornament in it; and forbade the name of God, and any thing of the *Koràn*, and the name of the Prophet of God, being written upon graves; and forbade their being trodden under foot.' JA'BIR said, 'water was sprinkled over the Prophet's grave; and that person, who did it from a bag, was BILL'AL-BIN-RABAH':* he began from the side of his head and continued to his feet.' MUT'ALLAB-BIN-AB'UWADA'^A† relates, that 'when ÖTHM'AN-BIN-MADHU'UN died, and his bier was brought out, and then was put into the grave, the Prophet ordered a man to bring a stone for him; but he was not able to lift it up. Then the Prophet got up, and went towards it, and tucked up the sleeves of his arms: MUT'ALLAB said, that person who informs me of the Prophet's having uncovered his arms, may say that I now behold the whiteness of them, when he

It is forbidden to engrave, on a tomb, the name of God, or of the Prophet, or any part of the *Koràn*.

* He was a slave of ABUBACR 'SIDDIK; and embraced the *Muslemàn* faith at an early period; and he is said to have been the first who publicly professed that faith at *Mecca*. He served at *Bedr* and the subsequent battles. He dwelt in *Syria*, and died at *Damascus*, A. H. 20, aged 63 years.

† One of the '*Sah'abah*, who embraced *Islàm* on the day of the conquest of *Mecca*. His father WADA'A, of the family *Saham*, and tribe *Koraish*, was taken prisoner in the battle of *Bedr*, and his son MU'TALLAB redeemed him for 4000 *Dirhems*.

BOOK V.

The tombs of the Prophet and his two immediate successors were not above a span in height.

tucked up his sleeves. He raised up the stone, and placed it near the head of ÔTHM'AN-BIN-MADHÛ'UN, and said, "with this stone I mark my brother's grave, and I will bury by his side those who may die of my family and kindred." KA'SIM-BIN-MUH'AMMED-BIN-AB'UBACR* relates, 'I came to ÂA'YESHAH, and said, "O my mother! lift up the curtain of the Prophet's tomb, and those of his two friends, AB'UBACR and ÔMER." And she uncovered the three graves, which were neither high nor low (they say the height of them was one span) and red gravel was put upon them.'

BARA'A-IBN-ÂA'ZIB said, 'we came out with the Prophet, with the bier of a man of the assistants; and we arrived at the grave, when he was not interred, or placed in the *Lah'ad*; and the Prophet sat opposite the *Kiblah*, and we along with him.' ÂA'YESHAH said, 'verily the Prophet said, "the breaking of the bones of a corpse, is the same as doing it in life; that is, it feels as much pain and torment as it would from the same operation when alive."

Part Third.

ANAS said, 'we were present with a daughter of the Prophet when they were burying her, and that was OMM-CULS'UM, the wife of ÔTHM'AN: and the Prophet was sitting near her grave. And I saw his eyes shed tears, and he said, "is there one amongst you that has not committed a fault this night?" Then AB'U-TALH'AH said, "I am one." The Prophet said, "then descend into her grave:" and he did so.' ÂMER-IBN-AL-ÂA'S' relates, from his father, that he said to me (at the time of his beginning to die) "when I die, no woman waiting or carrying fire,

* He is of considerable rank among the *Tâbî'in*, and one of the seven lawyers of *Medinah*.

must accompany me;* and when you bury me, throw earth gently over me; that is, a little at a time: after that stand around my grave, during the time that it would take in slaying a camel and distributing its flesh; that I may get rest from you, and that I may know what answer to return to the messengers of God; that is, to the angels who come into the grave to examine the dead." [^]ABDULLAH-BIN-[^]OMER said, 'I heard the Prophet say, "when any one of you dies, you must not keep him in the house; but carry him quickly to his grave; and you must read near his head, after interment, the first part of the chapter entitled the cow;† and near his feet, the end of it." IBN-AB'U-MULAICAH‡ said, 'when [^]ABDUL-RAH'MAN-BIN-AB'UBACR SIDDIK died, at *Hubshì*,§ he was taken up and brought to *Mecca*, and buried there. And when [^]AA'YESHAH arrived at *Mecca*, on a pilgrimage, she came to [^]ABDUL-RAH'MAN's grave, and repeated these two distichs, which TAMIM-BIN-NAWAIRAH composed, in a monody on his brother MA'LIC, whom KHA'LID-BIN-WALID killed. We were like the two companions of JUDHAIMAH|| who were not separate from each other for a long space of time, till it was said, they never will separate. Then when we became separate; you would say, that MA'LIC and I (after meeting from a long separation) had not been one night together after that." [^]AA'YESHAH said, "I swear by God, if I had been present, you should not have been interred but where you died; because not moving from the place of death is *Sunnat*; and if I had been present at your death, I would not have visited you, because a visit is not an indispensable affair." AB'U RA'FI said, 'the Prophet took [^]SAD-BIN-MU'AD'H from his bier, and put him

A corpse to be speedily carried to the grave; and a chapter of the *Koràn* read after interment.

* It was the custom of the idolatrous *Arabs* to carry fire with a corpse.

† *Koràn*. Chap. 2.

‡ One of the *Tabi'in* of considerable celebrity. He was *Kadi* of *Mecca* in the time of [^]ABDULLAH-BIN-ZUBAIR.

§ A village near *Mecca*.

|| A king who reigned in *Irak*, and whose empire extended also over the peninsula of *Arabia*. He had two favorites, named MA'LIC and UKAIL, who remained attached to him for forty years; till they were slain by NUM'AN. The story of their death is told at great length in the commentary on the *Mukámat-i 'Hariri*. ABD-UL-HAK.

BOOK V.

into his grave, and sprinkled water upon it; and he did all this, himself, from respect, and honour to him.' AB'UHURAIRAH said, ' verily the Prophet performed prayers over a bier, and then came near the grave, and threw earth upon it thrice with both hands, from the side of its head.' AMER-BIN-HAZM* said ' the Prophet saw me leaning upon a grave, and said, " do not incommode the master of this grave."

* One of the 'Sah'abah of the class of *Ans'ars*. His first service was at the battle of the ditch, at which time he was fifteen years of age. At the age of seventeen, the Prophet appointed him governor of *Yemen* and *Najrân*. He died at *Medinah* A. H. 53.



CHAP. VII.---PART I.

IN EXPLANATION OF WEEPING OVER THE
DEAD, WITHOUT WAILING.

ANAS said, ' we came with the Prophet to AB'U YÚSUF, a blacksmith: and he was the husband of the nurse of IBRAHÌM, the son of the messenger of God. And the Prophet took IBRAHÌM and kissed him, and smelt him. Afterwards we came to him, when he was in his dying moments. Then the eyes of the Prophet were fixed, and flowing in tears; and ABDUL RAHM'AN-BIN-ÁWF said to the Prophet, " do you weep and shed tears, O Prophet of God?" He said " O IBN ÁWF! these tears are compassion, and feeling due to the dead." After that, he shed tears again, and said, " verily my eyes shed tears and my heart is afflicted, and I say nothing but what is pleasing to my benefactor; for verily, O IBRAHÌM! I am melancholy at being separated from thee." USA'MAH-BIN-ZAID says, ' the daughter of the Prophet* sent some person to him saying, " my son is in his last moments; come to me." Then the Prophet sent a person to her, with his *Salàm*, and to say, " verily the thing

The Prophet wept over his son IBRAHÌM, when at the point of death;

* ZAINAB the wife of ABU-'L-AA'S.

BOOK V. which God hath taken is for him; and the thing that he hath given is for his servant; and the times of all are fixed near him, and the life of this son was unto this time: therefore bear it patiently, and be the asker of his rewards." Then ZAINAB sent again to the Prophet, swearing to him, that he must come. And the Prophet rose up; and there was SAD-BIN-UBA'DAH with him, and MU'AD'H-BIN-JABAL, and UBAI-BIN-CAB, and ZAID-IBN-THA'BIT, and other men of the companions. Then the child was brought to the Prophet, dying; his soul trembling and moving. And both the Prophet's eyes shed many tears; and SAD said, "O Prophet of God! what is this weeping and shedding of tears?" He said, "this is an impression of tenderness and compassion, which God has put into the hearts of his servants; then God does not compassionate and commiserate his servants, except those that are tender and feeling."

ABDULLAH-BIN-OMER said, 'SAD-BIN-UBA'DAH was ill, with a disease which he had; and the Prophet came to him, to visit him, with ABDUL-RAHM'AN-BIN-AWF and SAD-BIN-ABU-WAKK'AS and ABDULLAH-BIN-MASU'UD: and when he came in, he found him excessively ill, and said, "hath he certainly died?" They said "no." Then the Prophet wept. And when the people saw the Prophet weeping, they wept also. And his highness said, "have not you heard that God does not punish on account of shedding tears, nor from the hearts of the afflicted; but God punishes from the action of the tongue, and also shews kindness from it. That is, the punishment of God and his mercy, are regulated, by the action of the tongue: if it has bewailed, excepting from tenderness, it will deserve punishment; but if it has praised God in misfortune, it has obtained mercy and rewards: for verily the dead most surely are punished, from the wailing of their kindred for them." ABDULLAH-BIN-MASU'UD. 'A. G. S. "He is not of the people of our way who slaps his cheeks and tears his collar, and mourns like the mournings of ignorance." ABU-BURDAH said, 'ABU-

The Pro-
and over
SAD-BIN-
UBA'DAH.
when at the
point of
death;

MU'SA was senseless, and his wife came before him, crying aloud: afterwards he recovered; and said to his wife, "do you not know, that verily the Prophet has said, I am vexed with the person who rends hair in misfortune, and raises his voice in crying, and rends the collar of his garment?" AB'U-MA'LIC-ASHARI. 'A. G. S. "There are four acts, which my sects have received from the days of ignorance; and which they will not leave off; one of them vaunting, and praising the nobility and possessions of their fore-fathers; the second criticising and reproaching the birth of others; the third putting faith in the fall of rain, from stars;* the fourth wailing in misfortune." And the Prophet said, "When a woman in lamentation dies before repenting; she will be made to stand up on the day of resurrection, with a shift of oil, and of pitch." ANAS relates that 'the Prophet passed by a woman who was weeping near a grave, and he said to her, "abstain, O woman! from what God has prohibited, and have patience in misfortune." She said to the Prophet, "go from me; because you are not struck with misfortune." But the woman did not know the Prophet. Then it was said to the woman, "the person who spoke to you was the Prophet." Then she came to his door; but did not find a porter to stop her, such as are at the door of kings and rulers; and she said apologizing, "I did not know you, who are the Prophet of God, so that I might have obeyed your order." Then the Prophet said, "there is no patience, but what is born at the beginning of a misfortune, because people bear it afterwards by necessity." AB'UHURAIRAH. 'A. G. S. "There do not die three infants of a *Muslemàn*, and he enter into hell-fire, except so long as to verify the oath of God."† AB'UHURAIRAH. 'A. G. S. To an assemblage of women of the assistants; "if three of the children of any one of you die, and you bear it patiently; you will enter into paradise." And a wo-

CH. VII.
PART I.

AB'U MU'SA
reproves his
wife for in-
temperate
grief.

The Pro-
phet re-
proves a
woman for
lamenting o-
ver a grave.

The death
of three
children en-
sures a *Mu-
slemàn's* en-
trance into
paradise.

* As they say when such a star comes to such a place, there will be rain. ABD-UL-HAK.

† God hath said in the *Koràn* "there is not one of you but will enter into hell, be it only during the twinkling of an eye, or a flash of lightning, or a breath of wind." ABD-UL-HAK.

BOOK V.

Even two
will suffice.

man from amongst them said, "O Prophet! say, if two die?" He said, "if two die, their father and mother will enter into paradise." AB'U-HURAIRAH. 'A. G. S. "God says there is no reward with me for a *Muslemàn* servant, (who suffers with patience when I take the soul of his affectionate friend,) but paradise."

Part Second.

AB'U-SÂID-AL-KHŪDHRI said, 'the Prophet cursed a lamenting woman, and him that listened to her with satisfaction.' SÂD-IBN-AB'U-WAKKA'S. 'A. G. S. "It is a happy circumstance for a *Mómin*, who, if good befalls him, praises and thanks God; and, if misfortune, praises God and bears it patiently: therefore a *Mómin* is rewarded in every affair, even to his putting a mouthful of victuals into the mouth of his wife." ANAS. 'A. G. S. "There is not any *Muslemàn* but for whom there are two doors; one through which his actions ascend, and another from which his maintenance descends. Then, when a *Muslemàn* dies, the two doors weep over him; but this weeping is for the *Muslemàn*, not the infidels, as God has ordered. Then the regions and the earth cried not for them." IBN-ABB'AS. 'A. G. S. "That person who, of my sects, shall have lost two children, God will on their account, bring into paradise." Then AA'YESHAH said, "what is the state of that person of your sects, who shall have lost one child?" He said, "that also will bring him into paradise, O thou indued with virtue." Then AA'YESHAH said, "what are they of your sects to do, who have lost no child?" He said, "then I am as the child of them; who am going before, and prepare for their futurity: and this reward, which is for the death of their children, is on account of the pain and misfortune which they suffer; and they are never so stricken with misfortune, like that which has attended my

Whoever is
thankful to
God in
prosperity,
and bears
affliction
with pati-
ence, will be
rewarded in
a future
state.

The death
of one child
will admit
the parents
into para-
dise.

prophecy; because my sects love me more than they do their fathers and children." AB'U MU'SA-AL-ASHARI. 'A. G. S. "When the child of a servant dies, God speaks to his angels, and asks of them, "have you taken the soul of my servant's child?" They say, "yes we have." Then God says, "have have you taken the fruit of its heart?" They say, "yes." And God says, "what did my servant say, at the time of taking the soul of his child?" They say, "he praised thee, and said, we are God's; and unto him shall we surely return."* And God says, "build a house for my servant in paradise, and call it the house of praise." ABDULLAH-BIN-MASU'UD. 'A. G. S. "That person who consoles one in misfortune; for him is a reward equal to that of the sufferer." AB'U BARZAH. 'A. G. S. "That person who comforts a woman who hath lost her child, will be covered with a garment in paradise. ABDULLAH-BIN-JAFER said, 'when the news of JAFER's death came, the Prophet said, "prepare victuals for JAFER's children; for verily a matter is come to them which will deter them from eating."

He that consoles another in affliction will receive a reward equal to his who suffers with patience.

Part Third.

AL-MUGHIRAH-BIN-SHIBAH said, 'I heard the Prophet say, "a corpse over which lamentations are made, will be punished on account of them on the day of resurrection." AMRAH-BINT-ABDUL RAH'MAN† said, 'I heard AA'YESHAH (when it was mentioned to her that ABDULLAH-BIN-OMER says that a dead body is punished from the crying of the living over it) say, "God forgive ABDULLAH-BIN-OMER:‡ beware! for IBN OMER did not tell a lie intentionally, but has forgot, what I heard from the Pro-

The Prophet declares that the dead will be punished for the intemperate lamentations of their friends.

* Kor. Ch. 2. v. 158. See SALE, Vol. I. p. 28.

† One of the *Tabiyat*, educated by AA'YESHAH, from whom she delivers many traditions. She died A. H. 103, aged 77.

‡ This expression is made use of when a person blunders, they say God have mercy on him.

BOOK V.

This saying
variously
understood.

phet; or he has mistaken the meaning of what he heard." After this she explains IBN ÔMER's mistake. 'A Jewish woman had died, and others were crying over her, and the Prophet said, "verily these are crying over her, now that it is most certain she will be punished in her grave." Then his highness spoke this particularly of a Jewish woman; and IBN ÔMER understood, that he meant it for all; that the dead would be punished in their graves on account of the cries of the living.' ÂBDULLAH-BIN-ÂBÎ MULAICAH said, 'the daughter of ÔTHM'AN-BIN-ÂFF'AN died at Mecca, and we came to be present at her bier: and IBN ÔMER and IBN ÂBB'AS were present: and verily I sat between them; and ÂBDULLAH-IBN-ÔMER said to a son of ÔTHM'AN's, who was sitting opposite, "do you not hinder the women from crying; because the Prophet of God has said, "verily the dead are punished on account of their families crying over them." Then IBN ÂBB'AS said, "ÔMER said again what ÂBDULLAH had mentioned;" after which IBN ÂBB'AS related the expression, and said, "I returned with ÔMER from Mecca towards Medinah, till we were at Badâa;* and all on a sudden ÔMER saw horsemen under the shade of a tree; the name of which is Samurah,† and he said to me, "go and see who they are." Then I looked, and saw it was SUHAIB from Rome, and other horsemen along with him; and I informed ÔMER that it was SUHAIB. He said, "call him." Then I returned towards him, and said, "march from hence, and come to ÔMER." And when they arrived at Medinah, and ÔMER met with the misfortune of being stabbed, SUHAIB entered his house, crying at his disaster, and said, "O brother! O my friend!" Then ÔMER said, "O SUHAIB! dost thou cry over me?" And verily the Prophet said, "most certainly the dead are punished on account of people crying over them." And IBN ÂBB'AS said, that "when ÔMER

* A village between Mecca and Medinah.

† The Egyptian thorn. GOL. *Mimosa Unguis Cati*. FORSK. Flor. Egypt. Arab. p. CXXIII.

died, I mentioned it to AA'YESHAH, that such was the conversation of OMER and SUHAIB. She said, "God have mercy on OMER: I swear, by God, the Prophet never said so; I mean, in the way OMER understood it: because the Prophet said so of an infidel; and an infidel is punished whether any one cries over him or not: but the Prophet said, God encreases the punishment of an infidel from the cries of his kindred over him." And AA'YESHAH said, 'the Koran is enough for you, in which God saith "the faults of one are not written for another;" since crying is the fault of the kindred of the dead, why should it be written for the dead?' IBN ABB'AS said, "God causes to laugh, and causes to cry; that is, the sorrow and pleasure of a servant is from him." ABDULLAH-IBN-MALAI-CAH says, 'IBN OMER said nothing in answer to this, but approved.'

AA YESHAH said, 'when the Prophet received the news of ZAID-BIN-HA'RITHAH'S being slain, and JAFER-BIN-ABUT'ALIB, and IBN RAWAHAH, he sat in the Masjid; melancholy and grief were discernible in him: and I looked through a slit in the door; and a man came to the Prophet and said, "verily JAFER'S wives do so and so:" and he mentioned their excessive crying. Then the Prophet ordered the man to prevent the women from crying. And the man went to them to forbid them: after that he returned a second time to the Prophet, saying, "the women did not obey me." Then the Prophet said again, "return and deter them from crying." And the man went, but the women obeyed him not. Then the man came a third time to the Prophet, and said, "by God the women have overcome me, O Prophet of God!" AA'YESHAH says, 'then I imagined that his highness said to the man, "throw dust into the women's mouths;" (i. e. force them to desist, and leave off crying). Then I said to the man, "may God rub your nose in dust;* you

The virtues ascribed to a dead person by his afflicted relations, will be exacted from the Prophet forbids JAFER'S women from making excessive demonstrations of grief;

but ineffectually.

* That is, "may God destroy thee."

BOOK V. I did not do what the Prophet ordered you; and you have not freed the Prophet from being troubled about forbidding the crying."

OMM SALMAH said, 'when AB'U SALMAH died, who was my first husband, before the Prophet, I said, he was a stranger, and he died in a strange land.* Verily I will cry a cry for him which shall be related amongst men, saying "she cried, as no person ever did." Then I was ready to cry for AB'U-SALMAH; when unexpectedly a woman came to me, and wished to assist and accompany me in crying. Then the Prophet came and said, "do you wish, O woman! to bring the devil into the house, from which God has brought him forth twice; once by the entrance of AB'U-SALMAH into *Islām*, and another time by his flight from *Mecca* to *Habash*?" When his highness said this, I desisted from crying, and did not cry afterwards."

The virtues ascribed to a dead person by his afflicted relations, will be exacted from him in a future state.

Women from making excessive demonstrations of grief;

but in fact, usually,

NUM'AN-BIN-BASHIR said, 'ABDULLAH-BIN-RAWA'HAH was senseless when he was ill, and near dying; and his sister, whose name was AMRAH, stood crying, and said, "O mountain! O that! and O t'other!" when she was enumerating his accomplishments, and praised him wailing. And ABDULLAH-BIN-RAWA'HAH said to AMRAH, when he recovered, "there is not one of those qualities which you have ascribed to me, but will be spoken of to me in a troublesome way." AB'U-M'USA-AL-AZHARI said, 'I heard the Prophet say, "there is no dead person, the people of whose tribe stand crying, and saying, O mountain! O chief! (and such like, which is said in wailing) but God appoints two angels for it, to shake it, and say in a taunting manner, "were you as they said?"

AB'UHURAIRAH said, 'one of the Prophet's family died, and the women assembled, crying over the corpse, and OMER stood up, preventing them from crying, and driving them away: and the Prophet said, "let them alone; O OMER! because eyes are shedders of tears; and the heart is strick-

* Because he had fled from *Mecca* to *Habash*, and came from thence to *Medinah*.

en with calamity and sorrowful; and the time of misfortune near and fresh; the crying of the women is without wailing." IBN-^AABB^AAS said, 'ZAINAB, the daughter of the Prophet, died; and the women cried, and ^AOMER struck them with his whip: and the Prophet threw ^AOMER down, and drove him away with his own hands; and said, "be gentle, O ^AOMER!" After that he said to the women, "keep yourselves, O women! from the noise of the devil, which is wailing." And then he said, "verily, whatever is from the eyes, which are tears, and whatever be from the heart, which is melancholy and sorrow, are from God's pleasure and compassion; and what is from the hands and tongue, is from the devil; and he is pleased with it, because man falls into fault from that."* BUKHA'Ri relates, that 'when HASAN-BIN-IM'AM HASAN died, his wife pitched a tent over his grave one year; and during that time, which she sat upon his grave, she had fresh affliction every day from separation. At the expiration of one year, when her pain abated, she struck the tent, and heard a voice saying, "beware! have you found the thing which you lost?" And another voice answered, "but she is hopeless and has turned away." ^AIMR'AN-BIN-HUSAIN and AB'U-BARZAH said, 'we came out with the Prophet with a bier; and he saw a concourse of the deceased's friends, who had thrown away their upper garments and were going in their shirts.† And the Prophet said, "do you act like the people of ignorance? Verily I had intended to pronounce a curse upon you; such as would have metamorphosed you." Then they took up their clothes, and did not revert again into the custom of ignorance.' IBN-^AOMER said, 'the Prophet prohibited following a bier, with which a bewailer might be.'

Yet the Prophet did not condemn the natural expression of sorrow.

* The meaning appears to be, that God does not disapprove the involuntary emotions of the heart which are consequent on affliction, nor the outward demonstration of them by tears: but that he condemns such voluntary exclamations of grief as indicate discontent and repining at his decrees.

† It was the custom, in the time of ignorance, when they followed a bier, not to dress themselves, in token of distress and affliction. ABD-UL-HAK.

Even an as-
billion has
this privi-
lege, if the
mother
have borne
her loss with
patience.

BOOK V,

A child who dies in infancy, has the power of introducing its parents, if believers, into paradise.

Even an abortion has this privilege, if the mother have borne her loss with patience.

AB'UHURAIRAH said, 'verily a man said, who had lost a son, melancholy at his death; "did you hear from your friend (i. e. MUHAMMED,) any thing that would comfort my soul for the loss of my children?" He said, "yes, the infants of *Muslemàns* that die, are the *Dúmùs** of paradise: one of them comes to his father, and takes the skirts of his clothes, and is not separate from him, till he brings him into paradise." AB'U-SA'ID said, 'a woman came to the Prophet and said, "O messenger of God! men have carried your sayings, and have benefited greatly from your advice; then benefit me also by your sayings when I come to you, and instruct me in those things in which God has instructed you." Then the Prophet said, "assemble, O women! in such a place, and on such a day." And they assembled accordingly; and the Prophet came to them, and taught them that which God had taught him; then said, "there is not a woman amongst you, who shall send three children before her, (i. e. lose by death) but it will be a veil for her, and prevent her from entering into hell fire." Then a woman said, "O Prophet! if two children die?" He said, "and two," (that is, if two shall have died, it will prevent the entrance of the mother into hell." MU'ADH-BIN-JABAL. 'A. G. S. "There are no two *Muslemàn* parents, who lose three of their children, but God will admit them into paradise." Then the men said, "O Prophet! if two shall have died?" He said, "two also will be a means of pardon." And the companions said, "if one dies?" He said, "one also is the means of grace." After that he said, "I swear by God, in the hands of whose power is my life; verily, a premature birth most certainly pulls its mother with its umbilical cord, towards paradise; when she bears it patiently, does not cry, but looks for rewards." ABDULLAH-BIN-MAS'UD. 'A. G. S. "That person who sends on before, three of his children, being adults, they will be a firm sanctu-

* A kind of insect or worm, bred in pools, especially when they are nearly dry. Also an attendant on kings, who interferences in the management of affairs. See GOL. voc. دُعَاة

ary for him from hell fire." Then AB'UD'HAR said, " I have sent on two of my children." The Prophet said, " if two persons are sent on, they are an asylum from the fire." UBAI-BIN-CAB said, " I have sent one before." He said, " one also is a protection from the fire." KURRAH MUZANI* said, ' verily a man used to come before the Prophet, when he had a son along with him; and the Prophet said to him, " dost thou love this boy?" And the man said, " O messenger of God! may God love thee as I love this son." Then the Prophet did not see the boy with his father for some time; and he said, " what is become of the son of such a one, where is he gone, and what is the matter with him?" They said, " O Prophet! he is dead."† And the Prophet said to the man, " dost thou not like this, that thou wilt not find any door of paradise but thou wilt find him at it expecting thee, in order to conduct thee into paradise?" And another man said, " O Prophet! is this joyful news particularly for this man, or for the whole of us?" He said, " for all of you." ALI-IBN-AB'UT'ALIB. ' A. G. S. ' Verily an abortion disputes with God, when he brings his father and mother into the fire. Then it is said, O abortion! thou disputer with thy benefactor, bring thy father and mother into paradise. Then it draws them with its umbilical cord, and brings them into paradise." AB'U UMA'MAH said, ' verily the Prophet said, that " God says, O children of ADAM! if you be patient and hope for rewards, in the beginning of misfortune, I shall be satisfied with no other reward for you than paradise." HUSAIN-BIN-ALI. ' A. G. S. " There is no believer, man or woman, who may have met with misfortune, and remembered it, although its time was long ago, and says, " we are God's, and unto him shall we surely return," but God will make for him new

The Prophet consoles a man for the death of a beloved son, with the hopes of meeting him in paradise.

* One of the *Sah'abah*, the son of IYAS. He dwelt at *Basrah*.

† It appears that the man was also present, as the Prophet afterwards addresses him; but he did not put the question to him in the first instance, on account of the distress of his mind.
ABD-UL-HAK.

BOOK V.

An expres-
sion of re-
signation to
the divine
will must be
used, on
meeting
with any
misfortune,
however
small.

rewards; and God gives him, like his rewards which he got when the calamity accrued.' AB'UHURAIRAH. 'A. G. S. When the thongs of the shoes of any one of you are cut, he must say, "we are God's, and unto him shall we surely return;" because it is amongst misfortunes.' OMM-UL-DARD'AA said, 'I heard AB'U-DARD'AA say, that I heard the Prophet say, "verily God said to JESUS, the son of MARY, O JESUS! verily I will send a sect after thy time, that when they get what they like, of benefits and good, they will be grateful to God; and if they get what they are displeased with, as calamity and misfortune, they will hope for rewards and bear them patiently; yet they will have no fortitude arising from their judgments and contemplations." And JESUS said, "O my benefactor! how will they have patience, while they have no fortitude and reason?" Then God said, "then I will give them, from my wisdom and fortitude."

* One of the Sakhis, (the son of Ishaq, the Prophet afterwards addressed him; but he did not put the question to him in the first instance, on account of the baseness of his mind.)
+ It appears that the man was also present, as the Prophet afterwards addressed him; but he did not put the question to him in the first instance, on account of the baseness of his mind.

CHAP. VIII.--PART I.

ON VISITING GRAVES.

BURAIDAH. 'A. G. S. "I prohibited you formerly from visiting graves; but you may do so now, for I have abolished the first order. And I had forbidden you from keeping meat sacrificed above three days; but now you may keep it as long as you please. And I had forbidden you putting *Nabid'h** in any thing but a leathern bag, but now drink it out of any thing: and my reason for forbidding it, in any thing but a leathern bag, was this, that it keeps water cool, and it does not ferment, and become sharp; but in other things it gets hot and strong, and peradventure it might be intoxicating liquor and then unlawful; and the prohibition of using intoxicating drink was then recent; as yet the deliciousness of it was not forgotten; perhaps they might fall into it. But now, since to abstain from and avoid it is become indispensable, it cannot be supposed that any one would drink it in a fermented, strong state; therefore ye are at liberty to put it into any vessel you chuse; but drink not any thing intoxicating." AB'UHURAIRAH said, 'the Prophet visited his mother's grave, and wept, and caused those who were standing around him to weep

The practice of visiting graves was forbidden at the commencement of the Prophet's mission, but allowed afterwards. And the severity of several other precepts was relaxed at the same time.

* The expressed juice of dates or grapes, which it is lawful to drink before it acquires an intoxicating power by fermentation; but not afterwards.

BOOK V.

The Prophet weeps over his mother's grave.

also; that is, he wept to such a degree as to impress the rest. And the Prophet said, "I have asked my benefactor permission to ask pardon for my mother, which was not granted: then I asked my cherisher's permission to visit her grave, and it was granted; therefore, do ye visit graves, because they remind you of death."* BURAIDAH. 'A. G. S. "The Prophet instructed his companions (when visiting graves) these words: "Peace be to you, O inhabitants of the graves of *Mómins* and *Muslemàns*; and we, if God please, are following; and we request of God, for ourselves and you, safety from punishments, in this world and in futurity."

Part Second.

IBN-ABBÁS said, 'the Prophet passed by graves in *Medinah*, and turned his face towards them, and said, "peace be to you, O people of the graves! may God forgive us and you: ye have passed on before us, and we are following you."

Part Third.

AA'YESHAH said, 'when the night of my turn came, the Prophet came out of his house in the latter part of the night towards *Bakíá*, and would say, "Peace be on you, O people of the graves of the faithful quickly; and the time promised you will come, to-morrow, the day of the resurrection: and we, if it please God, are comers to you: O LORD! pardon the people of *Bakíá*." AA'YESHAH then asked the Prophet, "what

The Prophet prays for those buried in *Bakíá*.

* What is mentioned in this tradition is the word of the ancients: but the moderns have established the *Islám* of his parents, and the whole of his ancestors unto ADAM. ABD-UL-HAK.

shall I say and repeat on visiting graves?" He said, say "Peace be to you, O people of the graves of the faithful and of believers;" and "God have compassion on those of us that go before, and those of us that follow; and we, if it please God, are coming to you." MUH'AMMED-IBN-NUM^A'AN* said, 'he who visits the graves of his father and mother, or one of them, on every Friday, his faults will be pardoned; and there will be written, in the register of his actions; "a doer of good to his father and mother." IBN MASU^A'UD said, 'verily the messenger of God said, "I had forbidden you to visit graves; but now ye may visit them, because visiting and seeing graves dispels worldly wishes, and gives disgust to them; and reminds of futurity." AB'UHURAIRAH said, 'verily the Prophet said, "may God curse women who go to visit graves." TIRMID'HÌ says, that this tradition was previous to the permission given by the Prophet to visit graves; but that, when he permitted it, both men and women were included. But some learned people allege, that his highness disapproved of women visiting graves; on account of their impatience and deficiency of fortitude. AA'YESHAH said, 'I was used to go into my house, where the Prophet and ABUBACR were interred, without my upper garments; and I said to myself, "nobody lies here but my husband, who is the messenger of God, and my father, who is AB'UBACR the true." But when OMER-IBN-AL-KHA'TT'A'B was buried there, I swear by God, I did not enter there, but with my body completely covered, on account of modesty towards OMER, who was a stranger.'

* One of the *Tabi'in*, esteemed of good authority.

CH. VIII.
PART III.

It is meritorious to visit the graves of one's parents on Fridays.

Women forbidden to visit graves. Different opinions of the learned on this subject.

And ordered him, saying, "You are young amongst people of the book; then first invite them to give evidence that there is no God but God, and that MUHAMMAD is the messenger of God; and if they obey that, and be Muslims, then instruct them that verily God has ordained his divine command on them, of five prayers in the day and night; and if they obey

to pray and give alms.

Book the Sixth.

O N Z A C À T.

CHAP. I.--PART I.

IBN ABBÀS. There is a tradition from him, that ' the Prophet sent MU'AD'H-BIN-JABAL to *Yemen*; that is, he made him judge and chief of it; and ordered him, saying, " you are going amongst people of the book; then first invite them to give evidence that there is no God but God, and that MUHAMMED is the messenger of God: and if they obey that, and be *Muslemàns*, then instruct them that verily God has ordained his divine command on them, of five prayers in the day and night: and if they obey the five times of prayer, then instruct them, that verily it is a divine order on them to give alms; that is, charity, to be taken from the rich, and given to their poor: and if they obey and bestow in charity, then refrain from their best property; that is, you must not pick and chuse, but take whatever the proprietor gives, provided it is free from defect or blemish; because it is not agreeable to law to take any such: and abstain from the

Jews and Christians invited to embrace the religion of MUHAMMED;

to pray and give alms.

supplications (or complaints) of the oppressed; because there is no curtain between God and them; that is, their supplications reach God and are approved, although they be infidels."

AB'UHURAIRAH. 'A. G. S. "There is no proprietor of gold and silver, who does not give from it what is due in charity, but when the day of resurrection comes, will have plates of gold and silver, like fire, made for him, which will be heated with hell fire; and his sides, forehead and back will be marked with them.* Whenever the plates are taken out of the fire, they will be replaced, as hot iron is put into and taken out of a blacksmith's forge. This will be on that day, the length of which will be fifty thousand years; which means the day of resurrection, while God gives his orders to his servants; then the servant will see his road, either into paradise, or into hell." The companions said, "O Prophet! what is the order about him who shall not have performed charity for camels; and what will be the punishments of it?" He said, "there is not any master of camels, who does not perform his duty for them, (although the divine duty for camels is charity; but from amongst the duties for camels, which are *Sunnat*, is to milk them when they come to drink water, where people are assembled, and thirst for milk, and there will also be punishment for abandoning this duty) but that on the day of resurrection the master of the camel will be thrown upon his face in a spacious and even plain, in which will be no hills or eminences; when all his fat camels, (and not even one of their young will be missing; but the whole with them,) will tread upon him with their hoofs, and bite him with their mouths; and when they have passed over him once, they will return again perpetually, treading him under foot; and this will be on the day of fifty thousand years, as long as orders continue to be given

CHAP. I.
PART I.

Punishment
in a future
state of
those who
have neg-
lected to
give the le-
gal alms,
from gold &
silver;

from ca-
mels;

* These three parts being marked in particular, is on this account; that they turned away their faces and backs from charity. ABD-UL-HAK.

BOOK VI.

from bul-
locks, sheep
and goats;

to servants; when they will see their roads to paradise or hell." It was said, "O Prophet! what is the order about bullocks, sheep and goats, the charity for them not being performed; and what manner of punishment will there be for abandoning it?" He said, "there is no master of bullocks, sheep and goats, who does not perform his duty for them, but he will be thrown upon his face, on the day of resurrection, on a plain in which will be no mountains or eminences, when he will not miss one of them, and not a twisted horn will be amongst them, lessening their strength, nor a bullock or sheep without horns, nor one of them broken; and they will strike him with their horns, and tread him under their hoofs, passing and repassing over him, on that day which will be fifty thousand years; while orders are given to the servants; and they will see their roads either into paradise or into hell." It was said, "O Prophet! what is the order for horses?" He said, "there are three descriptions of horse; and each has its order: one description of them is a means of fault to man, and another which is a means of concealing his condition, so that it is not known, that he is a poor and indigent man; and one kind of horse to man is a means of reward to him. Then the horses which are the cause of fault to man, are those of a man, which are tied up for the purpose of shew, that it may be said he is a zealous warrior, when in fact it is not so, but from greatness, and to rebel and fight with *Muslimans*: then horses for such a person are a cause of fault. And the horses which are as a veil to man, are those of him which are tied up in the road of God; that is, for his own riding, in order to ride on to lawful necessities, and hide his wants from mankind; and he has not forgotten his duty to God, upon their backs (i. e. lending them to others) nor forgotten his duty to God upon their necks, but performs the duty thereof in charity; (i. e. if they graze abroad, then something must be bestowed in charity) therefore, such horses conceal his condition. And those horses

and from
horses.

which are the means of reward to a man, are such as he has tied in the road of God for the people of *Islâm*; to fight for it himself and assist others in so doing, by mounting them upon his horses: then those horses are tied in a spacious meadow, in which is grass and water; then they do not eat any of that grass, but there are written for the master of them, rewards equal to the number of blades of grass eaten; and rewards also will be written for him equal in number to their dung and urine: nor does the horse break his heel-ropes, and gallop over one or two high lands, but God writes rewards for the proprietor equal to the number of steps the horse has made, and also his dung: neither does the master of those horses pass through a river, and the horses drink without his wish; but God writes rewards for him equal to the quantity of water drank." It was said, "O Prophet of God! then what is the order about asses, and has any thing descended about performing duty for them, or neglecting it?" The Prophet said, "there has not been sent down to me any thing particularly about asses; but this sign alone, which is collectively for all actions. 'That person who does an atom of good, will see it and find its reward; and that person who does an atom of evil, will see it, and will find its reward.*' Therefore, if the master of an ass does a good act, he will find its reward."

AB'UHURAIRAH. A. G. S. To whomsoever God gives wealth, and he does not perform the charity, due from it, his wealth will be made into the shape of a serpent on the day of resurrection, which shall not have any hair upon its head, and this is a sign of its poison and long life, and it has two black spots upon its eyes, and it will be twisted round his neck, like a chain, on the day of resurrection: then the serpent will seize the man's jaw bones, and will say, "I am thy wealth, the charity for which thou didst not give, and I am thy treasure, from

* *Korân.* Chap. 99. v. 7. 8.

BOOK VI.

Punishment
in a future
state of those
who have
neglected
the legal
alms.

which thou didst not separate any alms." After this the Prophet repeated this revelation. "Let not those who are covetous of what God of his bounty hath granted them, imagine that their avarice is better for them: nay, rather it is worse for them. That which they have covetously reserved shall be bound as a collar about their neck, on the day of resurrection."* ABU'D'HAR relates, that the Prophet said, "there is not any man who has camels, bullocks, sheep and goats, and does not perform his duty for them, but the whole of them will be brought, on the day of resurrection, larger and fatter, stamping that man under their hoofs, and striking him with their horns, passing and re-passing over him, during the time of the judgments being passed on man."

The person
sent to col-
lect the le-
gal alms is
to be receiv-
ed respect-
fully, & no-
thing con-
cealed from
him.

JARIR-BIN-ABDULLAH. A. G. S. "When an almoner comes to you, that is, he who is appointed by the *Imâm* to collect the alms, you must let him return satisfied with you, in this way, that you present yourself to him respectfully, and perform your alms fully and complete." ABDULLAH-BIN-ABI-AWF'A said, "the order was such as that the people brought their charity and alms to the Prophet, and his highness distributed them; and his highness used (when a tribe brought their alms to him) to supplicate for them, and say, "O LORD! send mercy and grace on such a one, and his family, who has brought alms." Then my father, whose name was AB'U-AWF'A, brought his alms to the Prophet, and he said, "O LORD! send grace on AB'U-AWF'A's family." And such also was the order of God, to take their alms, and send up prayers for them.' And in one tradition it is thus: 'when a man brought his alms to the Prophet, he would say, "O LORD! send grace on this person;"' AB'UHURAIRAH said, "the Prophet once sent ÔMER-IBN-AL-KHATTAB, to collect the people's alms; and they came and told his highness that IBN-JAMIL refused, and did not give his alms; and he was an hypo-

* Korân. Chap. 3. v. 181. See SALE Vol. 1. p. 88. note n.

crité;* and KHA'LID-BIN-WALID also refused giving his alms; and ABB'AS BIN-ABDULMUTALLIB, the Prophet's uncle, also refused; but all the rest gave. Then the Prophet said, that IBN-JAMIL does not dislike giving alms, and is not ungrateful, but for this cause, that he was a poor man, and God and his messenger made him rich, and this richness is the cause of his refractoriness and disobedience; and KHA'LID-BIN-WALID, who they say also, has not given alms, its reason will be that you oppress; and his condition is this, he has appropriated his wealth and implements of war, and cattle, to the combatants in the cause of God; and whoever is in this state, how can he refuse the divine charity? Therefore, perhaps his not giving it has been owing to your oppressing him; and bravery cannot bear oppression. But as to ABB'AS, his alms are upon me, and I am security for him. (And the reason of it was this, that the Prophet had taken two years alms from him before; that is, the alms of this year, which they asked him for, and the other the coming year; and the alms for him of the coming year is like that of the present, which will also rest with me.)" After that the Prophet said, "O ÔMER! you did not know and understand; that the brother of a man's father is like unto his father; therefore consider ABB'AS as my father, and observe respect to him, and do not trouble him."

ABU-HUMAYD SA'ADI said, "the Prophet constituted a man almoner, who was of *Azd*,† and his name was IBN-AL-LUBAITAH. And when he returned from his journey, he said to the *Muslemâns*, "this quantity is for you, which is the alms; and the other quantity is for me, which was sent to me in presents." When the Prophet heard this, he was displeased; and he repeated the *Khutbah*, praised and glorified God; after that said, "verily I appoint men of you on business, of those over whom God has appointed me governour, and one of you comes and says, "this is for

A man sent to collect the legal alms must not receive presents for himself.

* Some say he was an hypocrite; but repented afterwards of his hypocrisy. ABD-UL-HAK.

† A town in Yemen.

BOOK VI.

Whoever transgress this precept will be punished at the resurrection.

you, and this is for me, which was sent me in presents." Then why did not this man sit in his father's house, or in his mother's, and he would then see if presents were sent for him or not?* I swear by God, take not one of you any thing from that wealth; for it will be brought upon your neck on the day of resurrection. If it be on account of camels, his voice will be like a camel's; and if it be on account of bullocks, he will bellow like a bullock; and if it be for sheep or goats, he will make a noise like them.' After that the Prophet raised up both his hands, so that we saw the whiteness of his sides, and said, "O LORD! have I delivered thine orders to the people?" ^AADÌ-BIN-^AAMÍRAH.† 'A. G. S. "Whoever I have nominated an agent in a business, and he has concealed the value of a needle from me, or less; this concealment is perfidy; and he will come, on the day of the resurrection, and be punished for it."

Part Second.

^IBN ^AABBÀS said, 'when this revelation came down: "But unto those who treasure up gold and silver, and employ it not in the cause of God, denounce a grievous punishment. On the day of judgment their treasures shall be intensely heated in the fire of hell, and their foreheads, and their sides, and their backs, shall be stigmatised therewith;" this revelation was heavily felt by the *Muslemàns*; and ^AOMER said, I will open this difficulty for you." Then he went to the Prophet and said, "O Prophet of God! verily this revelation is heavily felt by your friends." The Prophet said, "verily God has not ordered these alms, but to purify that part which you have remaining, after giving alms; therefore, when you have per-

* That is, these presents which have been sent to him, were on account of his official capacity; for if he had not been collector, but had sat at home, how would they have been sent?

† One of the *Sah'abah*. He dwelt at *Cúfah*, and afterwards removed to *Jazírah*, where he died.

‡ *Koràn*. Chap. 9. v. 35, 36. *SALE*. Vol. I. p. 246.

formed your alms of property, your remaining substance becomes pure;* and God has not ordered legacies, but in order that they should be for your heirs, and become their property." And IBN-^AABB'AS says, "then ^AÔMER said the *Tacbir*, praised and glorified God, wondering at this saying. After that the Prophet said, "shall I not inform you, O ^AÔMER! the best of man's treasures? It is this, a virtuous woman, who acts by God's orders, and is obedient and pleasing to her husband; when he looks at her with joy and delight, beholding her personal and mental beauties; and when he orders her to do any thing, she obeys him; and when he is absent from her, she guards his right, in property and honour."

A virtuous wife is a man's best treasure.

JA'BIR-BIN-^ATIC. 'A. G. S. "Horsemen will quickly come upon you, whom you will consider enemies, and dislike; because they come to take from your property. Therefore, when they do come, give them plenty of room, and say, "ye are welcome;" and conceal nothing from them of your property. And if they are just, and do not force or oppress, they do it for themselves, and meet the rewards of justice: but if they oppress, the loss is on them. Do ye satisfy them; because your full and complete alms is their satisfaction; and the almoners must supplicate for you."

The duty of *Muslemans* towards those who collect the legal alms;

JARIR-BIN-^ABDULLAH said, "some people of the wilds came to the Prophet and said, "some of the almoners come to us and tyrannize." The Prophet said, "satisfy your almoners." They said, "O Prophet! satisfy them notwithstanding they oppress us?" He said, "satisfy them, although they may oppress you." BASHIR-IBN-AL-KHAT^AS^IYAH.† "We said to the Prophet, "the people, who come to collect alms from us, surpass the bounds of equity and moderation; and oppress us: may we conceal of

and of the collectors towards those who have to pay.

* That is, when you have given the legal alms, the remainder of your wealth is purified; and if you accumulate and treasure up that, there is no danger in so doing. The threatening, denounced in the *Korân* against those who treasure up wealth, is on the supposition that they do not give alms; therefore, those who bestow the legal charity, are exempted from that denunciation, although they accumulate treasure. ABD-UL-HAK.

† One of the *Sah'abah*, and a slave of the Prophet. KHAT^AS^IYAH is his mother's name.

BOOK VI.

People are to pay the legal alms at their own houses.

our property any part on that account?" He said, "do not hide, but bear patiently what they do." RA'FÎ-BIN-KHADÏJ. 'A. G. S. "An almoner, acting in a just and equitable way, is like a person who is a combatant in the road of God, and is a finder of its rewards, till he returns to his own house." ÔMER-BIN-SHUAIB relates from his fore-fathers, that "the Prophet said, "it is not right for an almoner to alight at a distant place, and to order people to be pulled along to him; and it is not lawful for proprietors to go far away from their houses, so as to trouble the almoner to follow them. The alms of people must not be taken except at their houses."

IBN-ÔMER. 'A. G. S. "That person who gets wealth, the alms of it is not incumbent upon him, till he has possessed it one year." ÂLI-IBN-AB'U'TA'LÏB relates, that "ÂBB'AS asked about being in a hurry in giving his alms; before the expiration of a year, and arrival of its time; and the Prophet permitted him to give it." ÔMER-IBN-SHUAIB, relates from his fore-fathers, that "the Prophet said the *Khutbah*, and instructed the people, and said, "beware! whoever is guardian to an orphan that has money, he must trade with it; and not leave it without trading, so that the alms may not eat up its property."

A guardian to an orphan must improve by trade the property entrusted to his care.

Part Third.

ABÛHURAIRAH said, "when the Prophet died, and AB'UBACKR became his successor, and certain of the *Arabs* became infidels by refusing charity; ÔMER-IBN-AL-KHA'TTAB said to AB'UBACKR, "how be it, that you kill mankind? since verily the Prophet has said, I have been ordered to fight with man till he says there is no God but God: therefore that person who says there is no God but God, guards from me his person and property, unless for his duty in *Islâm*, such as paying money for

blood and retaliation; and his account is with God."* Then AB'UBACR said, ' by God, verily I kill him who makes a difference between prayers and alms; that is, who shall confess the divinity of prayers, and deny that of charity, or practice the first, and not the second; because the divine duty in property is alms, as much so as the duty of prayers is to man's self. I swear by God, if they deny me a female goat, not a yearling, which they performed to the Prophet, surely I will kill them for such refusal." OMER said, ' by God! it was evident to me, that God had opened the breast of AB'UBACR to kill, therefore I understood it as proper to kill.' It is related in one tradition, that others of the companions also forbade AB'UBACR from killing, and said, " it is the beginning of your government, and there is a large body of enemies; peradventure it may be detrimental to the matters of *Islâm*." AB'UBACR said, " if the whole world are on one side, and I alone, I would kill if they gave not alms."

AB'UHURAIRAH. ' A. G. S. " The treasure of any one of you will be on the day of resurrection, a large male snake, from which the master of the treasure will run away; while the snake will see him, and make a mouthful of his fingers." IBN MAS'UD relates from the Prophet, who said, ' there is no man who does not perform the alms of his property, but God will twist a snake round his neck at the resurrection.' After that the Prophet repeated to us, in proof of that saying, this revelation, from the book of God: " let not those people suppose, who have been greedy in that which God has given them, that it is a good to them; but it is bad for them, now; and they will be chained with it on the day of the resurrection." †

* That is, the rule for him evidently in law is this; and his secret motives to action rest on the knowledge of God at the resurrection, like as an hypocrite saying with his tongue, " there is no God but God;" and not with his heart. ABD-UL-HAK.

† Kor. Chap. 3. v. 181.

CHAP. I.
PART III.

The duty of alms-giving is as cogent as that of prayer.

The wealth of him who with-holds the legal alms will assume the form of a snake, and torment him at the resurrection.

 CHAP. II.---PART I.

 OF THOSE THINGS FROM WHICH LEGAL ALMS
 ARE TO BE GIVEN.

ABÙ SÂID-AL-KHUDHRÌ. ' A. G. S. " There are no alms under five *Wasks** in dates; and there is no alms in silver which is less than five *Ukiyahs*;† and there is no alms for less than five camels." AB'U-HURAIRAH. ' A. G. S. " There are no alms for a *Muslemàn* for his slaves and horses." And in another tradition this; that " there are no alms for a *Muslemàn* in his slaves, but the alms of the festival *Fit'r*." ANAS. There is a tradition from him, that AB'UBACKR SIDDÌK, wrote this letter to me, when he sent me to *Bah'rain*; " In the name of God the compassionate and merciful, this charity is alms which the messenger of God has ordained on *Muslemàns* as divine; and it is that which God ordered his Prophet: therefore, that person who is called upon for it of *Muslemàns*, conformably to law, must give it: but he who is called upon for more than is lawful; must not give it." He then explains the descriptions of alms, for every kind of property; in twenty-four camels and all under

* The *Wask* is sixty *Sáds*.

† The *Ukiyah* is forty *Dirhems*.

that, one goat for every five; but when the camels amount from twenty-five to thirty-five, then for them one *Bint Makhād'** then when they amount to from thirty-six to forty-five, for them one *Bint Labùn*;† and when they amount to from forty-six to sixty, then one *Hikkah*‡ must be given; and when they amount to from sixty-one to seventy-five, then one *Ja'dháh*§ for them: and when they reach seventy-six to ninety, then two *Bint Labùn* for them: and when they amount to from ninety-one to one hundred and twenty, for them is two *Hikkahs*: then when they amount to more than one hundred and twenty, there is one *Bint Labùn* in every forty, and one *Hikkah* in every fifty: ¶ and that person who has only four camels, there is no divine alms on him; unless the master of them wishes to do a good act in the way of *Sunnat*. Then when the camels amount to five, one goat is alms for them; and that person who has that number of camels, the alms for which being a *Ja'dháh*, when he has no *Ja'dháh* but a *Hikkah*; then a *Hikkah* may be accepted of from him, accompanied with two goats, if he can procure them easily; or he may accompany the *Hikkah* with twenty *Dirhems*: and that person possessing such a number of camels as to make his alms a *Hikkah*; if he has no *Hikkah*, but a *Ja'dháh*, then surely a *Ja'dháh* may be accepted of from him; and the almoner will give him twenty *Dirhems*, or two goats: and that person possessing such a number, as his alms are a *Hikkah*, and he has only a *Bint Labùn*; then verily she shall be accepted of, and he shall give with her twenty *Dirhems* or two goats: and that person whose alms are a *Bint Labùn*, and he has only a *Hikkah*, then surely a *Hikkah* shall be accepted of from him; and the taker of the alms shall give him twenty *Dirhems*,

CHAP. II.
PART I.

The Prophet defines the proportion of *Zacát* due for camels.

* A female camel which has passed one year of age; so called because the mother is then again pregnant.

† A female camel two years old; because the mother is then suckling another foal.

‡ A female camel turned of three years.

§ A camel in its fifth year.

¶ That is, the Proprietor has two hundred camels, and has a choice, either to give one *Bint Labùn* for every forty, or one *Hikkah* for every fifty. ABD-UL-HAK,

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for goats,

for silver,

or two goats: and that person whose alms are a *Bint Labûn* and he has not one, but a *Bint Makhâd'*, then verily it shall be accepted of from him; and he will give either twenty *Dirhems* or two goats with her: and that person whose alms are a *Bint Makhâd'*, and he has not one, but a *Bint Labûn*, then surely it shall be accepted of from him, and the almoner will give him twenty *Dirhems*, or two goats: then if his alms are a *Bint Makhâd'*, and he shall not have one, but an *Ibn Labûn*,* then verily he shall be accepted of from him, and there is nothing with him. And the alms for goats, which go out to graze, when they are forty to one hundred and twenty; the proprietor will give, for from forty to one hundred and twenty, one goat; and when they are more than one hundred and twenty to two hundred, he will give two goats; and when more than two hundred to three hundred, then three goats as alms for them; and when more than three hundred, then one goat must be given for every hundred: then when the goats that graze abroad are one less than forty, there is no divine alms for them, unless the proprietor wishes to give something in the way of *Sunnat*: and an old animal shall not be brought out for alms, neither one having defect or blemish; nor shall a male goat be produced for it, unless the almoner desires them. And people must not join their separate herds;† neither shall a joint flock be separated;‡ this joining and dividing is from fear of giving alms. And when a *Nis'ab*§ is between two partners; then verily those partners will return equally.|| And the divine alms in silver is one *Dirhem* in forty, if the proprietor possess two hundred

* A male camel two years old.

† For example; there is a man, proprietor of forty goats, and the divine alms for him one goat, and he has gone and joined his goats with forty of another person's; in order to make his alms half a goat. ABD-UL-HAK.

‡ For example; there is a man who has twenty goats herded with twenty of another person; and he separates them, so that no divine alms may be upon him. ABD-UL-HAK.

§ That portion of goods from which *Zacât* is due.

|| The explanation of this rule is, that for example, there are two men, partners in two hundred goats, one of them possessing forty of them, and the other an hundred and sixty; then it becomes proper for the first to give one goat, and the other, one likewise; not for the first to give a fifth, and the second the remainder. ABD-UL-HAK.

Dirhems; but if only one hundred and ninety, that is, less than two hundred, there are no divine alms for him, unless the master of the property wishes to do a good act." **ÂBDULLAH-BIN-ÔMER** relates from the Prophet, who said, "in a thing watered from the clouds, or tanks or pits, as giving water to greens, date trees, and corn fields; for them is a tenth in alms: and whatever is watered by drawing water from a well, and such like, with camels, bullocks and asses; for them is a twentieth part in alms." **AB'UHURAIRAH**. 'A. G. S. "If a beast gores a person, or destroys any thing, and has no leader or driver with him, and the wound or damage happens in the day-time, it is void; that is, nothing is proper for it: but if there be a leader or driver with the beast, he becomes responsible, because the wound or damage is his fault: and such like, if it occurs in the night, because the proprietor has been faulty in not tying and taking care of him, since it is the custom to tie up beasts and quadrupeds at night. And if any one has hired others to dig a well, and one of them falls into it, there are no amends to be made by the hirer; and such like, if he digs a well in his own ground, or on a publick road: and if any one has hired others to dig a mine, and either of them falls into it, and breaks his arms and legs, or is killed, there is nothing proper for the hirer to atone for further; and alms for a mine is a fifth."

for vegetables & fruits watered by rain,

or from wells;

and for mines.

Part Second.

ÂLI-IBN-ABÛTÂLIB. 'A. G. S. "Verily I have remitted alms on riding horses and slaves; then give alms on silver, which is one *Dirhem* for every forty, after it amounts to the bounds of *Nis'âb*, which is two hundred *Dirhems*: and there is nothing for one hundred and ninety; therefore, when it amounts to two hundred, there are five *Dirhems* for it." **ZAHIR** said, 'I imagine that **HARITH**, who relates that the Prophet said,

Alms not to be exacted on riding horses or slaves.

BOOK VI.

" give for ten a fourth of one, which is one *Dirhem* for forty; and there is nothing for divine alms on you till it amounts to two hundred *Dirhems*; then, when it is so far, it is five *Dirhems*; and whatever exceeds it, in this proportion: and in goats, for every forty, one; and nothing for what may exceed that number, to an hundred and twenty: but if there be one goat more than an hundred and twenty, he shall give two goats to two hundred; and if above two hundred, although but one goat, he shall give three goats to three hundred; and, if more than three hundred, viz. four hundred, he shall give one for every hundred; in four hundred, four; and in five hundred, five, and so on: but if they be only thirty-nine; there is no divine alms for him: and in kind, one yearling in every thing; and in forty, one in its third year; and there is no alms for camels and bullocks that work, such as in ploughing, drawing water, and such like."

MU'A'DH relates, that 'when the Prophet sent me to *Yemen*, he ordered me to take from every thirty cows, one yearling; and of every forty, one of two years old.'

ANAS. 'A. G. S. "An oppressive almoner, who exceeds the bounds of justice, is like in fault to the person who refuses and does not give alms."

AB'U SA'ID-AL-KHUDHRI relates, that 'verily the Prophet said, "there are no alms for grain and dates, till they amount to five *Wasks*." MU'SA-BIN-TALH'AH said, "I have got a letter from MU'A'DH-BIN-JABAL, which was written to him from the Prophet: and he did not order MU'A'DH but to take alms from wheat, barley, raisins, and dates.'

ATTA'B-BIN-ASID* relates, that verily the Prophet said, "in the alms for vines, that is, in their fruit, which is grapes, which shall be computed upon the vine, as dates are upon the tree, after that the alms for them shall be performed when they are dry, like as the alms for dates when

A collector who exacts more than is due, is equally criminal with him who with-holds what is prescribed.

The *Zacat* on grapes & dates is to be estimated before they are plucked.

* He was one of the *Koraish*, and embraced *Islam* on the day of the conquest of *Mecca*. The Prophet appointed him governor of that city; in which office he was continued by AB'UBACR. He died on the same day with AB'UBACR, at the age of 25. He was one of the chiefs of the *Koraish*, and a very good man.

they become dry; that is, when they become sweet, let a person compute who is skilled, and can say what quantity they will be when they become dry; and, if they amount to *Nis'ab*, alms shall be given for them."

SAHAL-BIN-AB'U-HATHMAH* said, 'verily the Prophet would use to say, "when you compute† the quantity of grapes and dates, then fix the quantity for alms; and divide it into three parts: take two of them, and leave one for the proprietor; but if not three, make it into four parts: and take three of them, and leave one for the proprietor.'" AA'YESHAH said,

'the Prophet used to send ABDULLAH-BIN-RAWA'H'AH‡ to the Jews of *Khaiber*; and he computed the dates upon the tree, when sweetness appeared in them; before they were eatable.' IBN-OMER. 'A. G. S. "In the alms for honey, for every ten leathern bottles, one bottle." ZAINAB, the wife of ABDULLAH-BIN-MASU'UD, said, 'the Prophet repeated the *Khu'tbah* to us, and said, "O assemblage of women! give alms, although it be of your gold and silver ornaments; because verily, ye are mostly of hell on the day of the resurrection." OMER-BIN-SHUAIB relates from his ancestors, that 'verily two women came to the Prophet, each having a bracelet of gold on her arm; and the Prophet said, "do ye perform the alms for them?" They said, "we do not." Then the Prophet said to them, "do you wish that God should cause you to wear hell fire, in place of them?" They said, "no." Then he said, "perform the alms for them." OMM-SALMAH said, 'I wore golden ornaments; and I said, "O Prophet! is this a treasure on which God has denounced punishment?" He said, "a thing which amounts to a quantity on which alms should be performed, if its alms be given, then it is not a treasure on which is de-

And in doing so an allowance of one third or one fourth is to be made in favour of the proprietor.

The legal alms must be paid by women on account of their ornaments.

* One of the lesser *Sah'abah*, or of those who had not attained maturity in the time of the Prophet. He was born in the third year of the *Hijrah*.

† The word is *Kharas*, which signifies to estimate by inspection of a date tree, a vineyard or a corn-field, the produce of dates, grapes or grain.

‡ One of the *Sah'abah*, of considerable eminence, of the class of *Ans'ars* and tribe of *Khazraj*. He was present at the installation at *Akbah*, and fought at *Bedr* and *Ohud*. He was slain A. H. 8, in the battle of *Mutah*, where he commanded the *Muslemans*; after their leaders, ZAID and JAFER, had fallen. See ABULFEDA, p. 101.

BOOK VI.

Zacât was levied on all merchandise; but not on food, raiment or cattle for riding.

nunciation; and so also is all property, the alms of which being given, is out of the circle of denunciation." SAMURAH-BIN-JUNDUB said, 'verily the Prophet ordered us to bring out alms, from the goods which we prepared for merchandize; then whatever was to wear, to eat and to ride upon, there was no alms for them.' RABIA-BIN-ABDUL-RAH'MAN* relates, from many of the companions, that 'verily the messenger of God gave to BILL'AL-BIN-HARITH-AL-MUZNÎ the mines of *Kablîyah*,† which is on the border of *Furâ*;‡ and nothing is to be taken from them except alms, which is one *Dirhem* for forty, after its amounting to *Nis'ab*; that is, a fifth shall not be taken from them, as is the rule for other mines.'

Part Third.

No *Zacât* to be levied on esculent vegetables; nor on cattle for agriculture or riding.

ALI-IBN-ABUTALIB said, 'verily the Prophet said, "there is no alms for greens and vegetables, nor for *Arâyâ*:§ neither in dates less than five *Wasks*, nor in quadrupeds that work, nor any alms in *Jubhah*, i. e. in horses, mules and slaves." TA'ÛS-YEMA'NÎ|| said, 'verily there were brought to MU'AD'H-BIN-JABAL a number of kine, less than that from which *Zacât* is due,¶ in order that he might take alms from them; and he said, his highness has not ordered me to take any alms for them.'

* One of the *Tâbî'in* of considerable eminence.

† A place near the sea shore, opposite *Medinah*.

‡ A village between *Mecca* and *Medinah*.

§ *Arâyâ*, the plural of *Uriah*, 'any thing (particularly a palm) which its owner leaves free for the use of the poor.' GOL. ABD-UL-HAK says *Uriah* is bartering green dates on the tree, by computation, for dry ones: and that although this practice is forbidden; yet as some indigent people may wish to eat green dates, and have not ready money to buy them, nor trees from which to feed their families, but have dry dates in their houses on which they subsist; so that what remains they might barter for green dates on the tree; this is allowed to them, provided it do not exceed five *Wasks*.

|| One of the *Tâbî'in*, the son of MU'AD'H-BIN-JABAL.

¶ The word in the original is *Wakas*, which GOLIUS thus defines: "Id quod inter duas *Farîzat* est: ut, cum quinque cameli debeant pretium ovis pro sua *Zacât*, i. e. portione Dei sacra, quicquid ultra quinque et infra decem est, pro ea re nihilo plus penditur; hoc quidem volunt in bobus propriè locum habere; *Shanak* vero in camelis. Gi."

CHAP. III.---PART I.

ON ALMS WHICH ARE PRESCRIBED AT THE
FESTIVAL OF FIT'R.

IBN-ÔMER said, 'the Prophet ordained *Fit'r* alms as divine, one *Šââ* of dates, or one *Šââ* of barley; this for slaves and free, for man and woman, for old and young, of *Muslemâns*: and he ordered that *Fit'r* alms should be performed, before people came out to prayers.' AB'Û-SAÏD-AL-KHU'DHRÎ said, 'we used to bring out one *Šââ* of wheat for *Fit'r* alms, or one of barley, or one of dry dates, or one of cheese, or one of raisins.'

The alms on the festival *Fit'r* to be one *Šââ* of grain, dates or raisins.

Part Second.

IBN-ÂBBÂS, said, 'bring out your alms for the fast in the latter part of the month *Ram'dân*, which alludes to *Fit'r* alms; the Prophet has ordained this as divine, one *Šââ* of dates or barley, or half a *Šââ* of wheat; this on every person, free or slave, man or woman, old or young.' IBN-ÂBBÂS said, 'the Prophet has ordained it as divine (*Fit'r* alms) to

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purify the fast of any obscene, loose language, which may have occurred during the fast; and to give victuals to the poor.'

Part Third.

^AAMER-IBN-SH^UAIB, relates from his ancestors, that ' verily the Prophet sent a crier into the open streets of *Mecca* to proclaim, " take heed that *Fit'r* alms is of divine obligation for every *Muslemàn*, whether man or woman, free or slave, old or young, two *Mudds** of wheat, or instead of it, of raisins." ABDULLAH-BIN-TH^ALABAH† relates, that the Prophet said, " one *Sáá* of wheat for two people, half for each, young or old, free or slave, man or woman, and God will purify your rich by means of giving alms; and God gives to your poor more than they give, on account of the alms."

Others say,
only half a
Sáá of
wheat.

* That is, half a *Sáá*; one *Sáá* being four *Mudds*.

† One of the *Sah'ábah*. He was born four years before the *Hijrah*, and died A. H. 89. He saw the Prophet in the year of the conquest of *Mecca*.

CHAP. IV.---PART I.

IN EXPLANATION OF THOSE FOR WHOM
IT IS UNLAWFUL TO TAKE ALMS.

ANAS said, ' the Prophet passed by a date in the road, i. e. the date had fallen in the road, and his highness' sight fell upon it, and he said, " if it was not that I fear this date may be from alms, verily I would eat it." AB'UHURAIRAH said, ' IM'AM HASAN-BIN-ÂLÌ-BIN-AB'U'TALIB took a date from date alms, and put it into his mouth; and the Prophet said, " fy! fy!" that HASAN might throw it down, and not eat it. After that, the Prophet said to IM'AM HASAN, " do you not know that we, the sons of HA'SHEM, do not eat the alms?"

ÂBDUL MUT'ALLIB-BIN-RABIAH.* A. G. S. " Verily these alms purify the dirt from man and his property; and verily these alms are not lawful for MUHAMMED and his family to take." AB'UHURAIRAH said, ' when victuals were brought to the Prophet, he would ask, " is it a present or alms?" And if it was said that this is alms victuals; he would say to his

* One of the 'Sah'abah. He dwelt at Medinah, and afterwards removed to Damascus; where he died A. H. 63. His father RABIAH was the son of HA'RITH, the son of ABDUL-MUTALLIB, the son of HA'SHEM.

The Prophet considered it unlawful for himself, or any of the family of HA'SHEM to take alms.

BOOK VI.

Three decisions of the Prophet regarding AA'YESHAH's freed woman BARÍRAH.

The Prophet used to accept of presents, however trifling.

friends, "eat ye," but would not eat of it himself. But if it was said it is a present, then he would stretch out his hands and eat with them.^{*} AA'YESHAH said, "there were three things *Sunnat* on account of BARÍRAH: * one of them, that an option was given to BARÍRAH, in respect to her husband, whose name was MAGHITH; that she might either stay with him or leave him; and the Prophet said, "*Walà†* belongs to that person who has emancipated; and this is the second *Sunnat*: the third *Sunnat* is this; the Prophet came into AA'YESHAH's house, when meat was boiling, and bread was placed near him, and other things to eat with it, which were in the house; then the Prophet said, "do I not see a pot in which there is meat?" They said, "yes, there is a pot in which meat is boiling, but it is meat which has been given in alms to BARÍRAH, and you do not eat alms." He said, "this meat is alms for BARÍRAH, but *Hadih‡* for me."§ AA'YESHAH said, "the Prophet would accept of *Hadih*, and would make returns for it." AB'UHURAIRAH. S. A. G. S. "If I were invited to partake of cow-heel and head, which is a trifling thing, verily I would accept of the invitation; and if a leg of a goat be sent me in the way of *Hadih*, verily I will accept it." AB'UHURAIRAH. S. A. G. S. "That person is not a *Miskin*, || who goes about begging to people who send him away with a mouthful or two, or a date or two; but that person is a

* A freed woman of AA'YESHAH's.

† *Walà*, a right, or authority, which he who frees a slave retains over the person so freed; in virtue of which the former is entitled to inherit the property of the latter. BARÍRAH was the slave of a Jew, and had contracted with him for a certain sum as the price of her liberty. Being unable to raise that sum, she came to AA'YESHAH, requesting pecuniary aid to fulfil her engagement, and obtain her liberty. AA'YESHAH said, "tell your master that if he will sell you to me, I will purchase you." The slave reported this to her master, who replied he consented, on condition that the right of *Walà* should remain with him. AA'YESHAH told the Prophet what the Jew had said. He replied, "the *Walà* belongs to the person who emancipates the slave; therefore do you purchase BARÍRAH, and set her free, the *Walà* will be yours, and his condition become void." ABD-UL-HAK.

‡ A present.

§ That is, if any one gives a thing to a poor man, in the way of alms, and that poor man gives it to one who is not permitted to receive alms, the thing is lawful for the person; because that thing having become the property of the poor man, he may give it to whom he will. ABD-UL-HAK.

|| A beggar.

Miskin who is not found by the wealthy to make him rich; nor is his condition known, so that alms might be given to him; neither does he rise from the corner of his house to beg."

Part Second.

ABU-RĀFĪ, who was a freed man of the Prophet of God, relates, that his highness sent a man of the tribe of *Beni Makhzum*, to take alms: and the man said to me, "associate with me and accompany me, that I may give thee something from the alms." Then I said, "I will not be your companion, nor go along with you, till I go to the Prophet, and ask him whether I shall go or not." Then I went to the Prophet, and asked him, "may I go with him or not?" He said, "alms are not lawful for us, who are the sons of HA'SHIM, and verily, a freed man of us is as of ourselves; like as alms are unlawful for us, so also are they to our freed men." ABDULLAH-BIN-OMER. A. G. S. "Alms are not lawful for the

rich, nor for those robust and healthy, who can earn their bread." UBaidullah-BIN-Adi-IBN-AL-KHĪY'AR* said, 'two men informed me that they had come to the Prophet, during his last pilgrimage; and he was distributing the alms: and the two men asked him about those alms; and they said, "when we asked him to give to us, he raised his eyes upon us and looked down; that is, he looked at us from head to foot, and saw us active, and able bodied, and said, if you wish it, I will give you; but there is no alms for the rich, or the strong, who can earn their daily bread." AT A-BIN-YES'AR. A. G. S. "Alms are not lawful for the rich, except for five persons whose taking it is lawful; one of them, a champion in the cause of God; the second, an almoner; the third, a debtor; that is, one so much in debt, that the money he possesses is not suffi-

A traveler
Alms for-
bidden to
the freed-
men of the
family of
HA'SHEM.

They are
not to be re-
ceived by
the robust
and heal-
thy.

Five des-
criptions of
people who
may receive
alms.

* One of the principal *Tabiin*, born in the time of the Prophet.

BOOK VI.

ent to discharge it; the fourth, one who has purchased alms with his own property: for example; there was a thing in the possession of a *Fakir* which he had got in alms, and a rich man purchased it of him; for him it is lawful, and is not ascribable to him as alms; the fifth, a man who has a beggar for his neighbour, who, having received alms from any one, has sent to the rich man some of it in the way of *Hadiah*."

A traveller
may receive
alms.

And in a tradition from AB'U-SAÏD it is said, 'it is lawful for a traveller to take alms; because he is far from his dwelling, and has expended all that was in his possession; he is like a *Fakir*, and alms lawful for him.' ZI'AD-IBN-AL-HĀRITH-AL-ŠUDĀ'Ī* said, 'I came to the Prophet, and confessed to him, and he repeated a long tradition. Then a man came to the Prophet, and said to him, "give me alms." The Prophet said to him, "verily God has not been pleased to order either his Prophet or others, besides him, in the distribution of alms, until he ordered it himself in the *Korān*: then he divided it amongst eight classes, and forbade to give of it to any except them: then if thou art of the number of that description, I will give unto thee."

Part Third.

ZĀID-IBN-ASLAM said, 'ŌMER-IBN-AL-KHA'T'TĀB drank milk, which he liked; and he asked the person who had given him the milk, "whence was this milk?" The person informed him saying, "I alighted near water, when behold there were some camels which had been given in alms; and the masters of them were watering them; and they milked a little from them, which I took and put into my bag; and that is the milk which you have drank." Then ŌMER put his fingers into his mouth, and forced himself to vomit, and brought up the milk which he had drank.'

* One of the *Sah'abah*; he followed the Prophet, and called the *A'dhān* for him.

CHAP. V.--PART I.

OF PERSONS FOR WHOM IT IS NOT LAW-
FUL TO BEG; AND OF THOSE TO
WHOM IT IS PERMITTED.

KABÍSAH-BIN-MUKHÁRIK* said, "I was security for a sum on account of the price of blood; then I came before the Prophet to ask him about the discharge of the debt." He said, "stand near me, till the eleemosinary contributions come to me; then I shall order you of that alms; that is, I will order something to be given to you from it, from which you may be free of debt." After that the Prophet said, "O **KABÍSAH!** verily begging is not lawful, except for one of three men; one of them a man who is security for a debt; it is lawful for him to beg, that he may obtain the debt; that is, property to discharge that for which he was security; after which refrain from begging after the performance of the debt; and ask not more than enough for your necessity; the second, a man having met with a misfortune, which has ruined his property; then it is lawful for him to beg, to enable him to support life; the third is a man who is become a *Fakír*; it is law-

Begging is lawful to enable a man to pay off a debt, contracted by becoming security for another;

also in case of great poverty; whether brought on by misfortunes, or voluntary from religious motives.

* One of the *Sahábah*; reckoned among those of *Basrah*.

BOOK VI.

ful for him to ask (when three men of sense and understanding of his tribe shall say, verily such a one is reduced to a state of want) that he may obtain something to live upon. Therefore, O KABIS'AH! it is unlawful to beg in any cases but the aforementioned." AB'UHURAIRAH. ' A. G. s.

Whoever, not being indigent, begs, to encrease his store, will be punished for it in a future state.

s. "Whoever begs the property of others, expressly to encrease his own, and not to remove poverty and want; asks nothing but live coals; then tell him whether he ask little or much, it is detrimental." ABDULLAH-

BIN-OMER. ' A. G. s. "A man who never ceases asking of people, will come, on the day of resurrection, without any flesh upon his face; and he will be ruined and dishonoured." MUA'WIAH. ' A. G. s. "Flatter not,

in begging; I swear by God, that not any one asks any thing of me, and his begging draws any thing from me, when I am displeased with the beggar; but may God bless him in the thing which I have given."*

ZUBAIR-IBN-AL-AWW'AM.† ' A. G. s. "Verily it is better for one of you to take your rope, and bring a bundle of wood upon your back, and sell it, in which case God guards his honour; than to beg of people, whether they give him or not; if they do not give him, his reputation suffers, and he returns disappointed; and if they give him, it is worse than that; for it lays him under obligation."

HACIM-BIN-HIZ'AM said, "I asked the Prophet, and he gave me what I asked for; after that I asked him, and he gave me; and then said, "O HACIM! this property and worldly goods are verdant and sweet; that is, agreeable and ornamental to the sight, and delicious and pleasing to the heart; therefore, the person who takes it, with a liberal mind, without avarice, will be blessed in it; and the person who takes it with an avari-

* Its meaning is, that God does not prosper him in it.

† He was the cousin german of the Prophet, and one of the first who embraced his religion. See ABULFEDA, p. 18. He is one of the ten, called *Asharah Mubashsharah*, to whom MUHAMMED gave certain assurance of paradise. He was slain by AMER-BIN-JURM'UZ on the day of the battle of the camel, A. H. 36. OCKLEY. *Hist. Sarac.* Vol. II. p. 38. ABULPHARAG. *Dynast.* p. 187.

cious mind, will not be blessed in it; and he will be like that person who eats and shall not be satiated; and the upper hand is better than the lower.* Then I said, "O Prophet of God! I swear by him who sent you, on truth and veracity, I will not beg of any one again, nor take any thing from any person till my death." IBN-ÔMER relates, that the Prophet said, (when he was in the pulpit, and was mentioning the rewards of alms, and the advantages of avoiding begging), "the upper hand is better than the under;" and he said, "the upper hand is the giver of alms, and the lower is the beggar." AB'U-SAÏD-AL-KHUD'HRI said, 'verily some men of the assistants begged of the Prophet; and he gave them what they asked, and they asked again, and he gave them all that he had. Then the Prophet said, "whatever I have of property, I do not lay by from you; and that person who guards himself from asking, God protects him, and does not cause him to stand in need of man: and he who avoids begging, God will enrich him; and he who forces himself in resolution, God gives him patience; and no one has been given a better gift, or more spacious than patience; that is, a gift from God, which is the best of all gifts." ÔMER-IBN-AL-KHA'TTAB said, 'the Prophet used to make me presents; and I said to him, "give them to those more in need than me." He said, "take them, and give alms with them; therefore, whatever you get of this property, when you have not expected it, and not been covetous, and not asked, then take it, and that which is not such, let not your mind pursue, viz. go not in quest of it; be not avaricious, nor expect it."

The giver of alms is better than he who receives.

Part Second.

SAMURAH-BIN-JUNDUB. 'A. G. S. 'Acts of begging are scratches

* The upper hand alludes to the giver; and the lower to the receiver. ABD-UL-HAK.

BOOK VI.

and wounds by which a man wounds his own face: then he who wishes to guard his face from scratches and wounds must not beg; unless that a man asks from his prince, or in an affair in which there is no remedy, such as hunger and want of bread." ^AÂBDULLAH-BIN-MASU'UD. 'A. G. S. "That person who begs of people, while he has that which makes him in no need of doing so, will come on the day of resurrection, when his asking will make him scratch his own face with his nails, and dig his skin with a stick, and cover it with wounds." It was said, "O Prophet! what makes him in no need of asking; in having which it is forbidden to beg?" He said, "fifty *Dirhems* of silver, or the value of that in gold." SAHAL-BIN-HANDHALIYAH.* 'A. G. S. "That person who begs, having a thing which makes him independent of doing it, there is nothing for him but his asking for a great deal of fire." ^AÂBDULLAH-BIN-MUH'AMMED NUFAILI has said, in another place, "what is property with which it is not right to beg?" The Prophet said, "that property, with the possession of which it is not right to beg, is that quantity of things which supports the night, and the morning; that is, whoever has food for a day and night, it is prohibited him to beg." And NUFAILI has said, in another place, of a thing with which it is forbidden to ask, it is this, "having a thing which satiates him for the day, or the day and night." ^AÂLA-BIN-YESAR relates, from a man who was of BENI-ASAD, that the Prophet said, "that person who begs of you, while he has forty *Dirhems*, or equal to it in value, then verily he begs in a forbidden way." HUBSHI-BIN-JUNADAH. 'A. G. S. "Verily it is not right for the rich to ask, nor for a strong, robust person; but it is allowable for an indigent, very needy person, or for a debtor: and that person who asks others in order to encrease his own property, it will be the cause of wounds and scratches to him on the day of resur-

A man possessed of fifty *Dirhems* must not beg,

Nor even one who has subsistence for a day & a night,

* One of the *Sah'abah*. HANDHALIYAH is his mother's name; his father was RABI'YAH BIN-AMER. SAHAL was one of those who swore allegiance to MUHAMMED under the tree. He dwelt in Syria, and died at Damascus, in the beginning of MUAWIAH's reign.

rection; and he will eat hot stones from hell fire. Then let him who chuses ask little; and him who chuses ask much."

CHAP. V.
PART II.

ANAS. There is a tradition from him, that ' a man of the assistants came to the Prophet, begging of him something; and the Prophet said, " have you nothing at home?" He said, " yes, there is a large carpet, with one part of which I cover myself, and spread the other: and there is a wooden cup in which I drink water." Then the Prophet said, " bring before me, the carpet and cup." And the man brought them; and the Prophet took them in his hands and said, " who will buy them?" A man said, " I will take them at one *Dirhem*." He said, " who will give more?" This he repeated twice or thrice. Another man said, " I will take them for two *Dirhems*." Then the Prophet gave the carpet and cup to that man, and took the two *Dirhems*, which he gave to the assistant, and said, " buy food with one of those *Dirhems*, and throw it to your family, that they may make it their sustenance for a few days; and buy a hatchet with the other *Dirhem*, and bring it to me." And the man brought it; and the Prophet put a handle to it with his own hands, and then said, " go, cut wood and sell it; and let me not see you for fifteen days." Then the man went cutting wood, and selling it; and he came to the Prophet, when verily he had got ten *Dirhems*; and he bought a garment with part of them, and food with part. Then the Prophet said, " this cutting and selling of wood, and making your livelihood by it, is better for thee than coming, on the day of resurrection, with black marks in thy face; for verily, begging is not allowable except for three persons; one, a very poor, indigent man; and for a debtor; and for one a security for debts."

IBN-MAS'UD. 'A. G. S. " That person who is come to want and poverty, and represents it to mankind, and shews himself to them; his want shall not be removed; but that person who represents his want to God, he will

The Prophet instructs a man who came to beg how to labour for subsistence.

BOOK VI.

quickly bring him to sufficiency, either by death, which shall soon come; or by riches, which he shall be late in attaining."

Part Third.

IBN-AL-KIRĀSĪ. There is a tradition from him that his father said, "I said to the Prophet, "may I beg from people, O Prophet! when necessitous?" He said, "no, do not beg; but if thou art absolutely compelled to beg, then beg from the virtuous, on account of their generosity, and lawfulness of their bread." **IBN-AL-SA'ADĪ*** said, **ÔMER-IBN-AL-KHA'T'TAB** appointed me almoner; and when I had finished the collection of alms, and brought them to him, he ordered my salary: then I said, "I have done nothing but for God, therefore my wages are on him." **ÔMER** said, "take what is given to thee; for verily I was almoner in the time of the Prophet, and he paid me for my trouble; and I said as you have said, that I did it for God, and my wages were on him; and the Prophet said to me, when you may be given a thing without begging and asking, then eat of it, and if any thing remains, give it in alms." **ĀLĪ-IBN-AB'UTĀ-LĪB.** "I heard a man, on the day *Ārfah*, begging of people, and I said, "why do you supplicate any but God in this day and place?" Then I struck him with a *Dirrah*."† **ÔMER-IBN-AL-KHA'T'TAB** said, "know, O men! that to hope for the property of men, is a means of poverty, and increase of need; and know, that to have no trust in man, is affluence, and independence; and know, that verily man, when hoping for nothing, is independent of it." **THAWB'AN.** "A. G. S. "Who is it that shall be my security, and make a promise to me, that he will beg nothing from men; then I shall be sponsor for him that he goes to paradise." Then

* One of the *Sah'abah*. He died in Syria, A. H. 57.

† A whip, made of thongs.

A man employed in collecting the legal alms may receive a salary.

THAWB'AN said, " I promise not to beg, and I never did so." AB'UD'HAR
GHAFFA'RÌ said, ' the Prophet called me, and made an agreement with
me, not to beg any thing of man. I said, " I agree not to do so." He
said, " do not even ask your own whip from any one, if it should fall
from your hand, but alight from your horse, and take it up yourself."

CHAP. V.
PART. III.

The Pro-
phet recom-
mends inde-
pendence to
his follow-
ers.

CHAP. VI.---PART I.



I may be liberal to thee." AB'U UMAMAH, ' A. G. S. " O son of ADAM!
God says, be liberal, O son of ADAM! that
God hoard from thee: give what thou canst, although it be a trifle."
God will reckon with thee.† And do not hoard up thy substance, lest
beal, and count not what thou givest; or how much; for if thou count,
give destruction to the miser."* ASM'AL-BINT-AB'URACH, ' A. G. S. " Be li-
in lieu of that which he hath bestowed;" and the other saith, " O Lord!
glions; and one of them saith, " O Lord! give to the liberal something
morning of which servants rise, but two angels come down from the re-
discharge debts." AB'UHURAIRAH, ' A. G. S. " There is no day on the
ing at the expiration of three nights; except what I might preserve to
Ohad, verily it would make me happy, not to have any part of it remain-
A. G. S. " O Lord! like the mountain of

The Pro-
phet recom-
mends libe-
rality.

* That is, ruin to the property which he with-holds.
† The meaning is, either that God will be sparing in his bounty; or that he will exact an
strict account in a future state. The first appears here the most obvious sense. And the latter.

CHAP. VI.---PART I.

IN EXPLANATION OF LAYING OUT MONEY,
AND THE MEANNESS OF WITH-
HOLDING IT.

The Pro-
phet recom-
mends libe-
rality.

AB'UHURAIRAH. ' A. G. S. " If I had gold like the mountain of *Ohud*, verily it would make me happy, not to have any part of it remaining at the expiration of three nights; except what I might preserve to discharge debts." AB'UHURAIRAH. ' A. G. S. " There is no day on the morning of which servants rise, but two angels come down from the regions; and one of them saith, " O LORD! give to the liberal something in lieu of that which he hath bestowed;" and the other saith, " O LORD! give destruction to the miser."* ASM'A-BINT-AB'UBACR. ' A. G. S. " Be liberal, and count not what thou givest; or how much; for if thou count, God will reckon with thee.† And do not hoard up thy substance, lest God hoard from thee: give what thou canst, although it be a trifle." AB'UHURAIRAH. ' A. G. S. " God says, be liberal, O son of ADAM! that I may be liberal to thee." AB'U UMA'MAH. ' A. G. S. " O son of ADAM!

* That is, ruin to the property which he with-holds.

† The meaning is, either that God will be sparing in his bounty; or that he will exact a strict account in a future state. The first appears here the most obvious sense. ABD-UL-HAK.

to expend more than necessary, is better for thee; and to with-hold it is worse for thee; and thou wilt not be reproached for preserving a sufficiency: therefore begin, by expending what is more than a competency."

CHAP. VI.
PART I.

AB'UHURAIRAH. 'A. G. S. "The comparison of a miser and a liberal man, is similar to the condition of two men dressed in coats of mail, with their arms glued to their breasts and collar bones, on account of the tightness of the coats of mail: and the liberal man stands up, when giving alms, the coat of mail expands for him; and the miser stands, when intending alms, the coat of mail becomes tight, and every ring of it sticks fast to its place."* JA'BIR. 'A. G. S. "Abstain ye from oppression; because one oppression is the cause of many on the day of resurrection; and abstain ye from excessive avarice, because it ruined those who have been before you, and stimulated them to shed the blood of each other, and they appropriated to themselves those things which God had forbidden." HARITHAH-BIN-WAHAB. 'A. G. S. "Give alms, and consider as plunder the existence of it, and rewards of it; because a time will come to you in which a man will carry his alms himself to the people; and then he will not find any one to accept it; the man to whom alms are brought, will say, "if thou hadst brought these alms yesterday, verily I would have accepted them." AB'U'DHAR GHAFFA'Ri said, 'I came to the Prophet when he was sitting under the shade of the *Câbah*; and when he saw me, he said, "I swear, by the patron of the *Câbah*, that those are the greatest losers of all." Then I said, "may my father and mother be sacrificed for you! who are those who you say are the greatest losers?" He said, "those who have great wealth, except they do thus."† This he repeated thrice. "But very few are they who give so and so."

Comparison
between a
liberal man
and a miser.

Warning a-
gainst op-
pression, &
avarice.

* The meaning is this. When the liberal man intends to give alms, his breast expands and opens by it, and his hands obey him, and are stretched out in giving; and when the miser attempts alms, his breast becomes tight, and his hands shut. ABD-UL-HAK.

† That is, gives his property from his front to his rear; from his right to his left.

Part Second.

ABUHURAIRAH. "The liberal man is near the pleasure of God, and is near paradise, which he shall enter into; and is near the hearts of men as a friend, and he is distant from hell: and the miser is far from God's pleasure, and from paradise, and far from the hearts of men, and near the fire: and verily an ignorant liberal man is more beloved by God, than a miserly worshipper." **AB'U-SA'ID-AL-KHUD'HRI.** "A. G. S. "A man's giving in alms one *Dirhem* in his life-time, is better for him than giving one hundred when dying." **AB'U-DARD'AA.** "A. G. S. "The state of a person who gives alms near his time of dying, or frees a slave at that time, is like that of the person, who sends food as *Hadiyah* to him who is satisfied, and has no further need for food." **AB'U-SA'ID-AL-KHUD'HRI.** "A. G. S. "Two qualities are not combined in any *Muslemān*, one avarice, the other a bad disposition." **AB'UBACR.** "A. G. S. "Three people will not enter into paradise; one, a deceiver; the second, a miser; the third, one who reproaches others with obligation after giving." **AB'UHURAIRAH.** "A. G. S. "The worst qualities in man are two; one, avarice, which storms when any thing disagreeable happens; the second, cowardice, which brings a man's soul out of his body from excessive fear."

Part Third.

A'AYESHAH. There is a tradition from her that 'some of the Prophet's wives said to him, and asked him, "which one of us will join

Vanity of
acts of bene-
ficence on a
death-bed.

you soonest, and will find you first, after your death?"* He said, "the quickest of you in joining me, is she who stretcheth out her hands farthest."† Then the women took a piece of reed, measuring each other's arms, and SAUDAH, who was one of the Prophet's wives, had the longest arms.‡ AA'YESHAH says, 'we understood after this, that his highness' allusion to the length of arm, of the woman who was to join him first, was no other than she who should be most charitable, and give most alms.‡ And the quickest in joining the Prophet was ZAINAB-BINT-JAHASH,§ and she loved charity and alms.'

AB'UHURAIRAH said, 'verily the Prophet said, that a man of the children of ISRAEL said, "verily I will give alms:" and he brought forth his alms, and put them into the hands of a thief; and people spent the whole night talking with astonishment, and saying, "alms have been given to a thief to night." And the man said, "O LORD GOD! praise be to thee for my giving alms, although it was to a thief." And again he said, "verily I will give alms:" then he gave his alms to an adulteress; and the people talked all night in wonder that, "an adulteress has received alms to night:" then the man said, "O LORD GOD! praise be to thee, for my giving alms, although to an adulteress." Again he said, "verily I will give alms;" which he brought out, and put into the hands of a rich man: and people talked of it in astonishment all night, saying, "alms have been given this night to the rich:" the man then said, "O LORD! praise be to thee, for my charity; although it was to the rich." Then the man dreamt of a person, who said to him, "your alms to a thief is beneficial, for peradventure he may become good and leave off stealing;

CHAP. VI.
PART. III.

The Prophet informs his wives that the most charitable of them will first join him after death.

Alms beneficial, tho' given to a thief;

* That is, "which of us will die first, after you?" ABD-UL-HAK.

† That is, the one who will join me quickest, is she who has the longest arms. ABD-UL-HAK.

‡ That is, although we at first ascribed it to length of arm, but after considering, we knew that the allusion of length was most alms and donations.

§ For her marriage with MUHAMMED, see p. 85, ABULFEDA p. 151, note a. She died A. H. 20 or 21, in the time of OMER.

BOOK VI.

to an adulteress, or to a rich man.

The garden of a beneficent man the peculiar care of heaven.

and your alms to the adulteress is also beneficial, for perhaps she may discontinue adultery; and your alms to the rich is also useful, for perhaps he may take warning, and bestow from that which God has given him."

AB'UHURAIRAH relates, that the Prophet said, "while a man was standing in a plain, he heard a voice say in a cloud, "give water to the garden of such a one:" then the cloud went on one side, and poured its water on stony ground; and lo! the torrent filled all the roads: and the man followed the water, to see where it would go, that he might know who and where that such a one was. Then behold, he saw a man standing in his garden, and turning the water into the different quarters of it, and he said to the master of the garden, "O servant of God! what is your name?" He said, "such a one," the name which the other had heard in the cloud; and said, "why do you ask my name?" He said, "I heard a voice in a cloud, of which this is the water, say, "give water to the garden of such a one, and it took your name; therefore I ask your name, that I may know you are the person: then what business do you do in your garden, that you have got this eminence, that clouds are ordered to go and water your garden?" He said, "I do not wish myself to disclose the state of the case; but as you have asked, I will tell it to you; then verily I look to the thing which comes up in this garden, and which is obtained from it, and I give a third of it in alms, and I and my family eat another third, and I lay out another third in the repairs and cultivation of the garden; that is, I make the produce of the garden into three parts, one I give to the poor, another for my own subsistence and family, the third I lay out on the garden."

AB'UHURAIRAH said, "I heard the Prophet say, verily, there were three people of the children of ISRAEL; one of them, a leper; the second, bald; the third, blind; and God wished to try whether they would be grateful or not; and he sent an angel, who said to the leper, "what do you wish

for most?" He said, good colour and a good skin, and that this should go from me which is hateful to man." Then the angel rubbed his hand over the man's body, and the cause of the leprosy went away, and he was given a good colour and skin. Again the angel said to him, "what property do you like best? He said, "camels." Then he was given a female camel, of ten months pregnancy; and the angel said, "God bless thee in this camel, in the attainment of produce." Then the angel came to the person who had no hair upon his head, and said, "what dost thou wish for most?" He said, "good hair, and that this thing should quit me, which is hateful to man." Then the angel touched him, and the disease was removed, and he was given good hair. And the angel said, "what property dost thou prefer?" He said, "kine." Then he was given a cow with calf; and the angel said, "God bless thee in this cow, and multiply them." Then the angel came to the blind man, and said, "what dost thou wish for most? He said, "that God restore my sight; that I may see people." Then the angel touched him, and God caused his sight to return; and the angel said, "what property dost thou prefer?" He said, "I like goats best." Then he was given a goat with kid. Then the camel and cow produced; the goat kidded; and the master of the camel had a plain full of them; and the master of the cow also, and the master of the goat a plain full of goats. The Prophet said, verily the angel came to the leper, in the same form as the first time, and said, "I am a poor man; and really my daily necessities have been expended in my journey, and I have no dependence on any to day but God or you; I beg of you, in the name of that God who gave you a good colour and skin and property, I ask you for a camel, by which I may reach my desires." And the leper said, "I have many duties; have a large family to whom something must be given; so that when would your turn come?" The angel said, "verily I know thee: wast not thou the leper so hateful to mankind, and the beggar who had no property, and God Almighty gave

The leper
cured,and enri-
ched:Also the
bald man,and the
blind.Ingratitude
of the leper;

BOOK VI.

and of the
bald man.

Gratitude
of the blind
man :

He is ap-
proved and
the other
two con-
demned.

thee health and wealth?" Then the man said, "I was not given this property, but by the legacies of my fathers and ancestors." The angel said, "if thou art a liar, may God return thee to the condition in which thou wast, i. e. a leper and a beggar." Then the angel came to the bald man, as in the first shape, and said as he had said to the other person; and the man denied the angel, and answered him as the leper had done. Then the angel said, "if thou art a liar, may God return thee to the condition in which thou wast." Then the angel came to the blind man, in the same shape, saying, "verily I am a traveller, and a poor man: verily I have no means of subsistence left, and have no hopes to-day, but in God and thee. I ask thee, by that God who restored thy sight to thee, for a goat, by which I may reach my wishes." Then the blind man said, in the way of gratitude to God, "I was blind, and God caused my sight to return to me; then take whatever thou wishest of the goats; and leave what thou likest; by God! I do not forbid thee from taking any thing this day, for God." And the angel said, "keep thy property; you three people have been tried, in order that the teller of truth might be distinguished from the liar, the friend from the hypocrite, the grateful from the ungrateful; then verily God is pleased with thee, and displeased with those two."

OMM-BUJAI^d* said, 'I said, "O Prophet of God! verily a beggar stands at my door, and I am ashamed, at not finding any thing in my house to put into his hand." Then the Prophet said, "give him and put into his hand, although but a burnt hoof." There is a tradition from a freed man of OTHM'AN, who said, 'a bit of meat was sent to OMM-SALMAH; and the Prophet was fond of meat; and OMM-SALMAH said to the female slave, "put the meat in the house; perhaps the Prophet may eat

* One of the *Sah'ābiyāt*, of the class of *Ans'ārs*. Her name was 'HAW'A, the daughter of YEZID-BIN-SAKAN, and sister to ASM'AA-BINT-YEZID.

it." And she put it into a cup-board in the wall; and a beggar came and stood at OMM-SALMAH's door; and said, "give alms, and may God encrease for you." And the people of the house said, "may God give thee encrease." Then the Prophet entered the house and said, "O OMM-SALMAH! have you any thing for me to eat?" She said, "there is," and ordered a slave girl to go and fetch the meat to the Prophet; and she went, and found nothing in the cup-board but a stone. Then the Prophet said, "the meat is turned to stone, from not giving to that beggar." IBN ABB'AS. 'A. G. S. "Shall I not acquaint you of the worst of men, in point of rank and eminence?" It was said, "yes, inform us." He said, "that person from whom an alms shall have been asked in the name of God, and he has not given."

Meat turned
to stone,
from neglect
of charity.

AB'U'DHAR GHAFFA'Rî said, "I asked permission of ÔTHM'AN to go to him, and he granted it; and I had a staff in my hand: CAB-AL-AH'BAR was also present there; and ÔTHM'AN said, "O CAB! verily ÂBDUL-RAHMAN is dead, and has left great property; what faith have you in it, that he will be punished on account of his immense wealth and property?" CAB said, "if ÂBDUL-RAHMAN gave alms from it, there is no fear on him." Then I lifted up my staff and struck him, and said, "I heard the Prophet of God say, I do not like, that if this mountain was gold for me, and I bestowed it in the road of God, and it was accepted of from me, that I should leave of it, for myself, six *Ukîahs*." AB'UDHAR said, "I conjure thee by God, O ÔTHM'AN! didst thou hear this from the Prophet?" He said, "yes, I heard it." UKBAH-BIN-'HAR'ITH* said, "I performed the afternoon prayer after the Prophet at *Medînah*, and he gave the *Salâm*, then stood up, and went quickly to the apartment of one of his wives. And people were apprehensive at his haste, saying, "what has

* One of the *Sah'abah* of the tribe *Koraih*. He embraced *Islâm* on the day of the conquest of *Mecca*.

BOOK VI.

The Prophet's haste to distribute money in alms.

occurred to cause this hurry?" Then the Prophet came out of the house to the companions, and saw them wondering at his hurry, and said, "I recollected some money which I had, and supposed it bad, for that it might be a preventative to my approaching God; then I ordered it to be given." And in one tradition, we have, that "I had left some alms money in my house, and thought it bad, that night should come upon it."

AB'UHURAIRAH relates that the Prophet came to BILL'AL, and he had a heap of dry dates: and the Prophet said in astonishment, "O BILL'AL! what are these dates?" He said, "I have kept them for to-morrow."

The Prophet said, "do you not fear to see to-morrow these dates hot, in the day of resurrection, and the impression of them reach you? Bestow them, O BILL'AL! and fear not scarcity; for God will give thee." AB'U-

HURAIRAH. 'A. G. S. "Liberality is a tree in paradise; I mean like a tree of many branches; therefore, whoever is liberal, has taken a branch from it, which does not leave him, till it brings him into paradise. And avarice is a tree in hell; then whoever is avaricious, has taken a branch from it, which does not quit him till it brings him into hell." ALI-IBN-

AB'U'TALIB. 'A. G. S. "Hasten to give alms; because calamity does not surpass alms, but halts, and is expelled by it." AA'YESHAH said, 'I had five or six *Dinàrs* in my possession, belonging to the Prophet, when he was sick; and he ordered me to distribute them: but his highness' pain deterred me from doing it, and there was no opportunity for me to give them away: after that, the Prophet asked me about them; saying, "have you expended them or not?" I said, "I have not expended them; by God I swear, that your pain prevented me." Then he asked for the *Dinàrs*, and put them on the palm of his hand, and said, "what is the supposition, if the Prophet of God had met God, with these *Dinàrs* in his hand? That is, their being in his hand, is not worthy the dignity of prophecy."

Tradition from AA'YESHAH respecting alms bestowed by the Prophet on his death bed.

CHAP. VII.---PART I.

IN EXPLANATION OF SUNNAT ALMS.

ABUHURAIRAH. ‘ A. G. S. “ The person who gives in alms a thing equal in value to one dry date, which has been gained lawfully, (and God accepts nought but that which is pure) verily God accepts it with his right hand; after that, he increases the rewards of it for the master, like as one of you nourishes your own horse, so that the rewards of the alms become like a hill.” **AB’UHURAIRAH.** ‘ A. G. S. “ No alms diminish any property; I mean, although apparently alms are a cause of loss to property, yet in fact, it is a cause of perfection and completion; and God has not ordained abundance, for any servant, who forgives an injury or malevolent design, but it increases his greatness in the world and futurity: and no one humbles himself for God, but God exalts his eminence.” **AB’UHURAIRAH.** ‘ A. G. S. “ The person who bestows one thing of two, in the road of God, shall be called from the doors of paradise; and there are a number of doors of paradise, equal to the number of good actions: then the person who shall be of the people of prayers, shall be called into paradise from the door for the prayers; and the person who shall be of the combatants for the religion, shall be called into pa-

Alms confer a blessing on a man's property; and cause its increase, not diminution.

BOOK VI.

Admission
into para-
dise is ob-
tained by
different
gates, ac-
cording to
the various
species of
good acti-
ons.

paradise from the door particularly set apart for the champions; and he who shall be of the people of alms, shall be called into paradise from the door which is particularly allotted to them: and he who shall be of the keepers of fast, shall be called from the door *Raiyàn*,* which is a door of paradise, particularly set apart for the keepers of fast, to enter into paradise at."

Then AB'UBACR said, "it is not absolutely necessary that a person should be called from all those doors; because if he is called from one door, he has gained paradise; therefore shall any one be called from all the doors?"

The Prophet said, "yes; and I am hopeful, O AB'UBACR! that you may be of those persons who will be called from all the doors." AB'UHURAIRAH said, "the Prophet asked his companions, "who is it among you that rose fasting this day?"

AB'UBACR said, "I got up fasting this day." The Prophet said, "then who is it of you that has followed a bier this day, and performed prayers over it?"

AB'UBACR said, "I am he." The Prophet said, "then who is it amongst you, that has fed a poor man to day?"

AB'UBACR said, "I am." The Prophet said, "then who is it amongst you that has asked after the sick this day?"

AB'UBACR said, "I am." Then the Prophet said, "these four things are not combined, in one day, in any man, but he enters into paradise."

The small-
est gift is
not to be
despised.

AB'UHURAIRAH. 'A. G. S. "O *Muslemàn* women! ye must not account contemptible the present of a woman, your neighbour, although it be the hoof of a goat." JABIR and HU'DHAIFAH said, "the Prophet of God said, "every good act, in which is approaching to the court of God, is charity."† AB'UD'HAR-GHAFFARÌ. 'A. G. S. "Do not suppose any good act contemptible, although it be your brother's coming to you, with an open countenance, and good humour." AB'U MU'SA-AL-ASHARÌ. 'A.

* The word signifies, satisfied with drink, or having one's thirst quenched.

† That is, the term charity is not restricted to the bestowing of worldly goods; but every act, such as kind words and behaviour, which tends to promote the happiness of others, comes under that denomination. ABD-UL-HAK.

c. s. "It is indispensable for every *Muslemàn* to give alms." The companions said, "but if he has not any alms to give, then what is he to do?" He said; "if he has nothing, he must do a work with his hands, by which to obtain something, and benefit himself; and give alms with the remainder." They said, "if he is not able to do that work, to benefit himself, and give alms to others?" The Prophet said, "then assist the needful and oppressed." They said, "if he is not able to assist the oppressed?" He said, "then exhort people to do good." And if he does not?" He said, "then let him with-hold himself from doing harm to people; for verily that is as alms and charity for him." AB'UHURAIRAH. 'A. G. s. "There is alms for a man's every joint, every day in which the sun rises; doing justice between two people is alms; and assisting a man upon his beast, and lifting him upon his beast, and his baggage, is alms; and pure words in which be rewards; and answering a questioner with mildness, is alms; and every step which is made towards prayers, is alms; and removing that which is an inconvenience to man, such as thorns and stones, is alms." AA'YESHAH. 'A. G. s. "Every person of the children of ADAM, has been created with three hundred and sixty joints; then the person who says the *Tacbir*, and praises God by *Alh'am-do-Lillâhî*, and says *Lâ-allah-il-illâhî*, and *Subhân-allah!* and asks from God forgiveness of his faults, and throws aside and removes a stone from man's road, or a thorn or a bone inconveniencing man; or orders a thing lawful, and prohibits what is unlawful, and says and does these things in time equal to the number of joints, will close that day, having cast himself far from hell fire." AB'UHURAIRAH. 'A. G. s. "A camel, having given young, and having milk, is good alms, in the way of lending; and so also is a goat giving much milk; they give milk in the pail morning and evening; that is, benefit both morning and evening." ANAS. 'A. G. s. "There is no *Muslemàn* who plants a tree, or sows a field; and man, birds or beasts eat from them, but it is alms for him." (And in one

A man must labour, that he may be able to give alms.

Every friendly act towards a fellow creature is considered as charity.

The loan of a milch camel, or goat, is a meritorious act of charity.

BOOK VI.

tradition by MUSLIM, it is, that "whatever is stolen from them is also as alms for him)."

The sins of an adulteress forgiven on account of her humanity to a dog.

A woman punished for cruelty towards a cat.

The removing of any thing which incommodes others is an act worthy of paradise.

AB'UHURAIRAH. 'A. G. S. "An adulteress was forgiven who passed by a dog at a well; then the dog was holding out his tongue from thirst, which was near killing him: then the woman drew off her boot, and tied it to the end of her garment, and drew water for the dog, and gave him to drink; and she was forgiven from that act." It was said to the Prophet, "verily are there rewards for our doing good to quadrupeds, and giving them water to drink?" He said, "there are rewards for benefiting every animal having a moist liver."*

IBN-ÔMER and AB'UHURAIRAH said, "the Prophet said, "a woman was punished for a cat, which she tied, till it died with hunger; and that woman gave the cat nothing to eat, nor did she set it at liberty, so that it might have eaten the reptiles of the ground."

AB'UHURAIRAH. 'A. G. S. "A man passed by the branch of a tree hanging over a road; and he said, verily I will put this branch on one side, from the road of *Muslemâns*, that it may not incommode them; that man was brought into paradise."

AB'UHURAIRAH. 'A. G. S. "Verily I saw a man walking about in paradise, on account of a tree which he had cut from a road, which incommoded people." AB'U-BARZAH. "I said, "O Prophet! teach me actions by which I may benefit." He said, "put on one side, from the road of *Muslemâns*, whatever is inconvenient, of thorns and stones &c."

Part Second.

ABDULLAH-BIN-SALÂM said, "when the Prophet arrived at *Medinah*, I came to him, to ascertain the truth of his prophecy; and when

* That is, every one alive; and some say when the liver becomes thirsty, it is moist.
ABD-UL-HAK.

CH. VII.
PART. II.The Pro-
phet ex-
horts his
proselytes
to acts of
beneficence.

I saw him, and contemplated his blessed face, I perceived that it was not like that of a liar; and then I believed: and the first thing which his highness said, in advice and invitation to *Islàm*, was this: "Oh men! repeat your *Salàm* aloud, and feed your guests, the poor, and whoever may be in need of it; and benefit your relations and kindred; and say prayers in the night, when people are asleep: if ye do this, ye shall enter into paradise, safe from punishment." ^AABDULLAH-BIN-^AOMER. 'A. G. S. "Adore God, the merciful; that you may perform gratitude for his benefits, and give food to the poor and needy; say *Salàm* clearly; so that ye may enter paradise, safe from punishment." ANAS. 'A. G. S. "Verily giving alms most certainly quenches the fire of God's anger, and dispels a bad death." JA'BIR. 'A. G. S. "Every good act is charity;* and verily, it is of the number of good acts, to meet your brother with an open countenance, and to pour water from your own bag into his vessel." AB'U-D'HAR. 'A. G. S. "Your smiling in your brother's face is charity, and your exhorting mankind to virtuous deeds is alms; and your prohibiting the forbidden, is alms; and your shewing man the road, in the land in which they lose it, is charity for you; and your assisting the blind, is charity for you; and your removing stones, thorns and bones, which are inconvenient to man, is alms for you; and your pouring water from your bag into that of your brother, is charity for you." ^ASAD-BIN-^AUBA'DAH† said, 'I said, "O Prophet! verily my mother, OMM-SAD, is dead; then what is the best alms for me to send to her soul?" He said, "water is the best alms; that is, dig a well for her, and give water to the thirsty." And I dug a well in my mother's name, that good might flow, and I said, "this well is for OMM-SAD, that its rewards may reach her soul." AB'U-SAÏD-AL-KHUD'HRI. 'A. G. S. "Every *Muslemàn* who clothes the

Enumerati-
on of good
acts which
are este-
med chari-
ty.

* That is, alms are not exclusively confined to donations from property. ABD-UL-HAK.

† One of the *Sah'abah*, of the tribe *Khazraj*; and one of the chiefs of the *Ans'ars*. He died at *Hawràn*, in *Syria*, A. H. 15, or according to others, A. H. 11.

BOOK VI.

nakedness of another *Muslemàn*, God will clothe him, in the green clothes of paradise; and every *Muslemàn* who gives a thirsty *Muslemàn* to drink, God will give him to drink pure liquor, sealed with musk.”*

FA'T'IMAH-BINT-KAIS.† ‘A. G. S. “Verily there is a duty for property beside alms; that is, alms for property is of divine obligation; and beside them *Sunnat* alms are best, which must be given.” After that, he repeated this revelation of the *Koràn*: “it is not good that ye turn your face to the east and west, but that is good, belief in God, and the day of resurrection, and the angels, and books, and Prophets, and give of property to your kindred, orphans and the poor, and travellers.” BUHAISAH‡

One possessing a well or rivulet must not prevent others from drinking out of them.

Salt also must not be withheld.

relates from her fore-fathers, that ‘my father said, “O Prophet! what thing is not right to withhold?” He said, “that thing is water; which cannot be denied to any one; as any one having a well, or a rivulet, must not forbid others from drinking of them.” Again he said, “O Prophet of God! what thing is not right to withhold?” He said, “another is salt, which it is not right to deny; such as any one having a salt bed, must not forbid others from taking of it.” Again he said, “O Prophet! what thing is it not right to deny?” He said, “your doing good is better for you: I mean give what you wish, and what you can, and forbid nobody

The cultivation of waste land is a meritorious act.

from doing so.” JABIR. ‘A. G. S. “Whoever brings the dead land to life; that is, cultivates waste land, for him is reward therein; and whoever eats from its produce, the reward thereof is for the cultivator.” BAR'AA-IBN-AA'ZIB. ‘A. G. S. “The person who gives a camel or a goat to a poor man, for him to drink its milk for a time; and then return it to him; or lends *Dirhems* or *Dinàrs*, or shews the road to the blind, or strayed, shall have the like rewards as for freeing a slave.”

* See *Kor.* Ch. 83. v. 25. SALE, Vol. II. p. 487. note s.

† One of the *Sah'ābiyāt*, of the tribe *Koraish*; and one of the first *Muhājirs*.

‡ One of the *Sah'ābiyāt*. Her traditions are received among those of *Bas'rah*.

AB'U JURAIYA* said, ' I came to *Medinah*, and saw a man whose counsels men obeyed,† and he never said any thing but they obeyed him. I said, " who is this man?" They said, " this is the messenger of God, sent by him to mankind, to shew them the road." And I went to his highness and said twice, " peace be upon thee, O messenger of God!" The Prophet said, " do not say so, because it is applicable to the dead; but precede thy salutation with the word *Salàm*; and, after it, *Álaic*." I said to his highness, " are you the messenger of God?" He said, " I am the Prophet of that God, to whom, if a loss befalls you, do you prefer supplications to have it remedied; and if you have a dry year, supplicate him to cause to grow for you; and if you are in a forest, and you lose your camel, then supplicate him, that he may bring your camel back to you." Then I said, " give me advice." He said, " abuse nobody." And I never did abuse any body after that, neither free man nor slave, nor camel nor goat. And his highness said, " do not think a good which any one does you contemptible; and I advise you, that you speak to your brother with an open countenance; because this is of the number of good acts and kindnesses; and let your garments extend to the middle of your leg; and if you refuse this, then wear them to your ankles; and avoid letting them hang low; because it is pride, and God does not love pride. And if a man abuse you, and lay open a vice which he knows in you; then do not disclose one which you know in him; that so there may be no fault but on him." ÁA'YESHAH said, ' verily, the people of the Prophet's house killed a goat, and the Prophet said, " what remains of it?" ÁA'YESHAH said, " nothing but its shoulder; for they have sent the whole to the poor and neighbours, except a shoulder which remains." The Prophet said, " the whole goat remains except its shoulder; that is, that remains

The Prophet directs prayers to God in all difficulties.

He forbids calumny & contempt of others.

He recommends affability, and modesty in dress.

* One of the *Sak'ábah*, of the tribe *Tamim*, an inhabitant of *Basrah*. His name was JA'BIR-BIN-SULAIM.

† That is, any matter that presented itself, they went to him, and represented it, and they acted as he ordered. ABD-UL-HAK.

BOOK VI. which they have given away, the rewards of which will be perpetual, and what remains in the house is frail." IBN ABB'AS said, ' I heard the Prophet say, " there is no *Muslemàn* who dresses another *Muslemàn* in a garment, but it will be a cover for him in the asylum of God, as long as a piece of it remains." ABDULLAH-BIN-MASU'UD said, ' there are three persons whom God loves; one of them, a man who has risen in the latter part of the night, when repeating the *Koràn* in prayers, or otherwise; the second, a man who gives alms, with his right hand, hiding it from his left; the third is a man who was in an army, and his friends were discomfited, and he faced the enemies of religion, fought them, and gained a victory."

Three acts approved by God; nocturnal prayers, alms bestowed in secret, and fighting in the cause of religion.

Three descriptions of men beloved by God.

AB'UD'HAR-GHAFFARÌ. ' A. G. S. " There are three people whom God loves, and three with whom God is at enmity: then those three whom God befriends, one of them is a man; who is mentioned in this; a beggar came to a concourse of people; and begged of them in the name of God and for his satisfaction, and did not ask them, on account of relationship, between him and them; and they did not give him what he asked; and a man from amongst them came out, and gave the beggar privately, so that nobody knew it but God and the person to whom he gave; the second is a man of a tribe, that had travelled all night, till sleep was more friendly to him than all other things; and, this tribe having lain down to sleep; he stood up for prayers, telling secrets to God, and repeating revelations of the *Koràn*; the third is a man who is in an army when the enemy come on to fight; and the people of that army are broken, and this man turns a full front on the enemy till either slain or victorious. And the three persons whom God considers as enemies are, one of them an old man, an adulterer, who has no shame from his age; the second, a *Durvesh*, being proud; the third, a rich man, and oppressive." ANAS. ' A. G. S. " When God created the earth, it began to shake, and tremble;

The three detested by him.

then God created mountains, and put them upon the earth; and the land became firm and fixed; and the angels were astonished at the hardness of the hills, and said, "O God! is there any thing of thy creation harder than hills?" He said, "yes, iron is harder than hills; because it breaks them." Then the angels said, "O LORD! is there any thing of thy creation harder than iron?" He said, "yes; fire is harder than iron, because it melts it." And they said, "O defender! is there any thing of thy creation harder than fire?" He said, "yes, water overcomes fire; it kills it and makes it cold." Then the angels said, "O LORD! is there any thing of thy creation harder than water?" He said, "yes, wind overcomes water: it agitates it and puts it in motion." They said, "O our cherisher! is there any thing of thy creation harder than wind?" He said, "yes, the children of ADAM, giving alms; that is, those who give with their right hands and conceal it from their left, overcome all."

OH. XVII.
PART II.

Man, by giving alms, acquires a power superior to all other created beings on earth.

Part Third.

ABÙDHAR GHAFFÁRÌ. 'A. G. S. "There is no *Muslemàn* servant, who expends two parts from every property, in the road of God; but that the porters of paradise come before him, and each of them calls him to the thing which he has." I said, "O Prophet! what is it to give two parts from every property?" He said, "if your property be camels, give two of them; and, if bullocks, give two of them." MARTHAD-BIN-ABDULLAH said, 'some of the companions related, saying, we heard the Prophet say, "verily the shade of a *Mómin*, and his place of asylum and cause of rest and redemption on the day of resurrection, are from his alms, given in the road of God." IBN-MASÚ'UD said, 'the Prophet of God said, "that person who expends a great deal on his relations and

Two parts bestowed in alms from every kind of property, ensures paradise to the giver.

+ One of the *Tabi'in*; the son of SA'ID, an inhabitant of *Cusah*; deeply skilled and of high authority in tradition. He was born in the time of SULAIMAN the son of ABD-UL-MALIC, A. H. 99, and died at *Basrah* A. H. 161.

He said, "yes, the children of Adam, giving alms; that is, those who give out charity! is there any thing of thy creation harder than wind?"
overcomes water: it agitates it and puts it in motion." They said, "O our cherisher! is there any thing of thy creation harder than wind?"
any thing of thy creation harder than water?" He said, "yes, wind it kills it and makes it cold." Then the angels said, "O Lord! is there



God said, "that person who extends a great deal on his relations and
them, given in the road of God," the Prophet of
cause of rest and redemption on the day of resurrection, are from his
Prophet say, "verily the shade of a woman, and his place of asylum and
Abdullah said, "some of the companions related, saying, we heard the
give two of them, and if bullocks, give two of them." MARTHA-BIN-
two parts from every property?" He said, "If your property be camels,
him to the thing which he has." I said, "O Prophet! what is it to give
out that the holders of paradise come before him, and each of them calls
want, who extends two parts from every property, in the road of God;
ABDULLAH CHATFARI, A. C. A. "There is no Almsman but ser-

1870
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 1900

Two birds
bestowed in
almost every kind
of property,
and to the
river.

CHAP. VIII---PART I.

IN EXPLANATION OF THE SUPERLATIVE EXCELLENCE OF CHARITY.

ABUHURAIRAH and **HACIM-BIN-HIZ'AM** said, 'the Prophet said, "the best of alms is a thing from which is left sufficient for man's sustenance and his family; and begin by bestowing on those you have affection for." **IBN-MASU'UD**. 'A. G. S. "When a *Muslemàn* bestows on his family and kindred, for the intention of rewards, it becomes alms, although he has not given to the poor, but to his family and children."

ABU'HURAIRAH. 'A. G. S. "There is one *Dínàr* which you have bestowed in the road of God, and another in freeing a slave, and another in alms to the poor, and another given to your family and children; that is the greatest *Dínàr* in point of reward, which you gave to your family."

THAWB'AN. 'A. G. S. "The most excellent *Dínàr* which man bestows, is that which he bestows upon his own family; and a *Dínàr* spent upon quadrupeds, in the road of God, which is combating for the faith, and a *Dínàr* which a man bestows upon his friends, in the road of God."

OMM-SALMAH. 'I said to the Prophet, "is there any good tidings for me of rewards, for my bestowing on the sons of **AB'U-SALMAH**? His sons

BOOK VI.

It is praise-
worthy in a
wife to be-
low money
on her hus-
band's chil-
dren by o-
ther wives.

Money bes-
towed on a
man's own
family is
more meri-
torious,
than that
employed
in holy
wars, in the
manumis-
sion of a
slave, or in
alms to the
poor.

BOOK VI.

It is praise-worthy in a wife to bestow money on her husband's children by other wives.

are no otherwise than mine."* The Prophet said, "then give to them; and for you are the rewards of what you bestow upon them." ZAINAB, wife of ^AABDULLAH-BIN-MASU'UD. 'A. G. S. "Give alms, O assemblage of women! although it be your ornaments." She said, "then I returned from his highness' presence, when I heard this, towards ^AABDULLAH, my husband; and I said, "verily thou art a poor man; and verily the Prophet has ordered me to give alms; therefore, go to his highness and ask him, if it is sufficient for me to give to thee and thy children; and if it should be so, I will perform it, and lay out upon you; and if it is not sufficient, I shall expend on others." Then ^AABDULLAH said, "do you go and ask; don't trouble me." Then I went to the Prophet; and behold! I saw a woman of the assistants, at the Prophet's door, whose necessity was like mine; that is, that woman had also come to ask about this matter; and verily there was so much awe and fear in approaching his highness, that no person could go to him without his permission. Then BILL'AL came out to us from the Prophet; and we said to him, "go to his highness and inform him that there are two women at the door, and they ask thee, is it sufficient for them to bestow on their husbands, and on orphans which are under their protection; but do not inform him who we are; that is, do not tell him our names." Then BILL'AL went in to the Prophet, and asked him about this matter. He said, "who are they?" BILL'AL said, "one of them is of the assistants, and the other ZAINAB." Then the Prophet said, "which of the ZAINABS is it?" BILL'AL said, "ZAINAB, wife of ^AABDULLAH-BIN-MASU'UD." Then the Prophet said, "it is sufficient for them to give to their husbands and the orphans; and for them are two rewards; one for their kindred, and another for alms." MAIMU'NAH-BINT-IBN-AL-HARITH.

* ABU SALMAH was the husband of OMM SALMAH; and when he died, OMM SALMAH became married to the Prophet, and ABU SALMAH left sons by other women, and OMM SALMAH bestowed money on them. ABD-UL-HAK.

There is a tradition from her saying, "I emancipated a slave girl born in the house, in the time of the Prophet, and mentioned it to the messenger of God, who said, "if you had given that girl to your uncles, who were in want of servants, your rewards would have been greater."*

AA'YESHAH said, "O Prophet of God! verily I have two neighbours; then to which of the two shall I send *Hadijah*?" He said, "to that one who is nearest to your door." AB'U'DHAR GHAFARI. "A. G. S. "When you make soup, put a great deal of water to it; and ask your neighbours if you shall send soup to them."

Part Second.

ABUHURAIRAH said, "I said, "O Prophet of God! which kind of alms is most excellent?" He said, "the most excellent of alms is that of a man of small property, which he has earned by labour, from which he gives as much as he is able." SULAIM'AN-BIN-AA'MIR.† "A. G. S. "Giving alms to the poor has the reward of one alms; but that given to kindred has two rewards; one, the reward of alms; the other, the reward for relationship." ABUHURAIRAH said, "a man came to his highness, and said, "I have got one *Dinâr*." He said, "expend it upon yourself." The man said, "I have got another *Dinâr*." The Prophet said, "expend that upon your own children." The man said, "I have got another *Dinâr*." He said, "expend that upon your relations, your women, father and mother." He said, "I have got one other *Dinâr*." The Prophet said, "expend that upon your servants." The man said,

The Prophet instructs a man to expend his money, first on his own necessary sustenance, then on his children, & other relations, then on his servants;

* From this tradition it is understood, that benefiting relations, is better than freeing slaves. ABD-UL-HAK.

† So the name is written in the *Mishcât*; but the commentators say, it ought to be SALM'AN-BIN-AA'MIR, who is one of the *Sahâbah* of *Basrah*. ABD-UL-HAK.

BOOK VI.

and lastly,
on such of
the poor as
he judges
the most
proper ob-
jects.

The best of
men descri-
bed,

and the
worst.

"I have got another *Dinâr*." He said, "you know best the condition of the person most worthy of it; and whoever you know to be so, give it."

IBN-ABB'AS. 'A. G. S. "Shall I not inform you of the best of men? The best of men is a man, who holds the bridle of his horse in the road of God."* Then he said, "shall I not inform you of a man who follows him in eminence? It is a man who retires to a corner, and performs his duty to God from a few goats which he has. Shall I not inform you of the worst of men? The worst of men is a man of whom alms shall be begged in the name of God, and he does not give."

Something,
however
small,
should he
given to the
poor who
beg.

OMM BUJAID. 'A. G. S. "Send away a beggar with something, although it be a burnt hoof." IBN ÔMER. 'A. G. S. "That person who asks, in the name of God, protection from harm by you, or from any one else, then give him protection; and that person who asks a thing from you in the name of God, then give it him; and that person who invites you to eat, approve of and accept his invitation; and that person who does you a good and benefit, then return it; that is, do a good act to him; but if you have nothing to return him, then pray for him, till you know that you have atoned to him and performed your duty to him." JA'BIR. 'A. G. S. "Let nothing be asked for, in the name of God, but paradise; that is, you must not beg of men in the name of God."

Part Third.

ANAS said, "AB'U TÂLHÂH was the richest of the assistants, in date-trees; and the property which he liked best was *Bîrahâ* (the name of a garden) and it was opposite the Prophet's *Masjid*; and the Prophet

* That is, who stands ready mounted to fight with infidels. ABD-UL-HAK,

used to come into that garden, and drink of its sweet and pleasant water." ANAS said, ' when this revelation descended, " ye will never attain unto righteousness until ye give in alms from that which ye love,"* AB'U TALH'AH stood up, and went to the Prophet, and said, ' O Prophet of God! verily God says, " verily ye will never attain unto righteousness until ye bestow from that which ye love;" and verily my property, which I like best, is *Birahà*; and verily *Birahà* is alms for God; I hope for good, from the omnipotent revelations, and I hope to place it as a repository near God; therefore put it, O Prophet of God! in the place which God shews you; that is, give it to whom you like, and any where you think proper." He said, " very well, very well, *Birahà* is profitable, and it is profitable to thee to give alms from it; for verily, I have heard and approved of what you said; and verily I see and know, that you shall give it in alms to your relations." And AB'U TALH'AH said, " I shall do what you order, O Prophet!" Then he divided it amongst his own relations and the sons of his paternal uncle. ANAS. ' A. G. S. " The most excellent alms is that which satiates a hungry liver."

* *Korân*. Chap. 3, v. 92. " When a woman bestows from her husband's property, without his permission, then for that woman is half its rewards; that is, its rewards are between them." AB'U MUSA-AL-AZHARI. ' A. G. S. " A Muslim's treasure, and faithful, who gives what is ordered, perfectly and completely, with freedom and pleasure, it will reach the person to whom it was ordered to be given."* AA'YESHAH. ' A man said to his highness, " my mother has died suddenly, and I imagine, that had she spoke, and died in her

* A Muslim's treasure is one of two kinds of alms; one the proprietor, who in fact gives the alms; and the other the treasurer, who is appointed to receive and distribute the alms.

A wife may give in alms from her husband's property; & both the husband & wife receive merit of each an act.

CH. VIII.
Part III.

CHAP. IX.---PART I.

ON A WOMAN'S GIVING ALMS FROM HER HUSBAND'S PROPERTY.

A wife may give in alms from her husband's property; & both the husband & wife are sharers in the merit of such an act.

AYESHAH. ' A. G. S. " When a woman bestows, and give alms from victuals of her own house, when not profuse, she shall have the rewards thereof; on account of her giving, and for her husband, his rewards, for his having obtained the property; and there shall be for the person delivering it, rewards like the woman's and her husband's; and not one of these three persons' rewards will be less than the others; that is, all their rewards are perfect and complete." **AB'UHURAIRAH.** ' A. G. S. " When a woman bestows from her husband's property, without his permission, then for that woman is half its rewards; that is, its rewards are between them." **AB'U MU'SA-AL-ASHARI.** ' A. G. S. " A *Muslemàn* treasurer, and faithful, who gives what is ordered, perfectly and completely, with freedom and pleasure, it will reach the person to whom it was ordered to be given."* **AA'YESHAH.** ' A man said to his highness, " my mother has died suddenly, and I imagine, that had she spoke, and died in her

* A *Muslim* treasurer is one of two givers of alms; one the proprietor, who in fact gives the alms; and the other the treasurer. **ABD-UL-HAK.**

senses, she would have bestowed something in alms; then are there rewards for her, if I give for her?" He said, "yes, the reward of the alms which you give for her, will reach her."

CH. IX.
Part I.

Part Second.

ABU UMÁMAH said, 'I heard his highness say, in his *Khut'bah*, in the year of his last pilgrimage, "no woman must give any thing in alms, from the house of her husband, without his permission." It was said, "O Prophet! must victuals also not be given from the husband's house without his leave?" He said, "food is the best of our property, which is immediately the means of preserving life." SÁD-IBN-AB'U-WAKK'AS said, 'when his highness took confessions from women, a respectable woman stood up, of the tribe of *Mu'dar*, and she said, "O Prophet of God! verily we are relations to our fathers, sons and husbands; then what is lawful for us from their properties?" He said, "moist food, that which soon spoils, such as soup, milk, fruit and vegetables; eat ye of them, and send *Hadiahs* to whomever you like, and there is no need to ask permission in them."

Part Third.

OMAIR,* a freed man of AB'U LAH'AM, said, "AB'U LAH'AM ordered me to dry a piece of meat; and a poor man came to me, and I gave

* One of the *Sah'abah*. He was at the battle of *Khaiber*, and relates traditions from his master, AB'U LAH'AM, who was one of the first companions of the Prophet, and of distinguished eminence among them. He was present at *Bedr*, and was slain in the battle of *Hunain*, A. H. 8. He is called AB'U LAH'AM because he abstained entirely from flesh; or, according to others, because, in the days of ignorance, he did not partake of the flesh of victims sacrificed to idols. ABD-UL-HAK. The tradition in the text seems rather to indicate a fondness for flesh meat, as the origin of this appellation.

BOOK VI.

A slave giving alms from his master's property becomes a sharer with him in the merit of the act.

him to eat from it, which AB'U LAH'AM got knowledge of, and he struck me, saying, "why did you so?" Then I came to the Prophet, and mentioned the circumstance; and he called AB'U LAH'AM, and said, "why did you beat him?" He said, "he gives my victuals to the poor without my orders." Then his highness said, "do not strike him, because ye are both partners in its reward." And in one tradition it is, that ÔMAIR said, "I was purchased, and asked the Prophet, may I give alms from any part of my master's property." He said, "yes, give alms, and ye are partners in the reward."



Part Third.

ÔMAIR, a freed man of AB'U LAH'AM, said, "AB'U LAH'AM ordered me to dry a piece of meat; and a poor man came to me, and I gave

One of the Sahâbâh, he was at the battle of Uhud, and related traditions from his master, AB'U LAH'AM, who was one of the first companions of the Prophet, and of distinguished eminence among them. He was present at Ahd, and was slain in the battle of Uhud, A. H. 8. He is called AB'U LAH'AM because he obtained entirely from his master's property. In the days of ignorance, he did not partake of the flesh of victims sacrificed to idols. Arr-ur-Hak. The tradition in the text seems rather to indicate a readiness for flesh meat, as the origin of this appellation.

CHAP. X.---PART I.

ON THE OBLIGATION NOT TO TAKE BACK ALMS GIVEN.

OMER-IBN-AL-KHÀTTÀB said, 'I mounted a person upon a horse in the road of God; that is, I gave a horse to a champion who had not one; and he did not take good care of him; and I wished to buy the horse, and supposed that he would sell him cheap: then I asked the Prophet if my purchasing the horse from him was proper or not; he said, "do not buy him; and take not back your alms, although he give you the horse for one *Dirhem*; because verily, a taker back of his alms, is like a dog which vomits and eats it afterwards." **BURAIDAH** said, 'I was sitting near the Prophet, and behold! a woman came to him, and said, "O messenger of God! verily I had given in alms a slave girl to my mother, and verily my mother is dead; does that slave girl revert to me by inheritance, after my mother's death, or not? He said, "your reward was established by giving her to your mother, and the inheritance of her reverts to you again." The woman said, "O messenger of God! there was a month's fast upon my mother, which she did not keep on account of travelling and sickness: must I keep it for her?" He said, "fast for her." Again the woman said, "my mother never made a pilgrimage; then must I do it for her?" He said, "yes, perform a pilgrimage."

Things given in alms are not to be taken back, nor even purchased again.

A child is to perform for a dead parent such duties as he had neglected during life.

Book the Seventh.

ON FASTING.

CHAP. I.---PART I.

ABUHURAIRAH. 'A. G. S. "When the month *Ram'dàn* arrives, the doors of the regions are opened." And in one tradition it says, "the doors of paradise are opened, and the doors of hell are shut, and the devils are chained by the leg." And in one tradition, "the doors of God's mercy are opened." **SAHAL-IBN-SAD.** 'A. G. S. "There are eight doors in paradise, one of which is called *Raiyàn*; by which none enter but keepers of fast." **ABUHURAIRAH.** 'A. G. S. "The person who fasts the month *Ram'dàn*, on account of belief in God, and in obedience to his command, shall be pardoned all his past faults; and the person who observes the prayers particularly appointed for the nights of *Ram'dàn*, shall be forgiven all his past faults; and the person who observes the night *Kadr*, from faith and hope of rewards, shall be pardoned his past faults." **ABUHURAIRAH.** 'A. G. S. "Every good act of man, shall receive from

The excellence of the month *Ram'dàn*.

A child is to perform for a dead person such duties as he had neglected during his life.

ten rewards for it, to seven hundred. God said, except for that fast which is unbounded; because fasting is for me, and I give its rewards, what I please, because he abandons the cravings of his appetites, for my satisfaction. And there are two pleasures for the keeper of fast; one, at the opening of the fast; and another, in meeting God in futurity: and verily the smell of the mouth of a keeper of fast is more agreeable to God, than the smell of musk; and fasting is a shield against the devil's wickedness in the world, and from hell fire in futurity. Then when it may be a day of fast with any one of you, utter no bad expressions, nor raise your voice on account of enmity; and if any one abuses a keeper of fast, or fights with him, let the person say in his own heart that I am a man keeping fast, I must not give abuse or shew enmity."

The advantages of fasting.

A man while fasting must abstain from all bad expressions, & not even resent an injury.

Part Second.

ABÙHURAIRAH. ' A. G. S. " When it shall be the first night of the month *Ram'dàn*, the devils are confined, and the refractory of the *Genii*; and the doors of the fire are shut; and not one of them is opened; and the doors of paradise are opened, and not one of them shut; and a crier proclaims, " O wisher of good! come forward; for this is thy time; O evil-doer! with-hold thyself from sins; for this is the time to repent of faults;" and it is for God to redeem from hell fire in the month *Ram'dàn*; and this freeing from hell fire is in every night of *Ram'dàn*."

Part Third.

ABÙHURAIRAH. ' A. G. S. " *Ram'dàn* is come to you; it is a month in which the mercies of God are abundant; God has ordained it a

BOOK VII.

One night
in *Ram'dân*
of more va-
lue than a
thousand
months,

A man who
fasts in
this month
is better
than a
thousand
months,

Charity es-
pecially in-
culcated in
the month
Ram'dân.

divine fast on you, and the doors of the regions are opened in it; and the doors of hell shut; and the rebellious of the devils chained by the neck; and there is one night in *Ram'dân* which is better than a thousand months:* the person who is disappointed of its good and reward, verily is disappointed of great good." *ÂBDULLAH-BIN-ÂMER*. 'A. G. S. "Fasting and the *Korân*, intercede for the servant; the fast says, "O my defender! verily I have deterred the servant from eating and lust, in the day; then accept my intercession in duty to him." And the *Korân* says, "I have forbidden him sleeping at night; then accept my intercession in duty to him." Then the intercession of the fast, and of the *Korân* are accepted." *ANAS-BIN-MALIC* said, 'the month of *Ram'dân* arrived, and the Prophet said, "verily this month is present, and there is a night in it better than a thousand months; whoever is disappointed of it, is disappointed of every good, and he is not only disappointed of this night, but is disappointed of felicity." *SALM'AN FÂRSI* said, 'his highness repeated the *Khu'tbah* in a latter day of the month *Shâbân*, and said, "O men! verily a great month has cast a shade for you.† It is a month which has been blessed with abundance of grace; it is a month which God has ordained for fast; and in this month is a night better than a thousand months; and *Sunnat* prayers have been appointed for its nights; and whoever seeks to approach the court of God in it, by a *Sunnat* act, shall be like a person who performs divine commands, in any other month besides; and the month of *Ram'dân* is a month of patience; and its reward is paradise, and it is a month in which the sufferings of the poor and hungry must be attended to; and it is a month in which the sustenance of a *Muslemân* is encreased: that person who gives another to eat, at the time of beginning to eat, will be a means of forgiveness of his faults, and his redemption from the fire;

* The allusion to the night *Kadr*.

† That is, near at hand.

and there shall be for him reward as the keeper of fast." We said, "O Prophet! we are not all of this description; having wherewith to give to one keeping fast." He said, "God gives these rewards to the person who gives to one keeping fast, a little milk mixed with water, or with one date, or a drop of water; and whoever fills one fasting; God will give him to drink from my fountain, which is *Cawther*; after which he will never be thirsty, till he enters into paradise: and the month of *Ram'dàn* is a month, the beginning of which is a means of the arrival of God's mercy; and the middle of it, the means of forgiveness and pardon for sins; and the latter part, of being freed from hell fire. The person who is indulgent to his male or female slave, while they fast, God will forgive him, and free him from the fire." IBN-ABB'AS said, 'the Prophet used, on the arrival of *Ram'dàn*, to free every captive, and give alms to every beggar.' IBN-OMER. "A. G. S. "Paradise is decorated for the month *Ram'dàn*, from the beginning of the year to the future one; then when it is the first day of *Ram'dàn*, a wind blows under the imperial throne, from the leaves of paradise, upon the women with white skins, black eyes, long eye-lashes, large eyes;* and those women of paradise say, "O our patron! constitute for us husbands, from thy servants, from the sight of whom our eyes may brighten, and their eyes from seeing us." AB'UHURAIRAH. "A. G. S. "Verily my sects shall be pardoned in the latter night of *Ram'dàn*." The companions said, "is that night, in which the sects will be pardoned, the night *Kadr*?" He said, "no, but a worker shall not be given the whole of his wages till he has finished the whole of his work; I mean, this forgiveness is on account of finishing, not on account of the night *Kadr*."

Indulgence
recom-
mended to-
wards slaves
while they
fast.

* That is, the *Húr*.

CHAP. II.---PART I.

ON SEEING THE NEW MOON.

The fast of
Ram'dàn to
commence
on seeing
the new
moon; or if
it be clou-
dy, after the
expiration
of thirty
days.

IBN-ÔMER. 'A. G. s. "Keep not fast till you see the new moon; and, if the moon be hidden from you by clouds, count the days." And in one tradition it is thus; "a month is twenty-nine nights: then keep not fast till you see the new moon; which, being hid from you by clouds, then complete thirty days." **AB'U-BACRAH.** 'A. G. s. "There are two festival months, whose rewards are never less, although they be less in number of days; one of them *Ram'dàn*; the other, *Zu'l-haj*." **AB'UHURAIRAH.** 'A. G. s. "You must not begin fasting one or two days before *Ram'dàn*, unless a man accustomed to keep fast; i. e. accustomed to keep fast every Monday or Thursday; and their happening before *Ram'dàn*; let him then fast those days."

Part Second.

AB'UHURAIRAH. 'A. G. s. "When the middle of the month *Shâbân* has arrived, then fast not." **AB'UHURAIRAH.** 'A. G. s. "Count

the new moon of *Shâbân*, in order to ascertain the month *Ram'dân*." OMM-SALMAH said, 'I did not see the Prophet keep two months successive fast, except *Shâbân* and *Ram'dân*.' AMM'AR-BIN-YASIR. 'That person who keeps fast, doubtful of the day's being in *Shâbân* or *Ram'dân*, verily has disobeyed MUHAMMED.' IBN-ABB'AS said, 'an *Aarâbi* came to the Prophet, and said, "verily I saw the new moon of *Ram'dân*." And the Prophet said; "do you give evidence to the unity of God?" He said, "yes." The Prophet said, "do you give evidence that MUHAMMED is his messenger?" He said, "yes." The Prophet said, "O BILL'AL! proclaim to men, that they keep fast." IBN-ÔMER said, 'people were assembled to look for the new moon; and I informed his highness that I had seen the new moon; and he kept fast, and ordered people to keep fast.'

The fast of *Ram'dân* is to commence, on the evidence of one man, who believes in God & the Prophet, that he has seen the new moon.

Part Third.

ÂYESHAH said, 'the Prophet used to remember the days of *Shâbân*, more particularly than of any other month; in order to keep in mind the fast of *Ram'dân*: after that he would keep fast, after seeing the new moon of *Ram'dân*: and if the moon was clouded, he would count thirty days, after which keep fast.' AB'U-AL-BAKHTARI* said, 'we came to perform *Umrah*;† and when we arrived at *Bat'n Nakhlah*,‡ we were assembled to see the new moon; and some of the party said, "this moon is three nights old;" and others said, "she is two nights." Then we met IBN-ABB'AS, and we said, "verily we have seen the new moon;" then some of the party said, "she is three nights old, and others two nights."

* One of the *Tabî'in*. His name was SA'ID-BIN-FIR'UZ, of *Cúfah*.

† Compassing the *Cábah* and running between *Safa* and *Merwâ*. This will be fully explained in the chapter which treats of the pilgrimage.

‡ A village between *Mecca* and *Táyef*.

BOOK VII.

IBN-ABB'AS said, "what night did you see the moon?" We said, "on such a night." Then he said, "the Prophet has appointed *Ram'dân* from the time of seeing the new moon; I mean whenever you see the new moon of *Ram'dân*, keep fast; therefore, this new moon is for the night in which ye saw it." And in a tradition from AB'U-AL-BAKHTARÎ it is thus, that he said, "we saw the moon of *Ram'dân* when we were at *Dhât Irk*;* then we sent a man to IBN-ABB'AS, in order to ask him what night of the moon it was; and he said, "the Prophet of God has said, verily God has appointed *Ram'dân* from the time of seeing the new moon; therefore, should the moon be hidden from you, then count thirty complete days and keep fast."

* A village near to the former.

Part Third.

AB'U-BAKHTARÎ said, "the Prophet used to remember the days of *Ram'dân*, more particularly than of any other month; in order to keep in mind the fast of *Ram'dân*: after that he would keep fast, after seeing the new moon of *Ram'dân*; and if the moon was clouded, he would count thirty days, after which keep fast." AB'U-AL-BAKHTARÎ* said, "we came to perform Umrah† and when we arrived at Bâh Wâhah‡ we were assembled to see the new moon; and some of the party said, "this moon is three nights old," and others said, "she is two nights." Then we met IBN-ABB'AS and we said, "verily we have seen the new moon;" then some of the party said, "she is three nights old," and others two nights."

† One of the Tâbit. His name was Saïd bin Lâz, of Ghazâl. This will be fully explained in the chapter which treats of the pilgrimage.
‡ A village between Mecca and Tâbit.

CHAP. III.---PART I.

IN EXPLANATION OF EATING DURING THE
FAST TIME.

ANAS. 'A. G. S. "Eat at the first dawn of day; because it gives increase of strength for performing the fast." AMER-IBN-AL-AA'S. 'A. G. S. "The difference between our fast, and that of the people of the book, is eating at the first dawn of day; because God has ordained, as lawful for us, what he has prohibited them." SAHAL-IBN-SAD. 'A. G. S. "People are always clothed in good as long as they are quick in finishing their early meal." OMER. 'A. G. S. "When the darkness of the night advances from the west, and day follows from the western quarter; I mean the sun set; the keeper of fast may begin to eat." ABUHURAIRAH said, 'the Prophet has prohibited *Wis'al** in fast; and a man of the assistants said to his highness, "verily you practise *Wis'al*, O Prophet of God! and why do you forbid it us?" He said, "which of you is like me? Verily God gives me victuals and drink every night."

* Fasting two or more days, without eating or drinking between them.

The first meal, after fasting, to be of dates.

It is lawful to eat at dawn of day during Ram'dan.

It is forbidden to fast two days without intermission.

Part Second.

HAFSÁH said, ' the Prophet said, " that person who does not intend to keep fast before day-break, there is no fast for him." AB'UHURAIRAH. ' A. G. S. " When any one of you hears the call to prayer, when having a pot of water in his hand, and wishing to drink of it; he must not put down the pot until he has satisfied his want from it; that is, drunk water."* AB'UHURAIRAH. ' A. G. S. " God said, the most beloved of my servants near me, are the quickest in beginning to eat." SALM'AN-BIN-ÁAMIR.† ' A. G. S. " When any one of you wishes to begin to eat, he must eat dates, because it is a cause of increasing rewards; but, if you have no dates, then break your fast with water, because water is a purifier." ANAS said, ' the Prophet used to break fast with a few fresh dates, before performing prayers; but if there were not fresh dates, he would eat a few dry ones; and if no dry dates, he would drink a few handfuls of water.' ZAID-IBN-KHA'LID. ' A. G. S. " The person who gives to eat to one keeping fast, or accoutres a warrior, for him is the reward of them, on account of assistance in that which is good, and being a partner therein." IBN OMER relates, that when the Prophet broke fast, he would say, " thirst is gone, and the veins are moist; and rewards are established, God willing." MU'ADH-IBN-ZUHR'AT‡ said, ' verily, when the Prophet began to eat, he would say, " O LORD! I have fasted for thy pleasure, and have passed the fast on the sustenance which thou hast sent."

* This has two meanings; the allusion to the call to prayer, is for sun-set prayer: in this point of view, it is beginning to eat quickly; although leaving eating and drinking, at the time of call to prayer, is *Sunnat*: or it may be the early call to prayer; that is, the existence of the dawn of day, does not depend upon the call to prayer; ascertain the rise of the morning, and do not eat if certainly it has dawned; otherwise eat. ABD-UL-HAK.

† One of the *Sah'ábah*. His name is in some copies erroneously written SULAIM'AN.

‡ One of the *Tábi'in*, of considerable celebrity.

The first meal, after fasting, to be of dates.

It is lawful to eat at dawn of day during Ram'adan.

It is forbidden to fast two days without intermission.

Part Third.

ABUHURAIRAH. ' A. G. S. " Religion is always victorious, as long as people hasten in beginning to eat; because the *Jews* and *Christians* are dilatory in beginning to eat." AB'U ATÍYAH said, ' I and MASR'UK went to AA'YESHAH, and we said, " O mother of the faithful! there are two men of the Prophet's friends; one of them hastens to break his fast, and to perform the sun-set prayers; and the other is dilatory in both." She said, " which of them hastens in beginning to eat and prayers?" We said, " IBN MASU'UD." She said, " this was the way the Prophet did." And she asked, " who is it that is dilatory?" We said, " AB'U MUS'A ASHARI." She said, " he is also one of the greatest companions; perhaps he has some excuse for being dilatory." IRB'AD-BIN-SA'RÍYAH said, ' the Prophet called me to the early meal in *Ram'dàn*; and said, " come to the meal, its rewards are abundant." AB'UHURAIRAH. ' A. G. S. " The best food for a *Muslemàn's* early meal is dates."

In *Ram'dàn* it is proper to be early in taking the evening repast & in prayer.

One who has a fast forgotten, must complete his fast; because none but God has caused him to eat and drink. A. G. S. " While we were sitting with the Prophet, unexpectedly a man came to him and said, ' O messenger of God, I am grieved on account of having fallen into fault.' He said, ' What is the matter, and what have you done, that you say this?' The man said, ' I have had connexion with my wife in the day-time of *Ram'dàn*, while I was keeping fast.' Then the Prophet said, ' have you a slave to free?' He said, ' no.' Then the Prophet said, ' can you keep fast

The Prophet points out the fast.

CHAP. IV.--PART I.

IN EXPLANATION OF THINGS, MAKING
FAST VAIN AND FRUITLESS.

Lying and
detraction
destroy the
merit of a
fast.

One who
has inad-
vertently
eaten or
drunk on a
fast day,
may, not-
withstand-
ing, go on
to complete
the fast.

The Pro-
phet points
out

ABÙHURAIRAH. ‘A. G. S. “A keeper of fast, who does not abandon lying and detraction, God cares not about his leaving off eating and drinking; that is, God does not accept his fasting.” **AA'YESHAH** said, ‘the Prophet used to have connexion with his wives in the nights of *Ram-^{dan}*, and would bathe after day-break, and then keep fast.’ **IBN ÁBB'AS** said, ‘verily the Prophet had blood drawn from him when he was *Muh'-rim*, and also when keeping fast.’ **AB'UHURAIRAH.** ‘A. G. S. “The person who has forgotten his fast while keeping it, and drunk water, or eaten from forgetfulness, must complete his fast; because none but God has caused him to eat and drink.” **AB'UHURAIRAH.** ‘While we were sitting with the Prophet, unexpectedly a man came to him and said, “O messenger of God! I am ruined on account of having fallen into fault.” He said, “what is the matter, and what have you done, that you say this?” The man said, “I have had connexion with my wife in the day time of *Ram-^{dan}*, while I was keeping fast.” Then the Prophet said, “have you a slave to free?” He said, “no.” The Prophet said, “can you keep fast

two months successively?" He said, "no, I cannot." The Prophet said, "have you got victuals to give to six poor people?" He said, "no, I have not." The Prophet said, "sit down." Then the Prophet procrastinated, till victuals came to give him, to give to the poor, as an expiation of his faults. And while we were in this state, a bag, in which were dates, was brought to the Prophet, made of fig leaves; and that bag was long and broad, containing fifteen or twenty *Sáás*. The Prophet said, "where is the beggar, and who is he?" The man said, "I am he." The Prophet said, "take this, and give alms with it to the poor." The man said, "shall I give alms to poorer than myself, O Prophet! I mean I am poorer than all, what alms shall I give to others? I swear by God, there is not in *Medinah* the people of any house poorer than of mine." Then the Prophet laughed to such a degree as to shew his canine teeth. After that he said to the man, "feed the people of your own house with the figs:" that is, when the Prophet saw the man's extreme want, he said, "eat and feed your own family;" saying, "you will give in expiation for your fault some other time, when you have it in your power."

Part Second.

ABUHURAIRAH said, 'verily a man asked his highness about a man and his wife dallying, and embracing each other in a time of fast; and the Prophet permitted it: and another man came to the Prophet and asked him the same question, and he forbade him. Then behold! the man who had been permitted was old, and the one forbidden, young.'

ABUHURAIRAH. 'A. G. S. "The person who is seized with a sickness at the stomach, and vomits, there is nothing for him to perform; that is, he must continue keeping his fast; but that person who does it intentionally, must atone for it, because it renders a fast fruitless." **MAD'AN**

CHAP. IV.
PART I.

the proper
expiations
for a breach
of the fast.

A man's first
charity
should be to
his own fa-
mily, if
poor.

Amorous
dalliance
during a
fast permit-
ted to an old
man, but
forbidden to
a young
one.

BOOK VII.

Collyrium
may be ap-
plied to the
eyes during
a fast.

When a
person has
blood
drawn du-
ring a fast,
both he and
the operator
have there-
by broken
the fast.

relates, that 'AB'U-DARD'AA related to me, that his highness vomited, and then broke his fast; then I met THAWB'AN in a *Masjid* at *Damascus*, and said to him, " verily AB'U-DARD'AA related to me that the Prophet vomited, and then broke his fast." THAWB'AN said, " he spoke true, and I poured water for his *Wa'dù*." AA'MIR-BIN-RABIA' said, ' I saw the Prophet clean his teeth, an incalculable number of times, whilst he was keeping fast.' ANAS said, ' a man came to his highness and said, " both my eyes ache; may I put *Surmah* to them, now that I am keeping fast?" He said, " yes, for applying *Surmah*, when keeping fast, is not detrimental; if you wish it, do so." There is a tradition, by some of the Prophet's companions, saying, ' verily we saw his highness at *Arj** pouring water upon his head, on account of thirst or heat, when he was keeping fast.' SHEDD'AD-BIN-AWS' relates, that ' the Prophet came to a man in *Bakiá*, who was getting blood drawn from him; and his highness was holding me by the hand, when eighteen nights of *Ram'dàn* had elapsed; and he said, " the drawer of the blood, and he from whom it is drawn, have broken the fast; one on account of weakness, which will arise from loss of blood; and the drawer of the blood is not safe from some of it going into his belly."† AB'UHURAIRAH. ' A. G. S. " The person who begins to eat, on a day in the month of *Ram'dàn*, without lawful permission, and without sickness, he will not expiate it if he fasts his whole life after." AB'UHURAIRAH. ' A. G. S. " How many keepers of fast are there that gain nothing by it but thirst; such as keeping fast and not refraining from lying and detraction? And how many risers at night, and performers of prayers, are there, that gain nothing by their rising but wakefulness; such as performing prayers on sequestered ground?"

* A village between *Mecca* and *Medinah*.

† In *Arabia*, blood is drawn in this manner: the part from which it is to be taken being scarified, a horn or glass tube is applied, through which a man extracts the blood by sucking.

Part Third.

ABÙ-SÂID-AL-KHUDHRÌ. 'A. G. S. "There are three situations, which do not make fast fruitless; being bled, if able to bear it; and vomiting unintentionally; the third, emission in sleep." THÁBIT-AL-BUNÂNÌ* said, 'ANAS was asked, "did you consider it bad to be blooded in the time of the Prophet?" He said, "no, unless from creating weakness; not on account of its making fast null and void.'" BUKHARÌ said, 'IBN-ÔMER used to be bled, in the day time, while he was a keeper of fast; then left it off, and would have it done in the night.' ÂT'ÂA said, 'if any person rinses his mouth, and throws out the water, and then should swallow any spittle, it is of no consequence, while he has no part of the water remaining in his mouth, and does not chew gum; then if the water of the mouth is swallowed, which is created from chewing the gum, I do not say that it breaks the fast; because nothing is separated from it to go into the belly, and break the fast; but it is forbidden.'

Being bled, if able to bear it, vomiting unintentionally, & emission in sleep, do not vitiate a fast.

* One of the *Tabi'n*, who relates traditions from ANAS.

CHAP. V.---PART I.

IN EXPLANATION OF A TRAVELLER'S FAST.

It is optional
with a tra-
veller to fast
or not.

But it
should not
be done un-
less able to
bear it.

^AÁYESHAH said, that ' HÁMZA^A-BIN-ÁMER-ASLAMÌ,* who was a great faster, said to the Prophet, " should I keep fast in travelling?" He said, " if you wish it, do so; and, if you wish it, eat." AB'U-SÁ'ID-AL-KHU'DHRÌ said, ' we were in a campaign with the Prophet, when sixteen nights of the month *Ram'dàn* had passed; some of us kept fast, and some of us ate; and neither one nor the other were taxed with fault.' JA'BIR said, ' the Prophet was on a journey, and saw a crowd of men, and saw one man shaded by a tent, or such like, and he asked, " what is this crowd, and the cause of shading?" They said, " he is a faster, who has fallen from extreme weakness." Then his highness said, " it is not good to keep fast in travelling." ANAS said, ' we were travelling with his highness, some of us keepers of fast, others eaters, and we alighted at a place on a hot day, and the keepers of fast fell down, and the eaters remained standing, and pitched their tents, and watered their camels; and

* One of the *Sah'abah*, an inhabitant of *Hijáz*. He died A. H. 61, aged 80.

the Prophet said, "the eaters have borne away the rewards this day, on account of their waiting on the fasters." IBN-^AABB^AAS, said, "his highness came out of *Medinah* to go to *Mecca*, and kept fast in the road, till he arrived at *Usfàn*,* where were wells of sweet water; and he called for water, and held it up an arm's length, that the people might see it; then he drank water, and broke his fast; till he arrived at *Mecca*; and this happened in *Ram'dàn*." IBN-^AABB^AAS said, "verily the Prophet kept fast in a journey; and those who wished it, fasted; and those who did not, ate."

Part Second.

ANAS-BIN-MÁLIC-AL-CÂBÌ.† ' A. G. S. " Verily Almighty God has curtailed prayers for a traveller to half; and has dispensed with his keeping fast, and has dispensed with it in a nurse suckling a child; and in a pregnant woman." SALMAH-BIN-MU'HABBAK.‡ ' A. G. S. " The person who has an animal, carrying him to his journey's end, with ease, must keep fast whenever *Ram'dàn* comes."

Fasting dispensed with in a traveller, a nurse and a pregnant woman.

Part Third.

JÁBIR, ' Verily the Prophet came out, in the year of the conquest of *Mecca*, in the month of *Ram'dàn*, and kept fast in the road, till he arrived at *Curáá-al-Ghamim*,§ then called for a cup of water, and raised it up at arm's length, so that people might see it; then he drank it; and it

* A village, two days journey from *Mecca*.

† One of the *Sahábah*, an inhabitant of *Bas'rah*. This one tradition only is handed down from him.

‡ One of the *Sahábah*. HASAN BAS'RI delivers traditions from him.

§ A village between *Mecca* and *Medinah*, three miles from *Usfàn*.

BOOK VII.

The Prophet disap-
proved of
travellers
keeping the
fast of Ram-
dàn; un-
less perfect-
ly able.

was said to him, "some of the men keep fast; that is, are still fasting, and have not broke it." His highness said, "those are disobedient people." This he repeated, because they have acted contrary to the practice of the messenger of God, and have not accepted God's permission. ^AABDULRAH'MAN-BIN-^AWAF. A. G. S. "A keeper of fast in Ram'dàn, in travelling, is like an eater when stationary." ^HAMZAH-BIN-^AAMER-AL-AS-LAMI said, "verily I find that I am strong enough to keep fast in travelling: is there any fault then upon me?" His highness said, "this eating is a permission from God; therefore he who acts on the permission of God, it is good; and he who likes to keep fast, there is no fault on him."



Verily the Prophet came out in the year of the conquest of Mecca, in the month of Ram'dàn, and kept fast in the road, till he arrived at Ghazal-Ghannam, then called for a cup of water, and raised it up at arm's length, so that people might see it; then he drank it; and it was a village, two days journey from Mecca. One of the Sahabah, an inhabitant of Basrah. This one tradition only is handed down from him. One of the Sahabah. Hasan Basri delivers traditions from him. A village between Mecca and Medina, three miles from Mecca.

CHAP. VI. PART I.

IN EXPLANATION OF EXPIATION.*

ĀYESHAH said, 'there was expiation on me in the month of *Ram'dān*, for what I had eaten, on account of having an excuse; and I was not able to expiate for it unless in the month *Shābān*; that is, I delayed the expiation till the latter part of the year.' **AB'UHURAIRAH**. 'A. G. s. "It is not right for a woman to keep fast while her husband is present, unless by his permission (i. e. on account of expiation) and the wife must not permit any one to enter her house but by the husband's permission." **MU'AD'HAH**. There is a tradition from him, that he asked **ĀYESHAH**, "what is the state of a menstrual woman who expiates for a fast in which she had eaten in the time of her menses?" She said, "when I happened to be menstrual during the fast, I was ordered to expiate for the fast, but not for prayers; I mean, there was not necessity for asking about the worshipping; whatever the law-giver has ordered, must be acted on agreeable thereto." **ĀYESHAH** said, 'the person who dies, having a fast not expiated for, his heir must fast for him.'

Expiation on account of one who dies while the duty of fasting was still incumbent on him.

One person cannot fast for another.

The expiation for a fast omitted, may, if necessary, be postponed for near a year.

Expiation for the fast broken by a menstrual woman.

* The word, in the original, is *Kad'a*, which signifies the performance, at some other time, of a duty which has been omitted in its appointed season.

Part Second.

Expiation on account of one who dies while the duty of fasting was still incumbent on him.

NÁFI relates, from IBN-ÔMER, who relates from the Prophet, who said, "the person who dies, having *Ram'dân* fast upon him, one poor person must be fed for every day on his part."

Part Third.

One person cannot fast or pray for another.

THERE is a tradition from MA'LIC, that IBN-ÔMER was asked, "does one keep fast on the part of another, or one perform prayers on the part of another?" He said, "no one keeps fast on account of another, nor performs prayers for another, as an expiation for him."

It is not right for a woman to keep fast while her husband is present, unless by his permission (i.e. on account of expiation) and the wife must not permit any one to enter her house but by the husband's permission. Mu'adhah. There is a tradition from him, that he asked A'YESHAN, "what is the state of a menstrual woman who expiates for a fast in which she had eaten in the time of her menses?" She said, "when I happened to be menstrual during the fast, I was ordered to expiate for the fast, but not for prayers; I mean, there was not necessity for asking about the worshipping; whatever the law-giver has ordered, must be acted on agreeable thereto." A'YESHAN said, "the person who dies, having a fast not expiated for, his heir must fast for him."

* The word, in the original, is *Kadâ*, which signifies the performance, at some other time, of a duty which has been omitted in its appointed season.

CHAP. VII.---PART I.

ON SUNNAT FASTS.

AA'YESHAH said, 'the Prophet used to fast, so that we would say, he will never begin to eat again, and would continue eating so, that we would say, he never will keep another fast; that is, the noble custom of his highness, was not continual on *Sunnat* days of fast; sometimes he would keep fast days together, so that people supposed that he would not begin to eat again in the month; and sometimes he would eat so that people supposed he would never fast.' **AA'YESHAH** says, 'I never saw the Prophet fast a complete month but *Ram'dân*; nor did I ever see him keep fast in any month more than *Shâbân*.' And in one tradition it is, that **AA'YESHAH** said, 'the Prophet used to fast the whole of *Shâbân*; and he used to fast but seldom the whole of *Shâbân*.*' **ÂBDULLAH-BIN-SHAKIK** said, 'I said to **AA'YESHAH**, "did the Prophet use to fast the whole of any month?" She said, "I do not know of his highness' fasting the whole of any month but *Ram'dân*; nor his eating the whole of any month without keeping fast, some part of it; i. e. he did not fast the whole of

* The meaning is this: sometimes he fasted the whole of *Shâbân*, and sometimes the greatest part of it. **ABD-UL-HAK**.

The most meritorious fast, after that of *Ram'dân*, is that performed in *Shâbân*.

The Prophet observed no fixed rule regarding his *Sunnat* fasts.

BOOK VII.

The most meritorious fast, after that of *Ram'dàn*, is that performed in *Muh'arram*.

The Prophet did not fast in the day *Arfah*.

any month, nor did he let one month pass without fasting part of it, until he passed into his own road; i. e. died." [^]IMR'AN-BIN-HUSA'IN relates from the Prophet, saying, 'he asked me, "O such a one! did not you keep fast in the latter part of *Shâbân*?" I said, "I did not." He said, "then when you finish the fast of *Ram'dàn*, keep fast two days." [^]ÂB'UHURAI-RAH. 'A. G. S. "The most excellent of fasts, after the fast of *Ram'dàn*, is the month *Muh'arram*, the month of God; and the most excellent prayers, after the divine prayers, are night prayers." IBN [^]ÂBB'AS said, 'I did not see his highness intend the fast of any day which he considered more noble than the [^]*Ââshûràa*, and fast of *Ram'dàn*. IBN [^]ÂBB'AS said, 'as long as his highness kept the fast of the day [^]*Ââshûràa*, and ordered people to keep it, the companions said, "O Prophet! verily the day [^]*Ââshûràa* is a day which the *Jews* and *Christians* respect." He said, "verily, if I live the next year, I will surely keep fast from the ninth of *Muh'arram*." OMM FAD'L-BINT-AL-HÂ'RITH said, 'some people had doubt of the Prophet's keeping fast in the day *Arfah*; some said, "his highness is keeping fast;" others, that "he is not." Then MAIMUNAH said, "I sent the Prophet a cup of milk when he was standing in *Arfah* upon his camel, and he drank it." Then it was understood that he did not keep fast: [^]ÂA'YESHAH said, 'I never saw his highness keep fast, from the first of *Zî'l-hajj* till the tenth of it." AB'U KUTA'DAH said, 'a man came to the Prophet and said, "how do you keep fast?" And his highness got angry, at his question; as he ought to have asked for himself, and to have said, how am I to keep fast? so that the Prophet might have answered him agreeable to his condition. And when OMER-IBN-AL-KHATTAB saw the anger of his highness, he said, "we are satisfied with God, who is our cherisher; and with *Islâm*, which is our religion; and with MUHAMMED, who is our Prophet; we seek protection with God from his anger, and the anger of his messenger." Then OMER stood up, and was repeat-

ing these words, till his highness' anger became assuaged. After that ^AOMER asked about what the man had asked, and said, "O messenger of God! how is the condition of that person who keeps fast perpetually?" He said, "that person has neither kept fast nor eaten." ^AOMER said, "how is that person who fasts two days, and eats one?" His highness said, "has any one the power of doing so? I mean, this also is difficult." ^AOMER said, "how is it with the person who keeps fast one day, and eats another?" He said, "this is the fast of DA'UD, the Prophet, who fasted one day, and ate another; but it likewise has its inconvenience." ^AOMER said, "how is it with the person who keeps fast one day, and eats two?" His highness said, "I should like to be able to do that; I mean, there is not that power in me, unless God should give me capability to do it." After that he said, "three days are enough, in every month, for fasting; and the fast of *Ram'dàn*, which is sufficient till the next *Ram'dàn*; and this is the fast of the whole year; and the fast of the day *Arfah*, I am in hopes, by the grace of God, that it will cover my faults of the future year, and of the past; and the fast of the day *Aáshúrâa*, I am hopeful, will cover the faults of the coming year." AB'U KUTA'DAH. "It was asked of the Prophet the cause of the Monday fast. He said, "on that day I have been born, and the first instructions to me from above were on a Monday."

It is sufficient to fast three days in every month besides *Ram'dàn*.

MUA'DHAH-AL-^AADAWI said, 'I asked AA'YESHAH, "did the Prophet use to keep three days fast in every month?" She said, "yes." Then I asked, "what days of the month did he fast?" She said, "he did not fear about what days he fasted; I mean, he fasted any three days of a month." AB'U-AY'UB-AL-ANS'ARI said, 'verily the messenger of God said, "the person who fasts the month *Ram'dàn*, and follows it up with six days of *Sháwâl*; it will be like a constant fast." ABU-SA'ID-AL-KHU'DHRI said, 'his highness forbade keeping fast the day of the festival *Fit'r*,

The Prophet had no particular fixed days, in each month, for fasting.

BOOK VII.

The Prophet forbade fasting on the days of the two great festivals.

and the day of the festival of sacrifice? AB'U-SA'ID-AL-KHU'DHRÌ. ' A. G. s. " There is not fast on two days; one, the day of the festival *Fit'r*; the other, the day of the festival of sacrifice." NUBAISHAH HU'DHLÌ.* ' A. G. s. " The days of *Tashrìk*† are the days of eating and drinking, and the days for remembering God; that is, not to be negligent in remembering God with the eating and drinking." AB'UHURAIRAH. ' A. G. s. " Not one of you must keep fast on Friday; but before it, or after it; I mean, not Friday alone, but Thursday or Saturday along with it; and, if both days with Friday, so much the better." AB'UHURAIRAH. ' A. G. s. " Do not particularize Friday for getting up to prayers, nor the day time of it, in particular, for keeping fast, unless the day Friday should be thy day, vowed by thee for fasting: for example, having accustomed or vowed to fast on the tenth or eleventh, and, by accident, the day Friday falls on that day of the month; with this excuse, keeping Friday alone a day of fast, is of no consequence." AB'U-SA'ID-AL-KHU'DHRÌ. ' A. G. s. " The person who keeps fast one day, in the road of God, God removes him from hell fire, seventy years' journey." ÁBDULLAH-BIN-ÁMER-BIN-ÁA'S. ' A. G. s. to me, " O ÁBDULLAH! have I not been informed that you keep fast every day, and remain awake every night?" I said, " yes, it is as you say, O Prophet of God!" He said, " if it is so, do not do it; keep fast and eat also, stay awake at night, and sleep also; because verily, there is a duty on you to your body, not to labour very much, so that you may not get ill, and destroy yourself: and verily, there is a duty on you to your eyes; you must sometimes sleep, and give them rest: and verily, there is a duty on you to your wife, and for your visitors, and guests, that come to see you; you must talk to them and associate with them; and eat with them: and nobody has kept fast, who has fasted always; the fast of three

A man is not to fast so much as to injure his health; or disqualify him for the duties he owes to society.

* One of the *Sah'abah*.

† The three days following the festival; that is, the eleventh, twelfth and thirteenth of *Dhu'l Hajjah*; and these days are also called the feast of God.

days in every month is equal to constant fasting: then keep three days fast in every month, and read the *Koràn* every month." I said, " verily I am able to fast more than this, and read the *Koràn*." He said, keep fast, the best of fasts, which is the fast of DA'UD; fast one day and eat another, and read and finish the *Koràn* once in seven nights; and do no more in fasting or in reading."

Part Second.

Ā'AYESHAH said, ' the Prophet used to keep fast on Mondays and Thursdays.' AB'UHURAIRAH. ' A. G. S. " The actions of servants are represented at the court of GOD, on Monday and Thursday; therefore I like that my actions should be represented while I am fasting; and this is the reason of keeping fast on Monday and Thursday." AB'UD'HAR GHAF-FARÌ said, ' the Prophet said to me, " O AB'UD'HAR! when you wish to keep fast three days of a month, then keep fast on the thirteenth, fourteenth and fifteenth, which are called *Ayàm Bid'*."* ĀBDULLAH-BIN-MASU'UD said, " the Prophet used to keep fast sometimes the three first days of a month, and seldom ate on Friday.' Ā'AYESHAH said, ' his highness used sometimes to keep fast on Saturday, Sunday and Monday; and, in other months, on Tuesday, Wednesday and Thursday.' OMM SALMAH said, ' his highness used to order me to fast three days in every month; the first of them Monday or Thursday.' MUSLIM-AL-KARASHÌ said, ' I asked the Prophet about what orders were for constant fasting? He said, " verily there is a duty for you to your wife; and constant fasting will be a means of weakness, and deficiency in the performance of that duty; fast the month *Ram'dàn*, and that which is adjoining to it; I mean

MUH'AM-
MED'S rea-
son for fast-
ing on Mon-
day and
Thursday.

* That is, bright days; or rather whereof the nights are bright.

BOOK VII.

the six days of *Shāwāl*; and keep fast every Wednesday and Thursday; then verily thou hast kept fast always." AB'UHURAIRAH said, ' verily the Prophet forbade fasting on the day *Ārfah* in *Ārafat*.' ĀBDULLAH-BIN-BUSR* relates from his sister, who said, ' verily the messenger of God said, " keep not fast on Saturday, alone, unless its performance be indispensable; such as having intended it, or been accustomed to it; then if one of you can get nothing but the bark of a vine; or a stick of a tree, he must chew it; that is, if he has no victuals, he must break the fast of Saturday by chewing any thing in that way." AB'U UMA'MAH. ' A. G. S. " The person who keeps fast one day in the road of God, God will make, between him and the fire, a cavern, like the distance between the earth and the regions." ĀA'MIR-BIN-MAS'UD.† ' A. G. S. " Keeping fast in the winter is doing it without trouble or inconvenience."

Part Third.

Reasons for
fasting on
the tenth of
Muharram.

IBN ĀBBĀS said, ' his highness arrived at *Medīnah*, and found a Jew keeping fast on the day *Āashūrāa*, and he said to him, " what fast is this which you are keeping?" The Jew said, " this is a great fast; God redeemed MOSES and his tribe on this day; and drowned PHAROAH and his tribe; then MOSES kept fast on account of gratitude for this benefit, and we keep fast as following him." Then the Prophet said, " we are more worthy of, and nearer to, MOSES, than you." And the Prophet kept fast on the day *Āashūrāa*, and ordered the companions to fast on this day."

OMM-SALMAH said, ' the Prophet used to keep fast, on Saturday and Sunday, more frequently than on any other days; and would say the rea-

* One of the *Sah'abah*. He lived in *Syria*, and died at *Hems*, A. H. 88.

† It is doubtful whether this person was one of the *Sah'abah* or of the *Tabi'in*.

son of keeping fast on these two days is this: " verily these two days are festivals to the polytheists, and I like to act contrary to them, because they do not keep fast on these two days." JA'BIR-BIN-SAMURAH said, ' the Prophet used to order fasting on the day *Aáshúràa*, and it was caused by that, and he used to advise us to keep fast on this day: then when the fast of *Ram'dàn* was ordained by divine command, he neither ordered us to keep fast on *Aáshúràa* nor forbade it us; nor did he advise us to it when this day came.' HAFS'AH said, ' there are four *Sunnats* which the Prophet did not leave off; the fast of the day *Aáshúràa*, the fast of nine days of *Dhi'lhajjah*, and that of three days in every month: and two *Sunnat Racáts* before morning prayer.' IBN-ÁBB'AS, said, ' the Prophet, did not use to eat on the fast of the bright days, either when halting or marching.' AB'UHURAIRAH. ' A. G. S. " Alms are to be given from every thing that God has bestowed; and the alms from the body is to keep fast." AB'UHURAIRAH said, " verily the Prophet used to keep fast on Mondays and Thursdays; and it was said, " O Prophet! do you really fast on Monday and Thursday?" He said, " verily, on Monday and Thursday God pardons every *Muslemàn*,* except two near relations at enmity with each other: God says, to any one who asks grace for them, let them alone, and don't ask pardon for them, till they make peace with each other." AB'UHURAIRAH. ' A. G. S. " The person that keeps a day's fast, on account of wishing for God's pleasure, God removes him far from hell, as far as a crow flies, from its first being fledged, till it dies at a great age."

* Meaning, " I keep fast on account of the greatness of these two days, and in gratitude for forgiveness."

CHAP.VII.
PART III.

and for fast-
ing on Sa-
turday and
Sunday.

Four prac-
tices obser-
ved by the
Prophet as
Sunnat.

Reasons for
fasting on
Monday &
Thursday.

CHAP. VIII.--PART I.

ON THE THINGS THAT MAY BE EATEN
DURING SUNNAT FAST.

^AĀYESHĀH said, 'the Prophet came into my house one day, and said, "have you got any thing to eat?" I said, "no, I have not got any thing." His highness said, "verily I am keeping fast." After that, he came to me another day, and said, "have you got any thing to eat?" I said, "O Prophet! there has been some *Hais** sent to me." And the Prophet said to ĀĀYESHĀH, "shew it to me: what kind of stuff is it? for verily I am fasting." Then he ate of it. That is, eating during *Sunnat* fast is allowable without any excuse.' ANĀS, said, 'the Prophet came to OMM-SULAIM, who was my mother, and she brought him dates and butter, and he said, "return your butter into its bag, and your dates into their dish, for I am fasting." After that, his highness stood up and went to a corner of the house, and performed *Sunnat* prayer, and prayed for OMM-SULAIM and her family, and for mending her broken heart.† AB'U-HURAIRAH. 'A. G. S. "When any one of you shall be called to eat, while

* A dish composed of dates, butter and curd of milk.

† That is, for her affliction at the Prophet's not eating what she offered him.

CHAP. VII.
Part III.
and for fast.
ing on Sa-
today and
Sunday.

Four piece.
ices oper-
ved by the
Prophet as
Sunnat.

Lessons for
fasting on
Monday &
Thursday.

The Pro-
phet ate of
Hais while
fasting.

keeping fast, let him say I am keeping fast. And in one tradition it is, "when any one of you is invited to eat, you must accept the invitation and go; and, if keeping fast, he must perform prayers, and pray for the invitor, but otherwise he must eat."

CH. VIII.
PART I.

Part Second.

OMM HĀNĪ said, 'on the day of the conquest of Mecca, FA'TIMAH ZAHRA, who was the Prophet's daughter, came and sat upon his left side, and I sat upon his right side: then a female slave, born in the house, brought a vessel in which was some kind of drink; and she gave it to his highness, and he drank of it, and then gave it to me, and I drank of it. And I said, "O Prophet! I have broken my fast, for I was keeping it." He said to me, "were you expiating for any part of the fast of Ram'dān, or for a fast which you had vowed to keep?" I said, "no." The Prophet said, "then it is no detriment to you, if your fast was *Sunnat*." And in one tradition it is, that 'I said, "beware O Prophet! verily I was keeping fast." And the Prophet said, "the keeper of *Sunnat* fast is his own governor; he may keep fast, or eat, as he likes." ZAHRI, relates from URWAH, and she from AA'YESHAH, that AA'YESHAH said, "I and HAFS'AH were keeping fast; and we were offered victuals which we liked very much; and HAFS'AH said, "O Prophet! verily we were fasting, and victuals were brought to us which we were very fond of, and we ate of it." his highness said, "expiate for it some other day." OMM-UMARAH-BINT-CAB* relates, that 'verily the Prophet came to our house, and I called

The Prophet
a person
who keeps
fast is en-
dured by
his being
near to those
who eat.

One who
keeps *Sun-
nat* fast may
break it at
pleasure.

* One of the 'Sah'abiyāt, whose name was NASIBI'YAH. She was present at the inauguration at Akbah, and accompanied her husband at the battle of Oh'ud, where she received eleven wounds. She was present at the spontaneous inauguration under the tree, A. H. 6, and at the battle of Yemamah, A. H. 11, where she was wounded in twelve places, and still continued fighting till her hand was cut off.

BOOK VII.

for victuals for him; and he said to me, "eat it." I said, "verily I am keeping fast." He said, "verily, when food is eaten near one fasting, the angels send blessings on the keeper of fast till the eaters have done eating."

Part Third.

The merit of a person who keeps fast is enhanced by his being near to those who eat.

One who keeps fast and fasts near to those who eat.

BURAIDAH said, 'BILL'AL came to the Prophet, and he was at breakfast; and the Prophet said, "come and eat, O BILL'AL!" He said, "I am keeping fast, O messenger of God!" The Prophet said, "I am eating my daily bread, and BILL'AL's is abundant in paradise. Do you know, O BILL'AL! that the bones of a keeper of fast say *Subh'an-alláh*; and the angels ask pardon for him, as long as food is eaten near him?"

He said to me, "were you expiating for any part of the fast of Ramadan, or for a fast which you had vowed to keep?" I said, "no." The Prophet said, "then it is no detriment to you, if your fast was *Shumt*." And in one tradition it is, that I said, "beware O Prophet! verily I was keeping fast." And the Prophet said, "the keeper of *Shumt* fast is his own governor; he may keep fast, or eat, as he likes." ZAHRI relates from UTHMAN, and she from AA'YESHAN, that AA'YESHAN said, "I and HAFSAH were keeping fast; and we were offered victuals which we liked very much; and HAFSAH said, "O Prophet! verily we were fasting, and victuals were brought to us which we were very fond of, and we ate of it." His highness said, "expiate for it some other day." OMM-UMARAH-BINT-CA' relates, that verily the Prophet came to our house, and I called

One of the *an-Nabiyah*, whose name was *Wafiyah*. She was present at the invasion of *Abdullah*, and accompanied her husband at the battle of *Qadisiyah*, where she received eleven wounds. She was present at the apocalyptic migration under the tree, A. H. 6, and at the battle of *Jandak*, A. H. 11, where she was wounded in twelve places, and still continued fighting till her hand was cut off. (Sahih al-Bukhari, vol. 4, p. 127.)

CHAP. IX.---PART I.

IN EXPLANATION OF THE NIGHT KADR.

AAYESHAH said, 'the Prophet said, "seek for and desire the night of power, in one of the nights of the last ten nights of *Ram'dan*; either the twenty-first, or twenty-third, or twenty-fifth, or twenty-seventh, or twenty-ninth." **IBN-OMER.** There is a tradition from him, that some of the companions were shewn the night of power in their sleep, in the last seven nights, and the Prophet said, "I know that your dreams have agreed with the seven last nights; therefore, any one seeking for the night of power, must seek it in the seven last nights of *Ram'dan*." **IBN-ABBAS.**

A. G. S. "Seek for the night of power in the ten last nights of *Ram'dan*, in the twenty-ninth night, twenty-seventh and twenty-fifth." **ABU-SA'ID-AL-KHU'DHRI** relates, that 'his highness retired alone into a *Turkish* tent, the first ten nights of *Ram'dan*; after that, shut himself up, from the tenth, to the twentieth; after that, put his head out of the tent, and said, "verily I retired the first ten days of *Ram'dan*, seeking for the night of power; after that the ten middle days, for the same purpose; and an

angel came to me and said, "that night is in the ten latter nights:" then, any one having retired with me to seek this night, must retire on the ten

The night *Kadr* falls on one of the odd numbers among the ten last nights of the month *Ram'dan*.

UBAI-BIN-CAR says it is the twenty-seventh night.

In the last ten nights of *Ram'dan* the Prophet was more than usually assiduous in devotion.

BOOK VII. latter nights; for verily I was shewn this night in the last ten: its remembrance was taken from me; and verily I saw myself in a dream, prostrating in mud at the day-break following that night, in which I saw it in my sleep: then seek for it in the ten latter nights, and in the odd nights of these ten." AB'U-SA'ID-KHU'DHRÌ says, ' then it rained in that night, and the roof of the Prophet's *Masjid* was at that time of the branches and leaves of the dates, and the roof leaked; and both my eyes saw the impression of mud upon the Prophet's forehead, in the morning of the twenty-first. From hence it is known that the night of power is on the twenty-first of *Ram'dàn*.' ZIRRÌN-BIN-HUBAISH,* said, ' I asked UBAI-BIN-CAB, saying, your brother, IBN-MASU'UD, says, " that person who stays awake all the nights of the year, finds the night of power." And UBAI-IBN-CAB said, " his object in saying that was, that when any one finds the night of power, that he is not to rest upon having obtained its rewards; that is, he is not to pass the remainder of the year at his ease, but to labour in good actions. Beware; for verily IBN MASU'UD surely has known that the night of power is in *Ram'dàn*, and that it is in the ten last nights; and that it is in the twenty-seventh night." Then UBAI-BIN-CAB swore, when he did not say if it please God; but said, " certainly the night of power is the twenty-seventh night." ZIRRÌN-BIN-HUBAISH says, " I said to CAB, " by what proof do you say so?" He said, " from a sign which his highness acquainted me of; which is this; the sun rises in the morning of that night, without brightness." AA'YESHAH said, ' the Prophet used to be very assiduous and industrious in acting, in the last ten nights of *Ram'dàn*; more than he did in the first or middle ten nights.' AA'YESHAH said, ' the Prophet was used, when the ten last nights of *Ram'dàn* arrived, to labour more in his worshippings, than customary;

The night of the last ten nights of the month of *Ram'dàn*.

The night of the last ten nights of the month of *Ram'dàn*.

UBAI-BIN-CAB says it is the twenty-seventh night.

In the last ten nights of *Ram'dàn* the Prophet was more than usually assiduous in devotion.

* One of the *Tábî'in*, esteemed of good authority; who is said to have lived sixty years in idolatry, and sixty in *Islâm*. Others make him to have attained the age of 150 years. He was one of the companions of ABDULLAH-IBN-MASU'UD.

land was awake the whole night; and made his family keep awake also, that they might worship likewise.

CH. XIX.
PART I.

Part Second.

ĀYESHAH said, 'I said, "O Prophet! inform me, if I find out which is the night of power, what I shall say in prayers and supplications?" He said, "say, O LORD! verily thou art a forgiver and lover of pardon; then forgive me my faults." AB'U-BACRAH said, I heard the Prophet say, "seek for the night of power in four nights in the nine remaining nights or in three nights of the seven, or two nights in five, or in one of the three." IBN OMER said, 'his highness was asked about the night of power: he said, "it is in every *Ram'dàn*." ABDULLAH-BIN-ANAS said, 'I said, "O messenger of God! verily I have a forest, in which I stay, and say prayers there, for the praise of God; then order me a night in which I may come to this *Masjid*." He said, "come on the twenty-third." And it was said to his son, "what did your father do in the *Masjid*?" He said, "he came into the *Masjid*; and when he performed afternoon prayers, he would not come out of the *Masjid* on any account, except for his natural evacuations: and when he performed morning prayer, he would find his beast at the door of the *Masjid*, would then mount him, and go to his forest."

The angels descend on the night of power, and Ejaculations to be used in the night *Kadr*.

Part Third.

UBÁDAH-BIN-ŠÁMIT said, 'the Prophet came out from his house, when he had been shewn the night of power, to inform us of it; and two *Muslemàns* were quarrelling with each other; and the Prophet said, "I am

BOOK VII.

The angels
descend on
the night
Kadr, and
pray for
mercy on
true belie-
vers.

come out to shew you which is the night of power; and such a one and such a one are quarrelling; and that night, which was fixed in my mind, I have now forgotten, on account of their disputation; and it is near that the forgetfulness of that night by me will be better for you:* then seek it in the twenty-ninth, twenty-seventh and twenty-fifth." ANAS. 'A. G. S.

"When it is the night of power, GABRIEL comes down in a crowd of angels, supplicates and asks grace for every servant, sitting or standing in remembering God. And when it is with Muslemans the festival *Fitr*, God excites emulation in his angels, on account of the rewards which his servants gain; and says, "O my angels! what is the retaliation and wages for works completed?" They say, "O God! its retaliation is that its full wages be given." After that, the servants come out, raising their voices in supplication: and God says to the angels, "O my angels! my male and female slaves have performed my divine commands, and that is the fast *Ram'dan*; I swear by my power, that I approve their supplications." And God says, "return; verily I have pardoned you, and have changed your misdeeds for rewards."

* That is, it will be the cause of greater diligence in devotion on your parts. In the *Mas'abih*, he would not come out of the Masjid on any account, except for his natural evasions: and when he performed morning prayer, he would find his beast at the door of the Masjid, would then mount him, and go to his forest.

Part Third.

ÜBADAH-BIN-SÄMIT said, the Prophet came out from his house, when he had been shewn the night of power, to inform us of it; and two Muslemans were quarrelling with each other; and the Prophet said, "I am

CHAP. X.—PART I.

ON SECLUSION.

ĀĀYESHAH said, 'his highness used to seclude himself, the ten last nights of *Ram'dān*, until God caused him to die; and this was after having secluded himself in the first ten, and medium ten days; and he did not find the night of power; and it was shewn to him in the last ten nights: after that his wives secluded themselves in the last ten nights.' **AB'UHU-RAIRAH** said, 'the *Korān* was repeated to the Prophet once every year; and the repeater was **GABRIEL**: then it was repeated to him twice in the year in which his pure soul was taken away; and his highness used to seclude himself ten days in every year; and twenty days in the year in which his soul was taken.' **ĀĀYESHAH** said, 'his highness used, when he secluded himself, to put his head out of the *Masjid*, near me; and was himself in the *Masjid*; and I combed the hair of his highness' head;* and his highness would not come out of the *Masjid* unless for his necessary evacuations.' **IBN-ŌMER** relates, that '**ŌMER-IBN-AL-KHA'T'T'AB** asked the Prophet, and said, "I had made a vow, in the time of ignorance, that I

* From hence it is understood that it is of no moment putting the head out of the *Masjid* in a state of seclusion. **ABD-UL-HAK.**

The annual seclusion being once omitted, was expiated by a double period in the following year.

The Prophet used to sit apart in the *Masjid* during the ten last days of *Ram'dān*.

A man secluded in a *Masjid* may put his head out of it.

A man is excused from other duties during his period of seclusion.

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would seclude myself one night in the *Câbah*." His highness said, "if you have made a vow, then perform it."

Part Second.

The annual seclusion being once omitted, was expiated by a double period in the following year.

ANAS said, "the Prophet used to seclude himself the ten last nights of *Ram'dân*; but one year he did not do it; and when the following year came, he secluded himself twenty days, in expiation for it." AA'YESHAH. 'His highness used, (when wishing to seclude himself) to perform morning prayer, then enter into his place of seclusion.' AA'YESHAH said, 'his highness went to visit the sick; when he was in a state of seclusion; and would pass in the same attitude as in seclusion, and would not look to one side or the other, nor stop; and he would ask the condition of the sick.' AA'YESHAH said, 'it is *Sunnat* on one secluded not to visit the sick, or be present at the prayers over a bier, nor touch his wife; nor come out on any account, but for occasions of indispensable necessity; nor is seclusion right without fasting; nor except in a public *Masjid*.'

Part Third.

A man is excused from other duties during his period of seclusion.

IBN OMER relates, from his highness, that "when he secluded himself, his bed was spread for him, and his bedstead; and they were put either before or behind the pillars of the *Masjid*." IBN ABB'AS said, 'his highness said, in respect of one secluded, "God deters him from faults, and rewards him with good things; like the doer of good; that is, the good acts which he does not then perform, such as visiting the sick, and prayers over a bier, visiting *Muslemâns*; God also gives him the rewards thereof.'

Book the Eighth

IN EXPLANATION OF THE EXCELLENCE OF THE KORÂN.

CHAP. I.--PART I.

OTHMÂN. A. G. S. "The best person amongst you is he who has learnt the *Korân*, and teaches it." UKBAH-BIN-Â'AMIR said, "the Prophet came out, and we were in the *Suffah* of the *Masjid*;* and he said, "which of you likes to go every day to *But'hân* or *Âkik*,† and bring two female camels with large humps upon their backs; without stealing, or taking by force, and incommoding a relation?" Then we said, "O messenger of God! we all like it." He said, "does not one of you come

* A covered place in front of the Prophet's *Masjid*. It was erected there while the *Kiblah* was towards *Jerusalem*, and remained after the *Kiblah* was changed. It was assigned as a residence to the poor *Muslemâns*, who, from that circumstance, were called *As'hâb-ul-Suffah*.

† Two places at *Medinah* in which were market places, and camels sold.

BOOK VIII.

The repetition of a verse of the *Koràn* is better than the possession of a camel.

The most enviable persons are those who read the *Koràn* and bestow alms.

in the morning to the *Masjid*, and teach, or repeat two revelations of the book of God, which are better for him than two camels; and three revelations are better for him than three camels; and four than four camels; in this way are revelations better than numbers of camels." AB'UHURAIRAH. 'A. G. S. "Does any one of you like, when he returns to his family, to find, on his return, three female camels, with young, large and fat?" We said, "yes, we should like it." He said, "then three revelations, which any one of you repeats in his prayers, is better for him than three large, fat, female camels with young." AA'YESHAH. 'A. G. S. "Skilfulness in the *Koràn* is with the angels and the Prophets, which are great and virtuous; that is, a skilful person in *Koràn* in the world is like them, and their companion in futurity; and that person who reads the *Koràn*, and his tongue does not flow well in reading it; for him are two rewards; one, the rewards of reading; the other, of trouble." IBN ÔMER. 'A. G. S. "There is no room to envy any but two persons; one a man to whom God has given the *Koràn*, and he rises up with it, and reads it in a *Sáât* of the night, and a *Sáât* of the day; the second, a man to whom God has given property, and he gives in alms with it, in a *Sáât* of the night and of the day." AB'U MUS'A. 'A. G. S. "The state of a *Muslemàn*, who reads the *Koràn*, is like the orange fruit; whose smell and taste are pleasant; and that of a *Muslemàn*, who does not read the *Koràn*, is like a date, which has no smell, but a sweet taste; and the condition of an hypocrite, who does not read the *Koràn*, is like the *Colocynth*, which has no smell, and has a bitter taste; and the hypocrite who reads the *Koràn* is like the sweet basil, whose smell is sweet, but taste bitter."

ÔMER-IBN-AL-KHA'T'T'AB. 'A. G. S. "Verily God exalts the eminence of a tribe which believes in the *Koràn*, and acts by its rules; and God humbles another tribe, which follows a contrary conduct." AB'U-SA'ID-KHUD'HRI said, "verily USAID-BIN-HU'DAIR said, when he was repeating

CHAP. I.
PART I.

at night the chapter of the cow,* his horse was tied near him: all on a sudden, the horse jumped, and he became silent and left off reading; then the horse became quiet, and rested from jumping: then USAID read again, and the horse jumped; and he was silent, and the horse quiet: after that, he read, and the horse jumped; this occurred three times: then he left off reading; and his son, whose name was YAHYA, was near the horse; and USAID was afraid that the horse would hurt him: and when he put his son away from the horse, he raised up his head towards the regions; and behold he saw something like a canopy; and in it things like lamps. And in the morning he informed the Prophet of it, who said twice, "read, O USAID! read, O USAID!" USAID said, in excuse for leaving off reading, "I was afraid, O Prophet of God! that the horse would have trodden upon my son, when he was near him; and I went to YAHYA, and raised up my head towards the regions, and I saw a thing like a canopy, and in it like lamps: then I came out of my place; but did not see them." His highness said, "do you know what it is which you saw like a canopy and lamps?" He said, "no." The Prophet said, "they were angels, which were near you on account of your voice in reading the *Koràn*; and if you had read all night, verily they would have remained till the morning; and people would have looked at them; and they would not have been hidden from men."

Emotion of
a horse at
hearing the
Koràn;lights des-
cend from
heaven.Those lights
were angels,
attracted by
the sound.

BAR'AA-IBN-AA'ZIB said, 'there was a man repeating the chapter entitled the cave;† and a horse, tied with two ropes, by his side: and a cloud came over the horse's head, and covered him; and it came near, and the horse was near running away from it. And in the morning, the man came to the Prophet, and mentioned the circumstance: and the Prophet said, "that is grace which has come down on account of

* *Koràn*. Chap. 2.† *Koràn*. Chap. 18.

BOOK VIII.

A man is to leave off every occupation, even prayer, to obey the call of God or his messenger.

The first chapter is the noblest in the *Koràn*.

The chapters entitled the *Cow* & the family of *Imràn* are called the two bright chapters.

the *Koràn*." AB'U-SÄ'ID-IBN-AL-MÜALL'A* said, "I was saying prayers in the *Masjid*, and the Prophet called me; but I did not answer him till I had performed prayers. After finishing, I came to the Prophet, and said, "O messenger of God! verily I was saying prayers; on which account I did not answer." He said, "has not God said, answer God and his messenger whenever he calls you; and obey his orders?" After that he said, "shall I not teach you the greatest chapter that is in the *Koràn* before you come out of the *Masjid*?" Then he took me by the hand; and when I wished to come out, I said, "O messenger of God! verily you said, I will teach you the greatest chapter in the *Koràn*!" He said, "it is the introductory chapter; and it consists of seven revelations, which came down twice; once in *Mecca*, and once in *Medínah*; on which account it is called *Sabá-al-Matháni*."† AB'UHURAIRAH. † A. G. S. "Do not keep your houses empty of the remembrance of God, and reading of the *Koràn*, like burying-grounds, in which you have fallen like the dead. Verily the devil runs away from the house, in which the chapter, entitled the cow, is read." AB'U-UMÁMAH said, "I heard the Prophet say, "read the *Koràn*; for verily it will come on the day of resurrection, an intercessor for its reader; and read the two bright chapters, one of them that entitled the cow,‡ and the other, the family of IMR'AN;§ for verily they will come, on the day of resurrection, as if two clouds, or two canopies, or two flocks of birds, in ranks; when they will be a proof on the part of their readers. Read the chapter of the cow, because taking it is a means of abundant happiness; and neglecting it is a cause of regret; and the slothful cannot take it." NAW'AS-BIN-SAMÁ'AN|| said, "I heard the Prophet say, "the *Koràn* will be brought, on the day of resurrection, and its people, namely, those who acted agreeably to its

* One of the companions, of the class of the *Ansárs* of *Medínah*.

† That is, the seven, twice sent.

‡ *Koràn*. Chap. 2. § *Koràn*. Chap. 3.

|| One of the *Sahábah*, of the tribe *Celáb*; an inhabitant of *Syria*.

rules: and the chapter of the cow and that of the family of IMR'AN will be in its front like two clouds, or two black canopies, and there will be a division between them; or they will be like two flocks of birds, as a proof for their readers." UBAI-BIN-CAB^A said, "the Prophet said to me, "O UBAI-BIN-CAB^A! do you know which is the greatest revelation of the book of GOD?" I said, "GOD and his messenger know best." Again he said, "O UBAI-BIN-CAB^A! do you know which is the greatest revelation of the book of GOD?" I said, "the greatest revelation of the book of GOD is that entitled the throne."* Then he put his hand upon my breast, and said, "may knowledge be welcome to you, O UBAI-BIN-CAB^A!"

The noblest verse in the Koran is that of the throne.

AB'UHURAIRAH said, "the Prophet appointed me to take care of the *Fitr* alms; that is, he gave them over to me, in order that they might be distributed to the poor at an opportunity: and a person came to me, and began taking from it with both his hands; and I took hold of him, and said, "I shall take you to the Prophet." He said, "verily I am a poor man, and have the weight of a family upon my neck, and my want is excessive." Then I released him; and in the morning went to the Prophet; and he said, "O AB'UHURAIRAH! what is become of your last night's prisoner?" I said, "O messenger of GOD! he complained of extreme want, and of a family; and I had compassion on him, and set him free." The Prophet said, "beware! verily he told a lie, and will soon come back." Then I thought he would come back, from the Prophet's saying so; and I sat expecting him: and he came, taking victuals with both his hands; and I seized him and said, "verily I shall take thee to the Prophet." He said, "let me go, I am indigent, and have the weight of a family upon me, and I will not return again." Then I compassionated him, and freed him; and in the morning went to the Prophet, and he said to me, "O AB'UHURAIRAH! what is become of your captive?" I said, "O mes-

AB'UHURAIRAH deceived by a pretended poor man;

An angel deceives the excellence of the first chapter of the Koran, and of the two last sections of the second.

* *Ayat-ul-Cursi*; Koran. Chap. 2. v. 256. See SALE Vol. 1. p. 47. note 1.

BOOK VIII.

senger of God! he complained of extreme want, I compassionated him, and let him go." Then the Prophet said, "he verily told you a lie, and will soon return." Then I sat in expectation of him, from what the Prophet said; and he came, taking the victuals with both hands; and I laid hold of him, and said, "really I will take you to the messenger of God; this is the third time which you have come saying, verily I will not return." He said, "let me go, that I may teach you a saying by which God will benefit you. When you go to sleep, then repeat the revelation of the throne, and verily there will always be a guard for you from God; and the devil will not come near you till the morning." Then I liberated him, and in the morning went to his highness; and he said to me, "what is become of your captive?" I said, "he taught me a saying by which God will benefit me." The Prophet said, "verily he spoke true, regarding the nature of the revelation of the throne; but he is a liar in the whole of his own conditions. Do you know, O AB'UHURAIRAH! who you talked with in these three days?" I said, "I do not know." He said, "it is the devil."

who proves
to be the de-
vil.

IBN ABB'AS said, "while GABRIEL was sitting near his highness, all on a sudden he heard, (or GABRIEL heard,) a noise above him; and he raised up his head, and GABRIEL said, "this is a door of the regions, which is opened to-day, and never was opened before." IBN ABB'AS says, "then an angel came down from the road of that door, and GABRIEL said, "this is an angel who is come down towards the earth, and never came down before to-day." Then the angel saluted the Prophet, and said, "be glad in the two lights that have been given to thee; they were not given to any Prophet before thee; one of them, the introductory chapter; the other, the two last sections of the chapter of the cow. Thou wilt never read one syllable of the introductory chapter, and of the two last sections of the chapter of the cow, but the rewards of it

An angel de-
clares the
excellence
of the first
chapter of
the *Koràn*,
and of the
two last sec-
tions of the
second.

will be given to thee and the supplications in it will be approved." AB'U MASU'UD. ' A. G. S. " He who repeats the two sections of the latter part of the chapter of the cow, in one night, it will be sufficient for the repeater; that is, it will repel from him the wickedness of the *Genii* and man." AB'U DARD'AA. ' A. G. S. " He who gets by heart, and repeats, ten sections of the first of the chapter of the cave,* shall be guarded from the wickedness of *Dajjal*."

CHAP. I.
PART I.

Excellence
of the chap-
ter of the
Cave.

AB'U-DARD'AA. ' A. G. S. " Is not one of you able to repeat a third of the *Koràn*, in one night?" The companions said, " how can any one of us repeat a third in one night? For it is not without difficulty." He said, " the chapter commencing with these words, say God is one God,† is equal to a third of the *Koràn* in rewards.‡ AA'YESHAH relates, that ' his highness appointed a commander to an army; and when he acted as *Imàm*, and repeated the *Koràn* to his friends, in the prayers, he finished with the declaration of God's unity;|| that his custom was to repeat it after the introductory chapter. And when the army returned, they mentioned this circumstance to the Prophet, who said, " ask him why he did it?" And they asked him. He said, " because that chapter is the attribute of God, and I like to repeat it." Then the Prophet said, " tell him that God loves him." ANAS said, ' a man said, " O Prophet of God! verily, I like the chapter entitled the declaration of God's unity." His highness said, " verily your liking this chapter shall bring you into paradise." UKBAH-BIN-AA' MIR. ' A. G. S. " Do you not see the revelations which have been sent down to night? Such as the like was never seen? They are these: say, I fly for refuge unto the LORD of the day-break;§ and, say

The chap-
ter which
declares the
unity of
God is e-
qual, in va-
lue, to one
third part of
the *Koràn*.

* *Koràn*. Chap. 18.

† *Koràn*. Chap. 112.

‡ Some have said its being a third is, that the *Koràn* consists of three things, viz. the narratives of the Prophets, the rules of religion, and the unity of God; and that this chapter contains the unity of God. ABD-UL-HAK.

|| *Koràn*. Chap. 112.

§ *Koràn*. Chap. 113.

BOOK VIII.

The Prophet used to repeat the three last chapters of the *Koràn*, every night, before going to sleep.

I fly for refuge unto the LORD of men."* *AA'YESHAH* said, his highness used, when going to sleep, to hold up the palms of both his hands, and repeat upon them the three chapters entitled the declaration of God's unity, the day-break and men;† after that he would blow upon the palms of his hands, and touch the noble parts of his body with them, that he could reach. He began by passing his hands over his head and face, and over the front part of his body, after that over other parts; and this he did three times.'

Part Second.

Three things, viz. the *Koràn*, integrity & kindred, will bear witness regarding the conduct of mankind, on the day of judgment.

Efficacy of reading the *Koràn*.

ABDUL-RAHMÀN-BIN-AWF. 'A. G. S. There will be three things under the imperial throne, on the day of the resurrection; one of them is the *Koràn*, which will be a proof of benefits to servants, and for it is an external and internal;‡ the second is integrity; the third, propinquity. It will call aloud, "beware, that person who executes my right, the favour of God will be joined to him; and that person who cuts me, God will remove from the court of mercy." **ABDULLAH-BIN-AMER.** 'A. G. S. "It will be said to the reader of the *Koràn*, "read, and ascend the steps of paradise, in number equal to that of the revelations you read." Then if he reads the whole *Koràn*, it will bring him to the utmost summit of paradise; and it will be said, "read the *Koràn* as you read it in the world; that is, deliberately; because verily your halting place is near the latter part of the revelations which you read." **IBN ABB'AS.** 'A. G. S. "That person who does not remember any of the *Koràn*, is like unto a house in ruins, which has no inhabitant." **AB'U-SA'ID-KHUD'HRI.** 'A. G. S. God saith, "the person who is prevented by the *Koràn* from remembering

* *Koràn*. Chap. 114. † Chap. 112, 113, 114.
‡ The external, that which all *Mómins* are partners in understanding; and the internal, that which the illustrious understand: i. e. the Prophet and his family. **ABD-UL-HAK.**

me, and supplicating me, I shall give him more and better than that which I gave to supplicants:" and the superiority of God's word over that of his creatures, is as his eminence over them.' IBN MASU'UD. 'A. G. s. "The person who reads one word of the book of God, for him is a good, and every good shall be rewarded by ten: I do not say that *Alif*, *Lam*, *Mim*,* is one word, but *Alif* is a word by itself, and *Lam* a word, and *Mim* a word."

HĀRITH-AL-ĀWAR† said, 'I passed into a *Masjid* of *Cúfah*, and behold! I saw men talking idly and with levity; and I came near ĀLĪ-IBN-AB'U-TĀ'LIB, and informed him of the state of the people; and he said, "is it as you say?" I said, "yes." He said, "beware! for verily I heard the Prophet say, take heed, verily contention and strife shall quickly come to pass, on account of the difference of people's opinions." "I said, O messenger of God! what is the way of being freed from, and avoiding that strife?" The Prophet said, "the book of God: in the *Koràn* is the history of those who were before you, and an account of that thing which shall come after you; and in the *Koràn* are the rules for transacting affairs; and the noble *Koràn* is a separator between the true and the false: it is not in vain: the person that abandons it, that is, does not obey it, of the proud, may God break him in pieces; and the person who desires the straight road, without the *Koràn*, may God cause him to stray; and the *Koràn* is a strong rope of God: the person who has seized it, has arrived at the near court of God; and the *Koràn* is a word containing happy explanations; and it is the straight road, which leads easily and quickly to the journey's end of your desire: and the *Koràn* is a thing by which a deviation is not caused from the true to the false, and is not difficult to the tongue, and the learned are not satiated by it; I mean the

The *Koràn* is the only test of truth, whereby all difference of opinion, in matters of faith, may be removed.

* The second chapter of the *Koràn*, and four others, begin with these letters; concerning the meaning of which various opinions are entertained. See SALE's Prelim. Disc. p. 79.

† One of the *Tábī'in* of *Cúfah*, and an attendant of ALĪ-IBN-ABU'-TĀ'LIB.

BOOK VIII.

The reader of the *Koràn* not only obtains paradise, but his parents are glorified, at the resurrection, in virtue of his merits.

knowledge of the learned cannot grasp it; and it does not become old by repetition; that is, its brilliancy and currency are not abated; and its wonders are without end: the *Koràn* is a thing, which, when the *Genii* heard, they praised, and said, "verily we have heard the *Koràn*, which is wonderful; it shews the right road." Then they believed in it. Whoever shall be a repeater of the *Koràn*, shall be a speaker of truth; and whoever acts by it, shall be rewarded, and whoever rules by it, shall be just, and whoever invites men to it, shall be shewn the way." MU'AD'H JAHANI. 'A. G. S. "The person who reads the *Koràn*, and acts by what is in it, his father and mother shall be crowned on the day of resurrection; and the crown shall be brighter than that of the sun in the houses of the world: if the sun was near to you, then what is your supposition of that person who reads and acts by the *Koràn*? I mean, by his reading it, that his father and mother will obtain this eminence, then reckon what quantity the reader will obtain." UKBAH-BIN-AA'MIR said, 'I heard the Prophet say, "if the *Koràn* was wrapped up in a skin, and thrown into a fire, it would not burn."* ALI-IBN-AB'UT'ALIB. 'A. G. S. "Whoever reads the *Koràn*, and remembers it, and knows the lawful as lawful, and the forbidden as forbidden, God brings him into paradise, and accepts his intercession for ten persons of his family, such as verily shall have been fitted for hell." AB'UHURAIRAH said, 'the Prophet said to UBAIN-BIN-CAB, "what parts of the *Koràn* do you repeat in your prayers?" He said, "the introductory chapter." And the Prophet said, "I swear by God that there has not been sent down, either in the bible or evangelists, psalms or *Koràn*, any thing so excellent as the introductory chapter; and verily it consists of seven revelations which descended twice; and this chapter is like the great *Koràn*, which has been given to me."

* That is, its nobleness is such, that if it were thrown into the fire, it would not burn it. Some have said that these wonderful things of the *Koràn* were in the time of the Prophet. ABD-UL-HAK.

AB'UHURAIRAH. 'A. G. S. "Learn the *Koràn*, and read it; then verily the condition of him who has learnt the *Koràn* and read it, and stood up at night by it, is like that of a bag filled with musk, which diffuses its smell in every place: and the state of him who has learnt the *Koràn* and slept, and not stood up at night, while having the *Koràn* in his belly (i. e. remembering it) is like a bag of musk with its mouth tied." AB'UHURAIRAH.

Efficacy of committing to memory, and frequently repeating the *Koràn*.

RAH. 'A. G. S. The person that repeats the chapter *Ha-mim-al-momin** to the words "before him shall be the general assembly;" and the revelation of the throne,† in the morning; shall be guarded from calamities and mishaps, till the evening; and he who shall repeat them at that time, shall be guarded till the morning." NUM'AN-BIN-BASHIR. 'A. G. S.

"Verily God wrote a book two thousand years before creating the heavens and the earth; and sent two revelations down from it, which are the two last of the chapter of the cow; if they are not repeated in a house for three nights, the devil will be near that house." AB'U-DARD'AA.

'A. G. S. "The person who repeats three sections from the beginning of the chapter of the cave, shall be guarded from the strife of *Dajjâl*."

ANAS. 'A. G. S. "Verily every thing has a heart; and the heart of the *Koràn* is the chapter *Ya-Sîn*,§ and he who reads it, God will write for him, on that account, rewards as those for reading the *Koràn* ten times."

AB'UHURAIRAH. 'A. G. S. "Verily God disclosed the chapters entitled *Tà-Hà*† and *Yà-Sîn*§ before creating the regions and the earth, by one thousand years; and when the angels heard them, they said, "happy be the tribe to which the *Koràn* shall be sent down, and happy be the bellies

which bear it, and the remembrance of it; and happy be the tongues which speak it." AB'UHURAIRAH. 'A. G. S. "The person who reads the

chapter entitled *Smoke*,|| in a night, rises in the morning when seventy

* *Koràn*. Chap. 40.

† *Koràn*. Chap. 20.

‡ *Koràn*. Chap. 2. v. 256.

§ *Koràn*. Chap. 36.

|| *Koràn*. Chap. 44.

BOOK VIII.

Excellence
of the chap-
ter entitled
the *King-
dom*.

Great value
of the chap-
ters entitled,
*Adoration,
the King-
dom, the
Earth-
quake, the
declaration
of God's u-
nity, the un-
believers,
the congre-
gation,*

thousand angels are asking pardon for him." AB'UHURAIRAH. 'A. G. S. "The person who reads the chapter entitled *Smoke*, on a Friday night, his faults will be forgiven." IRB'A'D-BIN-SARIAH relates, that 'the Prophet used to repeat the *Musabbi'hàt*,* before going to sleep. His highness would say, that "in this chapter there is a section, better than a thousand." AB'UHURAIRAH. 'A. G. S. There is a chapter in the *Koràn*, of thirty sections, which interceded for a man until he was pardoned; and it is that commencing with the words, "blessed is he in whose hands is the kingdom."† IBN-ABB'AS said, 'some of the Prophet's companions pitched a tent upon a grave, not knowing that a grave was there; and they saw a man repeating the chapter entitled the *Kingdom*, till he finished it: and they went to the Prophet, and informed him thereof; and the Prophet said, "this chapter is a preventative of punishment to its reader; and it is a redeemer from God's punishment." JA'BIR said, 'verily the Prophet used not to sleep till he repeated the chapter commencing *Alif, Lam, Mim*, the revelation,‡ and that entitled the *Kingdom*.§ IBN-ABB'AS and ANAS said, 'the Prophet said, "the chapter entitled the *Earthquake*|| is equal to half the *Koràn*, and the declaration of God's unity¶ is equal to a third of the *Koràn*, and that commencing *Say O ye unbelievers*** is equal to a fourth of the *Koràn*." MAKIL-BIN-YES'AR said, that 'his highness said, whoever says, thrice in the morning, "I seek protection with God, the hearer and knower, from the cast out devil;" and repeats three of the last verses of the chapter entitled the congregation,†† God will appoint seventy thousand angels for him, to send grace upon him till

* The chapters which commence with the words *Subh'ana*, to glorify, or *Sabbah'a*, he glorified. According to *Tibi*, the verse or section, here so highly valued, is concealed, like the night *Kadr*, and the most propitious hour in Friday. Or it is probably the concluding part of the chapter entitled the *Congregation* (*Koràn* chap. 59.) or the beginning of that entitled *Iron* (chap. 57.) ABD-UL-HAK.

† *Koràn*. Chap. 67. entitled "*The Kingdom*."

‡ *Koràn*. Chap. 32.

§ *Koràn*. Chap. 112.

¶ *Koràn*. Chap. 67.

** Chap. 109.

|| *Koràn*. Chap. 99.

†† *Koràn*. Chap. 59.

the evening; and if he dies in that day, he dies a martyr. The person who says these revelations in the evening, shall be in that station which is mentioned in the morning." ANAS. ' The person who repeats, two hundred times every day, the declaration of God's unity, his faults of fifty years shall be blotted out, unless he shall have debt upon him.* ANAS relates, from the Prophet, " that person who is about to sleep upon his own bed, if he sleeps upon his right side, and after that repeats, one hundred times, the declaration of God's unity; God will say to him, on the day of resurrection, " O my servant! come into paradise, with your right side foremost."

AB'UHURAIRAH. There is a tradition from him that his highness heard a man, repeating the declaration of God's unity; and he said, " it is indispensable." I said, " what is necessary?" He said, " paradise."† FARWAH-BIN-NAWFAL,‡ relates from his father, who said, " O messenger of God! teach me a thing to say when I go to sleep." His highness said, " repeat the chapter commencing, *Say, O unbelievers*,§ because this chapter declares an abhorrence of making any being partner with God." ÜKBAH-BIN-ÄÄ'MIR said, ' while I was walking with the Prophet, between *Joh'fah* and *Abwah*,|| all on a sudden a squall of wind and a great darkness hid us; and the Prophet stood up, seeking protection by the chapters entitled the *day-break* and *men*,¶ and said, " O ÜKBAH! call for protection in the words of these two chapters; for no one hath ever sought for protection in any way so excellent as these two chapters." ABDULLAH-BIN-KHUBAIB** said, ' we came out, in a rainy and very dark night, looking

The report of the time of the day-break, and men.

the day-break, and men.

* This passage admits of two meanings, either that his debt will not be forgiven, or that the sins of a person in debt will not be forgiven. ABD-UL-HAK.

† That is, that person is assured of, or entitled to paradise.

‡ One of the *Tábî'in*, or according to some authors, of the *Sah'abah*.

§ *Koràn*. Chap. 109.

|| Two villages between *Mecca* and *Medinah*.

¶ *Koràn*. Chap. 113, 114.

** One of the *Sah'abah* of the class of *Ans'ars* of *Medinah*; whose name was KHAL'IF.

for the Prophet; and we found him, and he said, "repeat." We said, "what?" He said, "the declaration of God's unity,* and the two chapters which implore his protection,† in the morning and evening, three times; it will be sufficient for you in every thing." ÛKBAH-BIN-ÂA'MIR said, 'I said, "O messenger of God! may I repeat the chapter entitled HUD,‡ or that entitled JOSEPH?"§ He said, "you will never repeat any thing completer than *Say, I fly for refuge unto the LORD of the day-break.*"||

Part Third.

ABÛHURAIRAH. 'A. G. S. "Explain the meaning of the *Koràn*, and follow its divine commandments." ÂA'YESHAH. 'Verily the Prophet said, "repeating the *Koràn* in prayers, is better than at other times; and repeating it at other times is better than *Tasbîh*¶ and *Tacbîr*** and *Tasbîh* is better than alms, and alms is better than fasting, and fasting is a shield from hell-fire." OTHM'AN-BIN-ÂBDULLAH relates, from his forefathers, that the Prophet said, "the rewards of a man's repeating the *Koràn* by heart are one thousand steps; and the rewards of reading it shall be encreased to two thousand steps." IBN-ÔMER. 'A. G. S. "Verily men's hearts take rust, like iron, when water gets to it." It was said, "O messenger of God! what causes an unsullied heart?" He said, "remembering death very much, and repeating the *Koràn*." AÏFA-AB-DUL-CALA'ÂÏ†† said, that a man said, 'O Prophet of God! what is the

The repetition of the *Koràn*, in the time of prayer, is superior to all other religious observances.

* *Koràn*. Chap. 112.

† Chap. 113, 114.

‡ Chap. 11.

§ Chap. 12.

|| *Koràn*. Chap. 113.

¶ Praising God, by repeating the words *Subhàn-allah*.

** Repeating the words *Allaho-Acher!*

†† He takes his surname from *Dhu'l-Calâd*, a village in *Yemen*. He is one of the *Sah'â-bah*. He was the head of his tribe; the Prophet called him; which call he obeyed, embraced *Islâm* and accompanied MUHAMMED in his flight from *Mecca*.

greatest chapter of the *Koràn*? He said, "the declaration of God's unity." The man said, "which is the greatest section of the *Koràn*?" He said, "the revelation of the throne." The man said, "then what section do you like, as bringing good to you and your sects?" He said, "the last part of the chapter of the *cow*; because its seal is from the treasury of God's mercy, under his imperial throne. God has given it to this sect; and there is not left out any thing good, of this world and futurity, but what is contained in it."

CHAP. I.
PART III.

ABDUL-MALIC-BIN-ÔMAIR.* 'A. G. S. "The introductory chapter is a cure for every pain." ÔTHM'AN-BIN-ÂFF'AN said, 'he who repeats the last section of the family of ÎMR'AN,† in one night, shall have the rewards of keeping awake the whole night written for him.' MAC'H'UL said, 'he who repeats the family of ÎMR'AN on Friday, angels shall send grace upon him till night.' JUBAIR-BIN-NUFAIR.‡ 'A. G. S. Verily the Prophet said, "verily God completed the chapter of the *Cow* with two revelations; they were given to me, from God's treasury, which is under his imperial throne: then learn the words that are in them, and teach them to your wives and family; because the words that are therein ask for forgiveness, and are a cause of approaching to the court of God; and they are supplications." CAB-BIN-MÁLIC. 'Verily the Prophet said, "repeat the chapter entitled H'U'D,§ on Friday." AB'U-SÂ'ID-KHU'DHRÌ. 'A. G. S. "The person that repeats the chapter of the *Cave* on Friday, the light of faith brightens him, between two Fridays." KHA'LID-BIN-MAD'AN,|| said, 'A. G. S. Repeat a chapter which is a redeemer from the world and futurity, and that chapter is that which begins *Alif, Lãm,*

Excellence
of the chap-
ter entitled
the family
of ÎMR'AN,

* One of the *Tâbî'in*, esteemed of good authority. He was *Kâ'dî* of *Cúfah* after SHAB'Ï.

† *Koràn*. Chap. 3.

‡ One of the *Tâbî'in*, of *Syria*, of good authority. He saw both the times of ignorance and of *Islâm*. He died in *Syria*, A. H. 80. § *Koràn*. Chap. 11.

|| One of the *Tâbî'in* of *Syria*, who had conversed with seventy of the *Sah'ábah*. He died A. H. 104.

BOOK VIII.

and of that
entitled the
revelation.

Mim, the revelation,* because verily it was reported to me that there was a man who repeated it, and no other thing besides it, and he was a great sinner; and this chapter spread its wings upon him; and interceded for him, and said, "verily that man repeated me very much:" then God accepted its intercession for the man; and God said to his angels "write for this man a good action in place of every sin; and exalt him to a high station." And KHA'LID also said, 'verily this chapter disputes in the grave on the part of its repeater, and says, "O LORD! if I am a chapter of thy book, then approve my intercession for him; but if I am not of thy book, then erase me from it." Verily this chapter shall be (by the power of God) like a bird; and shall spread its wings over its repeater, and then intercede for him, and prevent him from the punishments of the grave:' and the same is said of the chapter entitled the kingdom;† and KHA'LID never went to sleep until he had repeated these two chapters. And TA'US YEMANÌ has said, 'these two chapters have been exalted over all the other chapters of the *Koràn* by sixty excellencies.' AT'AA-BIN-AB'U-RAB'AH' said, 'it was reported to me that the Prophet said, "that person who repeats the chapter *Yá-Sin*,‡ in the beginning of the day, his wants shall be fulfilled.'" MAKIL-BIN-YES'AR. 'A. G. S. "The person who repeats the chapter *Yá-Sin* for God's pleasure, shall be pardoned his former faults; therefore repeat it near your dead."

Efficacy of
the chapter
Yá-Sin,

ABDULLAH-BIN-MASU'UD said, 'verily every thing has a summit, and the summit of the *Koràn* is the chapter of the Cow; and verily every thing has an essence; and verily the essence of the *Koràn* is *Mufassel*.§ ALÌ-IBN-AB'UT'ALIB said, 'I heard the Prophet say, "there is a beauty for every thing, and the beauty of the *Koràn* is the chapter entitled the

* *Koràn*. Chap. 32.

† *Koràn*. Chap. 67.

‡ *Koràn*. Chap. 36.

§ That is, from the beginning of Chap. 49, to the end of the *Koràn*: the chapter is entitled the inner apartments.

Merciful."* IBN MASU'UD. 'A. G. S. "That person who repeats the chapter entitled *the Inevitable*† every night, will have no want;" and I used to order my daughters to repeat this chapter every night.' ALI-IBN-AB'UT'ALIB said, 'the Prophet liked this chapter, which commences with these words, "Praise the name of thy LORD, the most high."‡ ABDUL-LAH-BIN-AMER said, 'a man came to the Prophet and said, "teach me, O Prophet!" His highness said, "repeat three chapters, having A. L. R. prefixed to them."§ Then the man said, "I am old, and my heart is hard, and my tongue harsh." The Prophet said, "then repeat three chapters in the beginning of which is *Hā Mim*."|| Then the man repeated his request, as the first time, and said, "O messenger of God! teach me a chapter to gain me all my desires." And he taught the man the chapter entitled *the Earthquake*;¶ and the man said, "I swear by God, who has sent you in truth, that I never will add any thing to this." And he went away. Then the Prophet said, "this person has found redemption." IBN OMER. 'A. G. S. "Cannot one of you repeat a thousand sections in one day?" The companions said, "who is able to do it?" He said, cannot one of you repeat the chapter commencing thus: "the emulous desire of multiplying, employeth you?"** SA'ID-IBN-AL-MUSAIB†† relates, that his highness said, "the person who repeats the declaration of God's unity, ten times, shall have a house built for him in paradise; and he who shall repeat it

CHAP. I.
PART III.

of the *Ine-*
vitabile,

Praise the
name of the
LORD,

the earth-
quake,

and of the
desire of
multiply-
ing.

* *Koràn.* Chap. 55.

† *Koràn.* Chap. 56.

‡ *Koràn.* Chap. 87.

§ Of these there are five, viz. Chapters 10, 11, 12, 14, and 15, entitled JONAS, HUND, JOSEPH, ABRAHAM, and AL-HEJR. They commence with the letters, A. L. R.; but some commentators also include Chap. 13. intitled *Thunder*, to which are prefixed the four letters A. L. M. R.

|| The Chapters 40, 41, 42, 43, 44, 45, and 46, which have the letters H. M. prefixed. These Chapters are much shorter than those commencing with A. L. R.

¶ *Koràn.* Chap. 99.

** *Koràn.* Chap. 102. That is, the repetition of this chapter is equal, in point of merit, to the repetition of one thousand verses.

†† One of the principal *Tābī'in*; of the tribe *Koraish* and family *Makhzūm*. He was born in the second year of the reign of OMER-IBN-AL-KH'ATTAB. He was eminent among those of his time, for knowledge of the law and of traditions, for abstinence and piety. He died A. H. 93.

BOOK VIII.

Rewards of repeating from one hundred to one thousand verses of the *Koràn*.

twenty times, shall have two houses built for him in paradise; and he who repeats it thrice, shall have three houses built for him." Then ÔMER-IBN-AL-KHA'T'T'AB said, "since repeating this chapter has such rewards, verily I shall repeat it very often; and from which I shall get a great many palaces in paradise." Then the Prophet said, "God's mercy is more spacious than that." HÂSAN BAS'RÎ. 'A. G. S. "Whoever repeats a hundred sections in one night, the *Koràn* shall not be an enemy to him in that night; and he who repeats two hundred revelations in one night, shall have written for him the standing up of a whole night; and he who repeats five hundred in one night, to a thousand, shall rise in the morning with a *Kin'târ* of rewards." The companions said, "what is a *Kin'târ*?" The Prophet said, "a great deal of wealth, amounting to twelve thousand."*

* In the *Kâmûs* a *Kin'târ* is said to be the weight of forty *Ukiah*s of gold, or 1200 *Dinârs*; or the quantity of gold which will fill an ox's hide.

CHAP. II.---PART I.

ON READING THE KORÀN RESPECTFULLY.

ABU MUSÁ-AL-ASHARÌ. 'A. G. S. "Read the *Koràn* constantly; I swear by him, in the hands of whose might is my life; verily the *Koràn* runs away faster than a camel which is not tied by the leg." **IBN MASU'UD.** 'A. G. S. "It is a bad thing for any one of you to say, I have forgot such and such a revelation; but say, I have been caused to forget that revelation. Remember the *Koràn*, because it goes quicker from the breasts of men, than their quadrupeds, if not tied." **IBN ÒMER.** 'A. G. S. "The condition of remembering the *Koràn* and forgetting it, is no other than like that of a master of camels, which are tied by the leg: if guarded, they will be preserved; but, if they are freed, they run away."

JUNDUB-BIN-ABDULLAH. 'A. G. S. "Read the *Koràn* as long as you feel a pleasure in it; and when tired, leave off." **KUTA'DAH*** said, "ANAS was asked, "how did the Prophet read the *Koràn*?" He said, "his reading was drawling." After that, ANAS repeated **BISMILLAH-AL-RAH'M'AN-AL-RAHÌM**, drawling in the word **ALLAH**, and in the *Mim* of *Rah'màn*,

The words of the *Koràn*, if not frequently repeated, are easily forgotten.

*One of the principal *Tábî'in*.

BOOK VIII.

The Prophet read the *Koràn* in a pleasing voice; and recommended an agreeable modulation to others.

and in the *Hà* of *Rah'im*." AB'UHURAIRAH. 'A. G. S. "God is not pleased with any thing which is heard, so much as the sweet voice of his

Prophet in reading the *Koràn*." AB'UHURAIRAH. 'A. G. S. "God is not pleased with any voice, so much as the Prophet, when he reads aloud the *Koràn*." AB'UHURAIRAH. 'A. G. S. "He is not of my followers

who does not read the *Koràn* with a good voice." ABDULLAH-BIN-MAS'UD. 'The Prophet said to me, when he was in the pulpit, "read something of the *Koràn* to me." I said, "shall I read the *Koràn* to thee,

since it has been sent to thee?" I mean, "thou art the most worthy to read the *Koràn*." He said, "I like to hear it from others." Then I read the chapter entitled *Women*,* till I came to this section: "Then what shall be

the condition of the infidels, when I bring an evidence from each tribe against itself, and shall bring thee, O MUH'AMMED! a witness against these people?"† Then his highness said, "this is enough for thee now."

Then I turned my face towards his highness, and saw his eyes shedding tears.' ANAS. 'A. G. S. To UBAI-IBN-CAB, "verily God hath ordered me to read the *Koràn* to thee." UBAI-IBN-CAB said, "did God mention my name to thee?" The Prophet said, "yes, he did." Again UBAI

said, with astonishment, "was I actually mentioned by the creator of the universe?" The Prophet said, "yes, thou wast mentioned by God."

Then both the eyes of UBAI-IBN-CAB shed tears. And in one tradition it is, that when the chapter commencing, "the unbelievers among those to

whom the scriptures were given, and among the idolaters, did not stagger,"‡ was revealed, his highness said to UBAI-IBN-CAB, "verily God

ordered me to repeat the abovementioned chapter to thee." UBAI said, "did God really mention my name? His highness said, "yes, he did."

IBN OMER said, "the Prophet has prohibited travelling with the *Koràn*; that is, that it should be carried towards the land of the enemies of reli-

The Prophet forbade carrying the *Koràn* on journeys,

* *Koràn*. Chap. 4.

† Verse 40.

‡ *Koràn*. Chap. 98.

gion." And in one tradition it is, "travel not with the *Koràn*; for verily I am not secure, but the enemies might take it, and treat it with contempt, and destroy it."

Part Second.

ABÙ-SÂID-AL-KHUÐHRÌ. 'I was sitting amongst the decrepid and poor of the refugees, and verily some of them were covered by others, on account of their nakedness,* and a reader was reading the *Koràn* to us; when unexpectedly the Prophet came, and stood near us. Then the reader became silent, and the Prophet saluted us.† His highness said, "what were ye doing?" We said, "we were listening to the book of God." The Prophet said, "praise be to God, who has created people of my sect, with whom I have been ordered to sit." Then he sat in the middle of us, and made himself our equal, and was not discriminated from us. After that, he made a sign with his hand, saying, "sit ye this way, in a circle." Then the companions sat down in a ring, and his highness saw their faces, and said, "be joyful, O body of poor refugees! with perfect splendor on the day of resurrection: and ye will enter into paradise before the rich by half a day; and half a day of that world is five hundred years of this." BAR'A-IBN-ÂA'ZIB. 'A. G. S. "Ornament the *Koràn* with your sweet voice; because its impression is greater on the heart." SÂD-IBN-ÛBA'DAH.‡ 'A. G. S. "There is no man who reads the *Koràn*, and afterwards forgets it, but will come before God on the day of

* That is, those that had not good clothes upon their bodies, were, on this account, sitting close to each other.

† From this it is known, that it is wrong to salute a reader of the *Koràn*. ABD-UL-HAK.

‡ His patronymic name is ABÙ THÂBIT; one of the *Sah'abah* of the class of *Ans'ars*. He was one of the twelve *Nakibs*, or captains, under the Prophet, and the chief of his own tribe. He carried the Prophet's standard on the day of the conquest of Mecca. He died at Hawaràn, in Syria, A. H. 15.

CHAP. II.
PART I.

where it
might be
lost, or trea-
ted with
contempt.

should
be read in a
very loud
voice.

The Pro-
phet read
the *Koràn*
with dis-
tinct pauses
between the
sentences.
in which he
was reading
and the
people were
listening.

Barbarians: all nations, not Arabians, are so called.

BOOK VIII.

The *Koràn* should not be read in a very loud voice.

The Prophet read the *Koràn* with distinct pauses between its sentences.

resurrection, maimed."* ^ÀABDULLAH-BIN-^ÀAMER said, ' verily the messenger of God said, " that person has not known the meaning of the *Koràn*, nor considered in it, who has read it in less than three nights." ^ÀUKBAH-BIN-^ÀAA'MIR. ' A. G. S. " The reader of the *Koràn*, with a loud voice, is like him who gives alms openly to the poor; and a reader of the *Koràn*, in a low tone of voice, is like a private giver of alms to the poor; and this is the most excellent and perfect in rewards." ^ŠSUHAIB-RU'MI.† ' A. G. S. " That person has not put perfect faith in the *Koràn*, who has appropriated the prohibited as allowable; that is, what was unlawful and prohibited in the *Koràn*; has chosen it. ^ÀLAITH-BIN-SAD‡ relates from ^ÀAB'U-MULAICAH,|| and he from ^ÀYALÌ-BIN-MAMLAK, that he asked ^ÀOMM-SALMAH about the Prophet's reading of the *Koràn*; and she explained word by word." ^ÀIBN-JURAIH' relates from ^ÀIBN ABÌ MULAICAH, and he from ^ÀOMM-SALMAH, that she said, ' the Prophet used to read the words of the *Koràn* separately, and his highness would read, " praise be to God, the Lord of the universe;" and after stopping a little, would say, " the most compassionate and merciful." Then he would stop; then say, " the King of the day of judgment;"§ and in this way to the end of the chapter.'

Part Third.

^ÀJABIR said, ' his highness came to us, when we were reading the *Koràn*; and there were *Àrābis* and *Àjamis*,¶ among us. And the Prophet said,

* The term is *Àjdham*, maimed, having the limbs amputated; or according to others, whose limbs have dropped off from the leprosy or *Elephantiasis*. Some commentators understand it metaphorically, to signify, destitute of all that is good. ^ÀABD-UL-HAK.

† One of the *Sakābah*.

‡ One of the *Tābī'in*, a celebrated lawyer, and an *Imām* of the *Egyptians*.

|| One of the *Tābī'in*, of respectable authority. He was judge of the city of *Mecca* in the time of ^ÀABDULLAH-BIN-AYU'Z.

§ *Koràn*. Chap. 1.

¶ Barbarians: all nations, not *Arabians*, are so called.

"read the *Koràn*, then all is well."* Then he said, "crowds of men will quickly come, that will read the *Koràn* straight on, with good voices, like as an arrow is made, straight; and they will ask its wages in this world, and will not look for the rewards of futurity."† HUD'HAIFAH-IBN-AL-YEM'AN. 'A. G. S. "Read the *Koràn* with the sweet voices of *Arabia*; and keep yourselves free from the sweet voices of lovers, and from the voices of the people of the two books: and it shall soon be that a multitude will come after me, which will read the *Koràn* in a tone of voice like singing and wailing; and the *Koràn* will not pass beyond their necks;‡ and their hearts will be thrown into strife from the love of the world, and also the hearts of those that are pleased with their voices." BAR'AA-BIN-Â'AZIB said, 'I heard the Prophet say, "ornament the *Koràn* by your voices; because a good voice increases the beauty of the *Koràn*." TA'Û'S-YEMA'NÌ said, 'it was asked of the Prophet, "what man has the sweetest voice in reading the *Koràn*?" He said, "that person who, when you hear him reading the *Koràn*, you shall suppose, and imagine, fears, and is in awe of God;" and TALK§ was such a one in reading the *Koràn*; that is, an impression of awe appeared in his reading it.' ÂBÍDAH-AL-MULAICÌ, who was one of the companions of the Prophet, said, 'the Prophet said, "O people of the *Koràn*! do not make it a pillow; i. e. be not negligent of your duties to the *Koràn*, but read it in a *Sáât* of the day and night; and read it clearly, and with a good voice, and contemplate its sense, and consider what is in it; peradventure ye may be redeemed. Do not hasten in its worldly rewards; because verily there is a great reward for it in futurity."

That mode of reading the *Koràn* is the best, which convinces the hearers that the reader is impressed with the fear of God.

* He meant, thereby, "any way that either of you reads it, whether *Arab*, 'Aárabi, or *Ajami*." The design of the Prophet, from this expression, was to remove trouble. ABD-UL-HAK.

† That is, they will sell the religion for the world. ABD-UL-HAK.

‡ That is, it will not go up, nor arrive at the place of approval. ABD-UL-HAK.

§ One of the *Tábfín*.

CHAP. III.--PART I.

IN EXPLANATION OF DIFFERENCES

IN THE KORÀN.

OMER-IBN-AL-KHÁTTÁB, said, ' I heard HISH'AM-BIN-HACIM BIN-HIZA'M read the chapter entitled *Furkàn*,* in another manner than that which I read it, and the Prophet taught me that chapter; and when I read it as he taught it me, and he read it differently, I was near being angry with him: after that I waited, till he had finished reading; then I threw my garment upon his neck, and pulled him, and brought him to the Prophet, and said, " O Prophet! verily I heard this man read the chapter *Furkàn*, in a different way from that which you taught me." And the Prophet said, " let HISH'AM go:" and he said to HISH'AM, " read the chapter." And he read it in the manner that he had done; and his highness said, " thus has this chapter descended." After that he said to me, " read it," which I did as I remembered. Here also, he said, " thus was this chapter sent down." And as we were confounded when he said of both, thus it was sent down, the Prophet said, " verily the

* Koràn. Chap. 25.

There are various readings of the Koràn, all equally genuine.

Koràn was sent down in seven dialects: then read what is easy and agreeable to you." IBN MASU'UD said, "I heard a man read in one dialect, and the Prophet in a different one, and I brought the man to the Prophet, and informed him of the state of the case. And I perceived displeasure in his highness' face on account of our disputation; and he said, "you are both good readers; then do not object to each other's reading; for verily those that were before you objected to one way of reading the *Koràn*, and they were ruined." UBAI IBN CAB said, "I was in the *Masjid*, and a man came in, performing his prayers; and read in a dialect which I had forbidden him; after that, another man came in, and read in another dialect; and when we had finished prayers we all came to the Prophet; and I said, "this man has repeated in a dialect which I objected to, and another man came in and repeated in a different dialect." Then the Prophet ordered the two men to repeat over again; which they did, and his highness praised them both. Then a doubt arose in my mind on account of the Prophet's praising both readings; and I had not this doubt when I was in ignorance; and when the Prophet perceived it, he struck his hands upon my breast, and perspiration run from me, and I was in such a state, that you might say I saw God, from fear. And his highness said to me, "O UBAI-BIN-CAB! intelligence was sent to me to read the *Koràn* in one dialect, and I was attentive to the court of God, and said, "make easy the reading of the *Koràn* to my sects." Then instructions were sent to me a second time, saying, "read the *Koràn* in two dialects." Then I turned myself to the court of God, saying, "make easy the reading of the *Koràn* to my sect." Then a voice was sent to me a third time, saying, "read the *Koràn* in seven dialects." IBN-ABB'AS. 'A. G. S. "GABRIEL taught me to read the *Koràn* in one dialect: then I turned to GABRIEL, that he would petition at the court of God, that he would make easy the reading of the *Koràn* to my sect: then I was always asking that it might be made easy, and that GABRIEL would

It was allowed to be read in seven dialects.

cause it to be made so for me, till at last it came to seven dialects." IBN SHAH'AB* said, 'it reached me that those seven dialects are not more than one in the rules of religion, and are not at variance, either in the indication of things lawful or forbidden; that is, their sense is in all the same.'

Part Second.

UBAI IBN-CÂB, said, 'his highness met GABRIEL and said, "O GABRIEL! verily I have been sent to an unlettered sect, that has not learnt to read and write; some of them old women, and some old men; some boys, and some girls; some of them men that have never read any book." GABRIEL said, "O MUHAMMED! verily the *Korân* has been sent down in seven dialects." And in one tradition it is thus, that GABRIEL said, "there is not a dialect of those dialects, but is a curer of diseases which are in breasts, such as infidelity and ignorance; and every dialect is a sufficient proof of the truth of the Prophet." And in one tradition it is, that his highness said, "GABRIEL and MICHAEL came to me; and GABRIEL sat upon my right, and MICHAEL upon my left. And GABRIEL said, "read the *Korân* in one dialect; and MICHAEL said to the Prophet, "ask GABRIEL for more; that is, say to him, let it be read in other dialects also; till at length it reached seven dialects; and every dialect is a curer of diseases, and a sufficient proof of the veracity of the prophecy." IMR'AN-BIN-HUS'AIN said, 'I passed by a story-teller, who was reading the *Korân* and begging; and I said, "verily we, our families and properties, are all God's, and we are returners towards him," like as

* One of the *Tabî'in* of *Medinah*, named ZAHRI, celebrated for his knowledge of law, and of tradition. He died A. H. 124.

This was done to facilitate its use to the unlearned.

is repeated in misfortune; you might say this reading of the *Koràn*, and begging upon it, was a misfortune that had overtaken the story-teller. After that, I said, that I heard the Prophet say, "he who reads the *Koràn* must beg of God by it, and ask his worldly and future wants of God; for verily it shall soon come to pass, that tribes will come that shall read the *Koràn* and beg of man by it."

Part Third.

BURAI DAH-ASLAMÌ. 'A. G. S. "The person who reads the *Koràn* when asking meat of man, (i. e. shall constitute the *Koràn* as a means of obtaining worldly goods,) shall come, on the day of resurrection, with the face all of bone, without any flesh upon it." **IBN-ABB'AS** said, 'the Prophet did not know the division between two chapters, until the words, "in the name of the most compassionate and most merciful," came down to him. **ALKIMAH** said, 'we were in *Hems*; and **IBN-MASU'UD** repeated the chapter entitled **JOSEPH**;* and a man said "it was not sent down this way:" and **IBN-MASU'UD** said, "I swear by God, that really I repeated it in the time of the Prophet, and in his presence, and his highness said, "you have repeated it well." And while the man was speaking to **IBN-MASU'UD**, he perceived a smell of liquor from him, and said to him, "do you drink, and belie the book of God?" And **IBN-MASU'UD** struck him, as he merited, for drinking.'

It is forbidden to read the *Koràn* for pecuniary reward.

ZAID-IBN-THA'BIT said, ' **AB'U-BACR** sent a person to me, and called me to him, at the time of the battle with the people of *Yemamah*;†

* *Koràn*. Chap. 12.

† This was the war against the false Prophet **MUSAILAMAH**, A. H. 12. See **ABULFARAJ** *Hist. Dynast.* p. 109. **OCKLEY**'s *Hist. Sarac.* Vol. I. p. 15. and for the history of the collecting of the scattered parts of the *Koràn*, *ibid.* p. 101.

BOOK VIII.

AB'UBACR
directs
ZAID-IBN-
THA'BIT to
collect the
scattered
fragments
of the *Koràn*
into one
volume.

and I went to him, and behold, ÔMER was with him; and AB'U-BACR said to me, ÔMER came to me and said, "verily a great many of the readers of the *Koràn* were slain on the day of the battle with the people of *Yemámah*; and really I am afraid, that if the slaughter should be great, much will go from the *Koràn*; because every person remembers something of it; and verily I see it adviseable for you to order the *Koràn* to be collected into one book." I said to ÔMER, "how can I do a thing which the Prophet has not done?" He said, "I swear by God, this collecting of the *Koràn* is the best way." And ÔMER used to be constantly returning to me and saying, "you must collect the *Koràn*," till at length God opened my breast so to do; and I saw what ÔMER had seen adviseable.' ZAID-IBN-THA'BIT says, that 'AB'U-BACR said to me, "you are a young and sensible man, and I do not suspect you of forgetfulness, negligence or perfidy; and verily you used to write for the Prophet his instructions from above; then look for the *Koràn* in every place, and collect it." I said, "I swear by God, that if people had ordered me to carry a mountain about, from one place to another, it would not be heavier upon me than the order, which AB'U-BACR has given, for collecting the *Koràn*." I said to AB'U-BACR, "how do you do a thing which the Prophet of God did not?" He said, "by God, this collecting of the *Koràn* is a good act." And he used perpetually to return to me; until God opened my breast, on the thing which his breast, and ÔMER's, had been opened upon. Then I sought for the *Koràn*, from the leaves of the date, and white stones, and the breasts of people that remembered it; till I found the last part of the chapter entitled *Repentance*,* with AB'U-KHUZAIMAH ANS'ARÌ, and with no other person. Then these leaves were in the possession of AB'U-BACR, till God caused him to die; after which ÔMER had them, in his life time; after that, they remained with his daughter,

This volume is
committed
to the care
of HAF-
SAH;

* *Koràn*. Chap. 9.

HAFS'AH; after that, OTHMAN compiled them into one book.' ANAS-IBN-MA'LIC relates, that HUD'HAIFAH came to OTHMAN, and he had fought with the people of Syria in the conquest of Armenia; and had fought in Adhurbaijan, with the people of Irak, and he was shocked at the different ways of people reading the Koran. And HUD'HAIFAH said to OTHMAN, "O OTHMAN! assist this sect, before they differ in the book of God, like as the Jews and Christians differ in their books." Then OTHMAN sent a person to HAFS'AH, ordering her to send the leaves which she had; and saying, "I shall have a number of copies of them taken, and will then return them to you." And HAFS'AH sent the leaves to OTHMAN. Then OTHMAN ordered ZAID-IBN-THABIT-ANS'ARI, and ABDULLAH-BIN-ZUBAIR, and SA'ID-IBN-AL-AA'S', and ABDULLAH-IBN-AL-HARITH-BIN-HISH'AM; and these were all of the Koraish tribe, except ZAID-IBN-THABIT; and OTHMAN said to the three Koraishites, "when you and ZAID-IBN-THABIT differ about any part of the dialect of the Koran, then do ye write it in the Koraish dialect; because it came not down in the language of any tribe but theirs; (and by the petition of his highness it was permitted to every person to read it in his own dialect; but OTHMAN, fearful of the difference which might arise amongst people, ordered all other dialects to be expunged from the Koran except the Koraish:) Then they did as OTHMAN had ordered; and when a number of copies had been taken, OTHMAN returned the leaves to HAFS'AH. And OTHMAN sent a copy to every quarter of the countries of Islam; and ordered all other leaves of it to be burnt.' IBN-SHAH'AB said, 'then KHA'RIBAH, son of ZAID-IBN-THABIT, informed me, saying, 'I did not find one section of the chapter entitled the Confederates,* when I was writing the Koran, which verily I heard from the Prophet; then I looked for it, and found it with KHUZAIMAH ANS'ARI, and entered it into the chapter Confederates.'

from whom
OTHMAN
receives it;

and, having
taken several
copies
from it,

directs all
other copies
to be burned.

* Koran. Chap. 33.

BOOK VIII.

The 8th and 9th chapters of the *Koràn* are by some considered as one.

IBN-^AABB'AS said, ' I said to ^AOTHM'AN, " what possessed you, that you had the chapter entitled the *Spoils** written, and the chapter entitled the *declaration of immunity*,† and joined them, and did not have the words, " in the name of the most merciful God," written between; and so classed these chapters of the *spoils* and the *declaration of immunity* with the seven long chapters?"‡ He said, " a time used to come to the Prophet, when many chapters were sent down to him; and his highness was used, when any thing of a revelation came down to him, to call some persons who wrote the instructions; and he would say, " write these revelations in such and such a chapter;" and the chapter of the *spoils* was one of the first chapters that descended at *Medinah*; and in it is mention of the battle of *Bedr*;§ and the chapter entitled the *declaration of immunity* was one of the last of the *Koràn* in coming down. And the subject of the chapter of the *spoils* was like that of the *declaration of immunity*; and the Prophet died without having explained whether this chapter was a part of the other, or separate from it: on this account I had them put near each other, and did not have the words, " in the name of the most merciful God," written; and put these two chapters among the seven long chapters."

* *Koràn*. Chap. 8.

† Chap. 9.

‡ Regarding this dispute, see SALE, Vol. I. p. 237. note a.

§ See SALE Vol. I. p. 222, note a; and p. 226.

Book the Ninth.

CHAP. I.—PART I.

ON SUPPLICATIONS TO GOD.

ABUHURAIRAH. 'A. G. S. "There is a supplication approved for every Prophet; therefore every Prophet supplicated in the world, and met with its approval; and verily I conceal my supplication, for the purpose of asking grace for my sect on the day of resurrection. Then that person will meet with it who has died of my sect, without having associated any thing with God." **ABUHURAIRAH.** 'A. G. S. "O LORD! verily I have entered into a covenant with thee, which shall never be broken; then I am only human, and sometimes am angry with people from my nature; therefore, any *Muslemàn* whom I may vex or abuse, curse or beat, then make all these a cause of mercy and of purification of his faults, and of approach to thee, on the day of resurrection." **ABUHURAIRAH.** 'A. G. S. "When any one of you shall supplicate, then he must not say, 'O LORD!

The Prophet intercedes with God for the salvation of all his followers.

BOOK IX.

Supplications to God to be made with confidence.

forgive me if it be thy will; O LORD! have mercy on me if it be thy will; O LORD! give me daily bread if it be thy will; I mean you must not supplicate in a doubtful manner; but with confidence: for verily God doeth what he willeth; there is no compulsion with him." AB'UHURAIRAH. 'A. G. S. When any one of you supplicates, then he must not say, "O LORD! forgive me if it be thy will;" but, he must be firm and confident in his supplication; because, verily God does not consider what he grants as great, therefore let him supplicate for much."

A man who prays must not betray impatience, if his request be not immediately granted.

AB'UHURAIRAH. 'A. G. S. "God approves the supplication of a servant, so long as he does not ask a thing by which he would be an offender, or break off the connexion of kindred; and so long as he does not ask the immediate performance of his supplication." It was said, "O Prophet! what thing is that?" He said, "being in a hurry is by the supplicator's saying, verily I have supplicated, verily I have supplicated, and have not seen that my supplication is approved; then his hope shall be cut off, and he shall be forlorn, and abandon his supplication." AB'U DARD'AA. 'A. G. S. "The supplication of a *Muslemàn* for an absent brother is approved, and there is an angel appointed near the head of the supplicator; and whenever he supplicates a good for his brother, the angel says *Amen*, and says, "for thee is the like." JA'BIR. 'A. G. S. "Do not supplicate any thing bad for yourselves, nor for your children, nor your property; so that it may not fall in that hour, in which supplications are accepted, and God approves of them."

The Prophet intercedes with God for the salvation of all his followers.

have entered into a covenant with thee, which shall never be broken; then I am only human, and sometimes am angry with people from my nature;

Part Second.

NUMÀN-BIN-BASHIR. 'A. G. S. "To supplicate is worship." After that his highness repeated this verse, God said, "supplicate me,

and I will approve."* AB'UHURAIRAH. 'A. G. S. "Supplication is the marrow of worship." AB'UHURAIRAH. 'A. G. S. "There is nothing better before God than supplication." SALM'AN-FARSI. 'A. G. S. "Nothing repels calamity but supplication; and age encreases not but in good." IBN-ÖMER. 'A. G. S. "Verily supplication is beneficial, in repelling a calamity which has descended, and which has not descended; then it is incumbent on you, O servants of God! to supplicate." JA'BIR. 'A. G. S. "There is no one that supplicates for any thing, but God gives it him; or with-holds from him a harm against which he shall have supplicated, so long as he does not supplicate a sin, or tearing asunder affinity." IBN-MASU'UD. 'A. G. S. "Supplicate God's munificence; because he loveth to be supplicated; and the best of worshippings is having hopes of redemption from calamity." AB'UHURAIRAH. 'A. G. S. "He who does not supplicate God, God is angry with." IBN-ÖMER. 'A. G. S. "He on whom the doors of supplication shall be opened, for him shall be opened the doors of favor and approval; neither was any thing supplicated of God, which he liked more than supplicating for health." AB'UHURAIRAH. 'A. G. S. "The person that shall be gladdened, by his supplications being accepted of in a severe disaster, must supplicate very much at other times." AB'UHURAIRAH. 'A. G. S. "Supplicate of God when ye are certain of its approval; and know that God accepts not the supplication of a negligent heart." MALIC-BIN-YES'AR.† 'A. G. S. "When ye supplicate God, do it on the palms of your hands, and not with the backs of them; and when ye have finished supplicating, then draw the palms of your hands over your faces." SALM'AN. 'A. G. S. "Verily your patron is ashamed before his servants, when they raise up their hands to him in supplications, to return them empty." ÖMER-IBN-AL-KHA'T'AB

The preferring of petitions to God is an acceptable act of adoration.

We must not pray for any thing sinful, or that tends to break off the affection that ought to unite relations.

of a father for his child, and of a traveller.

* Then it is known that supplication is by the order of God: whatever is by his order, is worship.

† One of the Sah'abah.

BOOK IX.

said, ' the Prophet used, when he raised up both his hands in supplication, not to bring them down, until he touched his face with them."

AA'YESHAH said, ' the Prophet was fond of making supplications which tended to both worldly and future goods; and abandoned such as did not include both.' ABDULLAH-BIN-OMER, ' A. G. S. " Verily the quickest

supplications for approval are those of the absent for the absent." OMER

IBN-AL-KHA'T'T'AB said, ' I asked the Prophet's permission to perform the Omerah;* and he permitted me, and said, " make us partners, O brother!

in your supplications; and do not forget us at that time." Then his highness made use of an expression, which, if I got the whole world, it would not make me so glad." AB'UHURAIRAH. ' A. G. S. " There are

three persons whose supplications are not denied; one of them a faster, the

supplication of whom is not denied at the time of his breaking his fast;

the second, a just king; the third, of the oppressed: and God lifts up the

supplications of those who suffer under tyranny, upon the clouds; that

is, he approves them; and the doors of the regions are opened for them:

and God says to the oppressed, I swear by my might, verily I will assist

you, although it may be henceforth." AB'UHURAIRAH. ' A. G. S. " There

are three supplications approved, in the acceptance of which there is no

doubt; one, the supplications of a father for his children, whether for

good or ill; the second, the supplications of a traveller, either for him-

self or others; the third, the supplications of the oppressed.

ye supplicate God, do it on the palms of your hands, and not with the

backs of them; and when ye have finished supplicating, then draw the

palms of your hands over your heads, and say, " Verily your

patron is ashamed before his servants, when they raise up their hands to

supplicate him, and he is not with them." ANAS. ' A. G. S. " You must ask all your wants of God even to the

thongs of your shoes, being broken (and in one tradition it is, even to the

* The visit to the sacred places at Mecca.

God hears the prayers of those who fast, of a just king, of the oppressed,

of a father for his children, and of a traveller.

salt for your pot.") ANAS said, 'the Prophet used to raise up both his hands in supplication, even so that whiteness of his arm-pits was seen.'

SAHEL-BIN-SAD^A said, 'the Prophet used to raise up his hands, even with his shoulders, and supplicate.' SA'YIB-BIN-YEZID relates, from his father, who said, 'the Prophet used, when making supplication, to raise up both his hands, and touch his blessed face with them.' ACRIMAH relates

The Prophet used, in prayer, to raise his hands as high as his shoulders.

from IBN-ABB'AS^A, who said, 'when supplicating it is worthy of you to raise up both your hands even with your shoulders, or near to them; and when asking forgiveness, it is worthy of you to make a sign with one finger; and in weeping, to hold out your arms at full length.' IBN-OMER^A said, 'verily your raising up your hands in the way which you do, is an innovation; for the Prophet never raised his higher than his breast.'

UBAI-IBN-CAB^A said, 'the Prophet used, when remembering any one, to supplicate for him, to begin his supplication for himself, as he would say, "O LORD! pardon me and such a one." AB'U-SA'ID-KHUDHRI. 'Verily the Prophet said, "there is no *Muslemàn* who may make a supplication, in which is no cause of fault, or cutting off the connexion of kindred, but God will give him one of these three, either he will hasten in the approval of his supplication, that is, gives it in this world; or he preserves his supplication, and hoards it for him, to give in futurity; or removes an ill from him." The companions said, "since we know that supplications are approved in one of these three ways, we will supplicate very much."

The Prophet said, "the rewards of God are abundant; your great supplications lessen not his rewards." ABB'AS relates, from the Prophet, who said, "there are five supplications which are accepted; one, those of the oppressed, until God takes revenge on the oppressor; the second, those of one intending to make a pilgrimage, until he returns to his own house; the third, those of a combatant with infidels, until he finishes his holy war; the fourth, of a sick person, until restored to health; the fifth,

BOOK IX.

those of a *Muslemàn* for his absent brother." After that, his highness said, "the quickest of these supplications in approval, is that of a *Muslemàn* for his absent brother."



"O Lord! pardon me and with a 'one'." The Prophet said, "there is no *Muslemàn* who may make a supplication, in which is no cause of fault, or cutting off the connection of kindred, but God will give him one of these three, either he will hasten in the approval of his supplication, that is, give it in this world; or he preserves his supplication, and hears it for him, to give in future; or removes it ill from him." The companions said, "since we know that supplications are approved in one of these three ways, we will supplicate very much." The Prophet said, "the rewards of God are abundant; your great supplications lessen not his rewards." A'as relates, from the Prophet, who said, "there are five supplications which are accepted; one, those of the oppressed, until God takes revenge on the oppressor; the second, those of one intending to make a pilgrimage, until he returns to his own house; the third, those of a combatant with infidels, until he finishes his holy war; the fourth, of a sick person, until restored to health; the fifth,

CHAP. II.---PART I.

IN EXPLANATION OF REMEMBERING GOD
AND APPROACHING HIM.

ABUHURAIRAH and **AB'U-SA'ID-KHUD'HRI**. 'A. G. S. "No body of people sit, when remembering God, but they are surrounded by angels, which cover them with God's favor; and peace descends upon them, and God remembers them, in that assembly which is near him." **ABUHURAIRAH** said, 'the Prophet was coming from *Mecca* to *Medinah*, and passed by a mountain called *Jumdàn** and he said, "go quick, this is *Jumdàn*, and *Medinah* is near." And goers alone went on before; they asked, "who are the goers alone, O Prophet?" He said, "they are men who have remembered God very much, and women who have done the same." **AB'U-MUSA-ASHARI**. 'A. G. S. "The condition of that person who remembers God, and of that who does not, are like the living and the dead; the rememberer is as the living, and the other like the dead." **ABUHURAIRAH**. 'A. G. S. God says, "I am near the hope of my servant who puts it in me; that is, I pardon his sins, when he asks for

* Name of a mountain near *Medinah*.

A company met to celebrate the praises of God, is surrounded by guardian angels.

BOOK IX.

it; and approve of his repentance, when he repents and turns away from sins; and I accept, when he supplicates; and I am with him, and near him, when he remembers me; when he remembers me in private, I remember him in private, and give him his rewards; and, if he remembers me in a crowd, I remember him in one better than that." ABU D'HAR GHAFFA'RÌ.

God re-
wards good
actions ten-
fold; but in-
flicts pun-
ishment for
evil deeds
only equal
to their
magnitude,
or forgives
them.

'A. G. S. Almighty God says, "he who does one good act, for him are ten rewards; and I also give more to whomever I will; and he who does an ill, its retaliation is equal to it, or I forgive him; and he who seeks to approach me one span, I will seek to approach one cubit; and he who seeks to approach me one cubit, I will seek to approach him two fathoms; and he who walks towards me, I will run towards him; and he who comes before me with the earth full of sins, and does not associate any thing with me, I will come before him with a front of forgiveness like that." AB'U-

HURAIRAH. 'A. G. S. God said, "Whoever considers as an enemy any one of my friends, verily I will denounce against him war and enmity; and whoever seeks to approach me by that which I have given as my divine commands, is most loved by me: and my servant is always seeking to approach me by *Sunnat*; so that I love him: therefore, when I hold him as a friend, I am his hearing by which he hears, and I am his sight by which he sees, and I am his hands by which he holds, and I am his feet by which he walks: if this servant supplicates me, verily I give unto him; and, if he seeks protection with me from harm and ills, I give him protection; and I do not hesitate about any thing in which I am the doer; like my hesitation in taking the soul of a *Momin*, who dislikes death; and I dislike making him sad; but there is no remedy for him against death; that is, I (on account of the regard I have for my servant) hesitate about causing him to die, because he is displeased at death; but there is no remedy for it; he certainly must die." ABUHURAIRAH.

'A. G. S. "Verily there are angels which move around houses for God,

and seek for the rememberers of God; and when they find an assembly remembering God, they say to one another; "come ye, to that which ye were seeking." Then the angels cover the repeaters of God's name with wings, as far as the lowest region (called the region of the world.) The Prophet said, "when the angels go to the court of God, God asks them, (while knowing better than they) "what do my servants say and do?" Then the angels say, "they remember thee with purity, greatness, praise, and respect." And God says, "have they seen me?" The angels say, "no by God, they have not seen thee." Then God says, "what would their condition be if they had seen me?" The angels say, "if they had seen thee, they would be more strenuous in worshipping thee, and in holding thee mighty and glorious; and they would be more excessive in repeating thy immaculate attributes." God says, "then what do they ask?" The angels say, "paradise." Then God says, "have they seen paradise?" The angels say, "we swear by God, they have not; that is, their belief in paradise is "mysterious." Then God says, "what would their state have been had they seen paradise?" The angels say, "if they had seen paradise, they would be very ambitious for it, and would be excessive wishers of it, and very great desirers of it." God says, "what thing is it they seek protection from?" The angels say, "from hell fire." God says, "have they seen the fire?" The angels say, "no; if they had seen the fire, they would be greater runners from it." God says, "how would they have been, had they seen the fire?" The angels say, "if they had seen the fire, they would be greater runners from it, and would be greater fearers of it." Then God says, "I take ye as evidences; that verily I have pardoned them." One of the angels says, "there is a person amongst them who is not a rememberer of thee, and is only come on account of his own needs." God says, "verily it is not unfortunate for him to sit in such an assembly as this, al-

God examines the angels, regarding the conduct of mankind;

their requests,

and their deprecations.

The fire-
quenting of
the assem-
bly of the
pious is a
means of
forgiveness
even to the
wicked.

BOOK IX.
PART I.

God
sends
the
angels
to
guard
the
conduct
of
mankind;

their
duties

and their
duties

The frequenting of the assemblies of the pious is a means of forgiveness even to the wicked.

though he may have come on any other account. And in one tradition it is, that the Prophet said; "verily there are angels which walk upon the earth for God, and seek for assemblies of repeaters of God's name; and when they meet with one in which God is remembered, they sit down with the rememberers, and hide one another with their wings; so that they fill the expanse between the earth and the lowest region. Then when the repeaters separate, the angels ascend up to their regions; and God asks them (although he knows their condition) 'whence are ye come?' They say, 'from thy servants which are on the earth; they make mention of thy purity, and greatness, with reverence and praise; supplicate and beg of thee.' God says, 'what do they beg of me?' The angels say, 'paradise.' God says, 'did they see paradise?' They say, 'no.' God says, 'what would their state have been had they seen paradise?' The angels say, 'they would wish more for it.' God says, 'what do they seek protection from?' The angels say, 'from thy fire and punishments.' God says, 'have they seen my fire?' They say, 'no.' God says, 'what would their condition have been had they seen it?' The angels say, 'they would fear more. They ask thee forgiveness.' God says, 'verily I have pardoned them; and have given them the things they supplicated for; that is, paradise: and I have given them protection from what they sought; that is, the fire.' The angels say, 'O our patron! there is a servant amongst them, an offender, and of bad actions, who did not pass by them, but sat down without remembering thee.' God says, 'I have pardoned him also; because this is an assembly, the companion of which shall not be unfortunate.'

HANDHALAH-IBN-AL-RUBAIYA-USAIDI* said, "ABUBACR came to me and said, 'how are you? What state are you in? In the truth of faith,

* One of the *Sah'abah*, denominated from USAID-IBN-AMER-BIN-TAMIM. He was one of the secretaries employed by the Prophet in writing down the revelations made to him. He died at an advanced age, in the beginning of MUAWIAH's reign.

O HANDHALAH?" I said, "I am become an hypocrite." AB'UBACR said, "immaculate God! how do you ascribe hypocrisy to yourself?" I said, "we stay near the Prophet when he reminds us of hell and paradise, that you might say we see them with our eyes; and when we leave him, we mix with our wives and children, and are engaged in our fields and gardens." AB'UBACR said, "I swear by God, verily I myself am in these predicaments which you mention." And AB'UBACR went to the Prophet and said, "we are become hypocrites, O Prophet! that is, in all cases our internal does not accord with our external." The Prophet said, "what is this, and on what account do ye ascribe hypocrisy to yourselves?" We said, "O messenger of God! we stay near you when you remind us of hell and paradise, as if we saw them with our eyes; and when we leave you, we mix with our women and children, attend to our fields and gardens, and forget a great deal of what we remembered with you." The Prophet said, "I swear by him in whose mighty hands is my life, that if you were always to remain in the state in which you are when with me, and when remembering God, verily the angels would shake you by the hand upon your beds, and come before you and take you by the hand in your roads; that is, you would always meet with angels; but O HANDHALAH! be one *salât* in remembering God, and the performance of his duties; and another in the performance of your duty to your family." This he repeated thrice.

A man is not guilty of the crime of hypocrisy, although, when engaged in his necessary worldly pursuits, the ardent sentiments of piety, which he felt when listening to religious discourses, be somewhat cooled.

Part Second.

ABÙ-DARDÀA. "A. G. S." Shall I not inform you of the best of your actions? Shall I not inform you of your purest actions before your king (i. e. God?) Shall I not inform you of your most exalted actions in your stations, and better for you than spending gold and silver?

BOOK IX.

The most
virtuous of
all actions
is to repeat
the praises
of God.

A man is not
guilty of the
crime of being
poor, although
when he is
engaged in his
necessary
worldly busi-
ness, the ac-
cidents of his
life, which
he feels when
listening to
religious
discourses,
be somewhat
cooled.

The first
question of
the student
is a simple
one, and
even to the
wicked.

Shall I not inform you of an action which is better for you, than fighting with infidels, and cutting off their heads, and their cutting off yours?" The companions said, "yes, inform us." The Prophet said, "these actions are remembering God." ^AABDULLAH-BIN-BUSR* said, "an *Ārābī* came to the Prophet and asked, "which is the best of men?" The Prophet said, "joy be to that person whose life is long, and actions good; I mean, this is the best of men." The *Ārābī* said, "O Prophet! which is the best of actions, and the most rewarded?" He said, "the best of actions is this, that you separate from the world, and die whilst your tongue is moist in repeating the name of God." ANAS. 'A. G. S. "When you pass through the gardens of paradise, eat." The companions said, "what are the gardens of paradise?" The Prophet said, "the gardens of paradise are the circles of those who make mention of God." AB'UHURAIRAH. 'A. G. S. "The person who sits in an assembly, and does not remember God, shame and loss will be for him on the day of resurrection; and he who falls upon his side in his place of sleep, and does not remember God therein, shame and loss will be on him from God on the resurrection; that is, in every situation, sitting, standing, asleep and awake, night and day, be employed in the remembrance of God; every time that passes without it will be a cause of shame and loss at the resurrection." AB'UHURAIRAH. 'A. G. S. "There is no assembly, which rises up from the place of sitting, without remembering God therein, but rises up like as from dead asses; and it will be a means of shame and loss to them." AB'UHURAIRAH. 'A. G. S. "No tribe sits in a place, in which they do not remember God, and send grace upon his Prophet, but will be ashamed, and lose, on the day of resurrection; and, if God wills, he will punish them; and, if he please, he will pardon them." OMM-HABÍBAH. 'A. G. S. "Every speech of man is a loss to him, not a gain; except

* One of the *Sahábah*. He died in Syria.

ordering any one to obey the laws, or with-holding any one from that which is unlawful, or remembering God." IBN-ÔMER. 'A. G. S. "Talk not much without remembering God, because verily it is a cause of hardness of heart; and verily the farthest man from God is the hard hearted."

THAWB'AN said, "when this revelation came down, "those who treasure up gold and silver, and do not expend them in the road of God, the gold and silver will be heated in hell fire, and their foreheads, sides and backs will be marked with them," we were with the Prophet, in some of his journeys; and some of his highness' companions said, "this revelation is come down in denunciation against gold and silver; would to God! that we knew what property is better than gold and silver, we would take it and lay it by." Then his highness said, "the best of property is a remembering tongue and grateful heart; and the wife of a *Muslemân*, who assists him in faith."

The merit of praising God and thanksgiving is more valuable than any kind of property.

Part Third.

ABU-SAÏD-KHUDHRÎ said, "MUA'WIAH came to an assembly that was sitting in a circle in the *Masjid*, and said, "what has caused you to sit here; and why do you do so?" They said, "we are sitting remembering God." He said, "by God are you not sitting otherwise than in the remembrance of God?" They said, "we swear by God nothing else has caused our sitting." MUA'WIAH said, "beware, verily I did not take an oath from you, on account of suspecting you of falsehood, but expressly in imitation of the Prophet; for verily he came to a circle of his companions, and said, "what has caused you to sit here?" They said, "the remembrance of God, and we praise him for his shewing us the road to *Istâm*, and for his benefiting us by it." His highness said, "by God

BOOK IX.

has nothing else caused your sitting?" They said, "by God we swear, nothing besides." The Prophet said, "beware! verily I did not take an oath from you on suspicion of falsehood; but GABRIEL came to me, and informed me, saying, "God honours his angels by you."

The Prophet recommends the act of praising God, as the most important of all duties.

ABDULLAH-BIN-BUSR said, 'verily a man said, "O messenger of God! really the rules of *Islām* are many upon me; then inform me a thing by which I may lay hold; I mean, inform me of an act by the doing of which I may obtain great rewards." His highness said, "let your tongue be always moist in the remembrance of God." AB'U-SA'ID-KHUDHRĪ said, 'verily the messenger of God was asked, "what servant is the best, and of highest station, near God, on the day of resurrection?" He said, "men and women, great rememberers of God." It was said, "O Prophet! are repeaters of God's name also better, and of higher degree, than the combatants in the cause of God?" He said, "a combatant, if he draws his sword against the infidels and polytheists, even until it be broken, and the combatant or his sword be smeared in blood, still surely the rememberer of God is better." IBN-ABB'AS. 'A. G. S. "The devil is a sitter upon the heart of man; therefore, when man remembers God, it separates the devil; and when he is negligent and remiss in the remembrance of God, he throws bad machinations into the heart of man." MALIC said, 'it reached me that the Prophet was wont to say, "a rememberer of God amongst the negligent, is like a fighter after the runners away; and a rememberer amongst the negligent, is as a green branch on a dry tree." And in one tradition it is thus: "a rememberer of God amongst the negligent, is like a green tree in the middle of dry ones; and the rememberer of God, in the centre of the negligent, is like a lamp in a dark house: to the rememberer of God amongst the negligent, God shews his sitting place on paradise; either when awake or asleep; and a rememberer of God amongst the negli-

gent, shall have his faults forgiven in number equal to men and beasts."

MU'AD'H-BIN-JABAL said, 'no servant has done any act, tending more to redeem him from the punishments of God than the remembering of God.' AB'UHURAIRAH. 'A. G. S. "Verily God says, I am with my servant when he remembers me; and his lips shake in repeating my name."

ABDULLAH-BIN-OMER said, 'the Prophet would say, "there is a polish for every thing that takes rust; and the polish for the heart is the remembrance of God; and there is no act that redeems from God's punishments so much as the remembrance of him." The companions' said; "is not fighting with the infidels also like this?" He said, "no, although he fight until his sword be broken."

CHAP. II.
PART III.

Praising
God is more
meritorious
than engag-
ing in holy
war.

AB'UHURAIRAH. 'A. G. S. "Verily there are ninety-nine names of God; whoever remembers them shall enter into paradise." And in one tradition they have added, "God is a unit, and likes unity."

Part Second.

AB'UHURAIRAH. 'A. G. S. "Verily there are ninety-nine names for God; and whoever counts them shall enter into paradise. He is ALAHO, that which there is no other; AL-RAH'MAN-UL-RAHIM, the compassionate and merciful; AL-MALIK, the king; the dominions of both worlds are in his power and possession; AL-KUDUS, wholly pure and far from defect; AL-SALAM, that is, his nature is secure from defect; AL-MUHAMMAD, the

CHAP. II.
PART III.

gent shall have his faults forgiven in number equal to men and beasts." *Mu'a'n-n-Ja'ab said, "no servant has done any act, tending more*

God. 'Abuhurairah, A. G. s. "Verily God says, I am with my ser-

vant when he remembers me; and his lips shake in repeating my name."

'Abdullah bin-Omer said, "the Prophet would say, "there is a polish-

ing for every thing that is polished, and the heart is the remem-

brance of God; and there is no act that redeems from God's punish-

ment so much as the remembrance of him." The companions said,

"is not fighting with the infidels also like this?" He said, "no, although

he fight until his sword is broken, and his body is covered in blood, still

it is not like this." O Prophet, are repeaters of God's name also of higher degree,

than the one who draws his sword against the infidels and kills them, and

it is broken, and the combat is over, and he is covered in blood, still

it is not like this." The

remembrance of God, as the Prophet says, "whoever remembers me, I will

remember him, and when he is dead, I will bring him to life, and I will

reward him with a reward like that of the one who fights with the infidels

and kills them, and it is broken, and the combat is over, and he is covered

Book the Tenth.

CHAP. I.-PART I.

ON THE NAMES OF GOD.

ABUHURAIRAH. 'A. G. s. "Verily there are ninety-nine names of God; whoever remembers them shall enter into paradise." And in one tradition they have added, "God is a unit, and likes unity."

Part Second.

ABUHURAIRAH. A. G. s. "Verily there are ninety-nine names for God; and whoever counts them shall enter into paradise. He is ALLÁHO, that which there is no other; AL-RAH'M'AN-UL-RAHÍMO, the compassionate and merciful; AL-MALICO, the king; the dominions of both worlds are in his power and possession; AL-KUDU'so, wholly pure and far from defect; AL-SAL'AM, that is, his nature is secure from defect; AL-MÓMINO the

giver of asylum to the creation; AL-MUHAIMINO, the witness of servants' actions; AL-^AẒIZO, the powerful and incomparable; AL-JABBA'RO, the benefactor of servants; AL-MUTACABBIRO, the mighty doer; AL-KHA'LIKO, AL-BARIO, AL-MUSAWWIRO, the fixer of quantity before creating, the creator, the giver of likeness; AL-GHAFFA'RO, the pardoner of servant's sins; AL-KAHHA'RO, the breaker of the backs of tyrants; AL-WAHHA'BO, the perpetual bestower, whose gifts are without end; AL-RAZZA'KO, the sender of daily bread to the creation; AL-FATTA'HO, the opener of the doors of mercy on his servants; AL-^AALIMO, the omniscient; AL-KA'BI'DO, the straitener of daily bread on whom he wills, and the taker of souls; AL-BA'SI'TO, the opener of daily bread on whom he wills; AL-KHA'FI'DO, the sinker of the infidels to the lowest earth; AL-RA'FIO, the raiser up of true believers to the highest paradise; AL-MU'IZZO, the giver of greatness in the world to whom he wills; AL-MU'DHILLO, the ruiner of whom he wills in the world. Now ruin is in avarice and ambition. It is related that two boys were playing together; one had dry bread, and the other had bread and meat: the first said to the second, "give me something to eat with my bread." The other said, "come, be my dog and I will." The boy agreed; and the other tied a string round his neck and led him along. FATAH' MAUS'ALI saw it, and said, "if this boy had been content with his dry bread, he would not have become the dog of his friend." AL-SAMI'O, the hearer, not by the ear; AL-BASI'RO, the seer, not with the eye; AL-HACAMO, the orderer, amongst the creation in the expulsion of oppression; AL-^AADLO, the just; AL-LATIFO, the doer of good to the creation; AL-KHABI'RO, the knower; AL-HALI'MO, the clement; AL-ADHI'MO, the great; AL-GHAFU'RO, the great pardoner; AL-SHACU'RO, the giver of rewards to the grateful; AL-^AALIO, the most high; AL-CABI'RO, the LORD of greatness; AL-HAFIDHO, the guardian of every thing in the universe; AL-MUKITO, the giver of strength; AL-HASI'BO, the taker of accounts of

Enumerati-
on of the
names of
God.

BOOK X.

the creation on the day of resurrection; AL-JALÍLO, the glorious; AL-CARÍMO, the munificent, whose favours precede hope, and whoever has hope in him, does not turn away disappointed; AL-RAKÍBO, the keeper of watch; AL-MUJÍBO, the approver of supplications; AL-WA'SÍÔ, the expander; AL-HACÍMO, the knower of the realities of things; AL-WADU'DO, the friend of true believers; AL-MAJÍDO, the lord of glory; AL-BA'ITHO, the raiser up of the dead from the graves, and awakener of the hearts of the lethargick from the sleep of lethargy and pride; AL-SHAHÍDO, the giver of witness, on the actions of servants on the day of resurrection; AL-HAKKO, the truth; AL-WACÍLO, the taker on himself the affairs of servants; AL-KAWÍYO, AL-MATÍNO, the strong and firm; AL-WALÍYO, the assister of true believers; AL-HAMÍDO, the praiser of his own nature; AL-MUH'SÍ, the counter; AL-MUBDÍO, AL-MUÍDO, the creator of new and causer of return; AL-MUHÍYO, AL-MUMÍTO, the causer of life and death; AL-HAIYO, the living one, who never dies nor declines; AL-KAIYU'MO, the maker alive of the creation; AL-WA'JIDO, the finder of all perfections; AL-MAJIDO, the grand; AL-WAHÍDO, the one; AL-SAMADO, from the court of whom all desires are supplicated, and he in need of no one; AL-KA'DIRO, AL-MAKTADIRO, the LORD of power; AL-MUKADDIMO, AL-MAWAKHKHIRO, the bringer before, and after; AL-AWWALO, AL-ÁKHIRO, the first and the last; AL-DHA'HÍRO, AL-BA'TÍNO, whose existence is clear, and realities hidden; AL-WALÍO, the master of all; AL-MUTAA'LÍ the sublime of degree; AL-BARRO, the doer of good; AL-TAWWA'BO, the accepter of repentance; AL-MUNTAKIMO, the taker of revenge; AL-ÁFU'WO, the eraser of sins; AL-RAWU'FO, the benefiter; MA'LIC-UL-MULCI, the ruler of countries; D'HU'L-JALA'L-W'AL ICRA'M, the LORD of glory and greatness; AL-MUKSI'TO, the giver of justice; AL-JA'MÍO, the assembler of the creation; AL-GHANÍO, AL-MUGHNÍO, the independent, and the maker of independence; AL-MUA'TÍ, AL-MA'NÍO, the giver to whom he wills,

and with-holder from whom he wills; AL-DĀ'RRŌ, AL-NA'FĪŌ, the creator of profit and loss; AL-NU'RO, the maker of light of the regions with stars, and giver of light to the earth with Prophets, friends of God, and sages; AL-HA'DĪ, the director; AL-BADĪŌ, the incomparable; AL-BA'KĪ, of eternal existence, AL-WA'RITHŌ, the heir; AL-RASHĪDŌ, the shewer of the straight road; AL-SABU'RO, the most patient in the punishment of sins." BURAIDAH said, 'his highness heard a man say, "O LORD! I ask from thee, by this means that thou art God, the only God, the eternal; all wants, all needs, shall return to thee; thou art neither begotten nor begetting; nor is there any one like unto thee." Then the Prophet said, "this servant has called on God by that name which is the greatest of all, that name which, being asked by, God grants; and when supplicated by, God accepts and approves." ANAS said, 'I was sitting with the Prophet in the *Masjid*, when a man was performing his prayers, and said, "O LORD! I supplicate thee, by the means, that for thee is all praise, there is no God but thee, the kind, and giver of benefits, the creator of the heavens and the earth; O LORD! of greatness and glory, O the living one! O the maker of life! I supplicate thee." Then the Prophet said, "this man has called on God by the greatest of all his names; a name which being called by, he approves, and gives when supplicated by." ASM'A-BINT-YEZĪD.* 'A. G. S. "The greatest of God's names is in these two revelations: your God is one, there is no God, but the compassionate and the merciful† God! there is no other God but he, the living one, the giver of life." SAD. 'A. G. S. When JONAS, the Prophet, supplicated whilst in the fish's belly, in these words: "there is no God but thee; verily I am of the unjust," no *Muslemàn* has supplicated for any thing with this supplication, but God has approved.'

Which of the names of God is most acceptable to him.

* One of the *'Sak'ābiyāt*, of considerable celebrity, of the class of *Ans'ārs*. She was present at the battle of *Bermūc*, and slew nine of the infidels with a tent pole.

† AL-RAH'M'AN, AL-RAH'IM; marked by the three letters A. L. M.

Part Third.

BURAIDAH said, ' I came with the Prophet, into the *Masjid*, at the time of evening prayer; and unexpectedly a man was repeating, in a loud voice: and I said, " O messenger of God! do you say that this person acts the hypocrite?" The Prophet said, " no; but he is a *Muslimàn*, and returner to God." And the person was AB'U-MU'SA ASHARÌ. Then the Prophet stood up listening to his reading. After that, AB'U-MU'SA sat down, and supplicated in these words, " O LORD! I take thee to witness that thou art God, the only one, and without need; thou art not the son of any one, nor is any one the son of thee, nor is there any one like unto thee." Then the Prophet said, " verily AB'U-MU'SA has supplicated God by a name, by which being supplicated, he grants; and accepts when asked." I said, " O messenger of God! may I inform AB'U-MU'SA of what I have heard from you?" He said, " yes, tell him." And I did so; and he said to me, " you are my brother and friend to-day, for having told me a saying of the Prophet's."

The Prophet approves the form in which AB'U MU'SA addressed the Almighty.

CHAP. II.---PART I.

ON THE REWARDS OF TASBÍH, TAHMÍD,
TAHLÍL AND TACBÍR.*

SAMURAH-BIN-JUNDUB. 'A. G. S. "The best words are four, *Subhàn allah, Alh'amdo-Lilláhi, La iláho ill-allahi; alláho Acber.*" (And in one tradition, 'the words which God likes best are four,' as above mentioned.) It is of no detriment to you beginning with whichever of those you like." AB'UHURAIRAH. 'A. G. S. "Verily, my repeating these four words, is more liked by me, than every thing which the sun has risen upon; I mean the world and whatever is in it." AB'UHURAIRAH. 'A. G. S. "Whoever says *Subh'án-allah* and *Bih'amdihi*, a hundred times in a day, his faults shall be silenced; though they be great as the waves of the sea." AB'UHURAIRAH. 'A. G. S. "Whoever says, morning and evening, *Subh'án-alláh* and *Bih'amdihi* an hundred times, no one will bring a better deed than his on the day of resurrection; except one who shall have said like him, or added any thing to it." AB'UHURAIRAH. 'A. G. S. "There are two expressions, light upon the tongue, and heavy in the scale of

*The words *Tasbîh* and *Tacbir* have been explained before. *Tah'mid* is praising repeatedly, and *Tahlil* repeating the words *La iláho ill' Alláhi*, there is no God but God alone.

The professing of belief in God's unity, and praising his attributes, are the best of all actions.

BOOK X.

actions ; which are *Subh'ân-allâh* and *Bih'amdihi*, *Subh'ân-allâh il âdhim*."

SAD-BIN-AB'U-WAKK'AS' said, ' we were near his highness, and he said, " is it impossible, for one of you to obtain a thousand virtues every day ?"

Then one of the persons sitting with him asked, " how can any one of us gain a thousand virtues every day ?" His highness said, " repeat *Subh'ân-allâh* a hundred times, and then a thousand virtues shall be written for him, ten virtuous deeds for each repetition, or a thousand faults shall be put away from him."

AB'U-D'HAR GHAFFA'RÎ said, ' the Prophet was asked, " what is the best word ?" He said, " the best word is a word which God has chosen for his own angels ;

Subh'ân-allâh and *Bih'amdihi*." JUWAIRIYAH* said, ' verily, the Prophet went out from me, when he had performed morning prayer, and I was sitting in my

place of prayer ; after that he returned, at breakfast time, while I was still sitting at my place of prayer, and said, " are you always in the state in

which I left you, I mean from daybreak till this time, which is breakfast time, are you still sitting remembering God ?" I said, " yes."

The Prophet said, " verily I repeated, after leaving you, four words thrice ; and if they were weighed with any thing which you have said and repeated

to-day, verily they would be equal : they are these words, " I remember thee, with purity and praise, to the number of thy creations ; and in

such a manner as shall be pleasing to thee, and by the weight of thy imperial throne, which is stupendous ; and in number equal to thy words."

AB'UHURAIRAH. * A. G. S. " The person who says, " there is no God but one, to whom there is no partner ; for him is dominion and praise, and he is powerful over all things," a hundred times, there shall be rewards equal to the emancipating of ten slaves ; and a hundred good acti-

* One of the Prophet's wives. She was the daughter of H'ARITH-BIN ABI-D'AR'AR, who commanded the tribe *Beni-Mustalak* in the action which they fought against MUHAMMED, A. H. 6. The enemy being defeated, this lady, whose name was BARRAH, was taken prisoner, and fell by lot to THA'BIT-IBN-KAIS. The Prophet paid her ransom, and married her. She died A. H. 56, aged 65. See ABULFEDA, p. 81 and p. 149.

ons shall be written for him; and a hundred misdeeds shall be blotted out from him; and these words shall be an asylum for him from the devil and his wickedness; in that in which he shall have repeated them, unto the evening; nor will any one bring a better deed than this at the day of resurrection; except a man who has done more than he." AB'U-MU'SA-AL-ASHARÌ said, 'we were with the Prophet on a journey, and some men stood up repeating *Alláho-Acber* aloud; and the Prophet said, "O men! be easy on yourselves, and do not distress yourselves by raising your voices; verily you do not repeat to one deaf or absent, but verily to one who heareth and seeth; and he is with you; and he to whom you pray is nearer to you than the neck of your camel." AB'U MU'SA ASHARÌ said, 'I was behind his highness, and said, "there is no power and strength except in God," to myself slowly; and he said, "O AB'U MU'SA! shall I not shew you a road to a treasure of one of the treasures of paradise?" I said, "shew me, O messenger of God!" He said to repeat the words, "there is no power and strength except in God," is one of them.'

Prayers to God need not be put up in a loud voice.

Part Second.

JÁBIR. 'A. G. S. "He who says *Subhán-alláh-al-ázim* and *Bih'am-dihi*, fig-trees shall be planted for him in paradise." AL-ZUBAIR. 'A. G. S. "There is no morning in which servants rise, but a crier proclaims, *Subhán-al-Malic-al-kudüs*." JÁBIR. 'A. G. S. "The best remembrance is *La-iláho-ill'-alláhi*, and the best call is *Al-hamdo-Lilláhi*." ABDULLAH-BIN-ÁMER. 'A. G. S. "The praise of God is the head of gratitude; a servant has not shewn perfect gratitude to God who has not praised him." IBN-ABB'AS. 'A. G. S. "The first person that will be called and taken towards paradise on the day of resurrection, will be he who praises and

BOOK X.

Great excel-
lence of de-
claring the
unity of
God.

is grateful to God; when pleased or displeased; that is, in all situations." AB'U-SA'ID-AL-KHUD'HRI. 'A. G. S. "MOSES said, O my patron! teach me in what terms to call on thee." God said, "say, O MOSES! *La-iláho-ill'-alláhi*." Then MOSES said, "O my cherisher! every one of thy servants says this, and I wish for nothing but a thing particularly for me." God said, "O MOSES! if the seven regions and their inhabitants, and the seven earths, were put into one scale, and *La-iláho-ill'-alláhi* in another; verily the scale in which these words are placed, would preponderate." AB'U-SA'ID, and AB'UHURAIRAH. 'A. G. S. "The person who says *La-iláho-ill'-alláhi*, and *alláho-Acber*, his cherisher holds him as a teller of truth; and God says, "there is no God but me, and I am the most great." And when a servant says, "there is no God but God, one, to whom there is no partner," God says, "there is no God but me, I am one, there is no partner with me." And when a servant says *La-iláho-ill'-illáhi*; *Lihu'l-Mulco-wa-lihu'l-h'amdo*," God says, "there is no God but me; mine is dominion and praise." And when a servant says *La-iláho-ill'-alláhi La-Hawlo wa la Kuwwato-illa-B'illáhi*," God says, "there is no God but me; and there is no power and strength except in me." And his highness used to say, "the person who repeats these words, in sickness, and dies in it, the fire of hell will not eat him." SAD-BIN-AB'U-WAKKAS' said, 'I came with the Prophet to a woman; and she had date kernels near her, and was using them as a rosary: and the Prophet said, shall I not inform you, O woman! of a rosary easier for you than these kernels, and better than them? It is the repetition of these words: "immaculate God! in number equal to the things which thou hast created in the regions, and immaculate God! in number equal to the things which thou hast created in the earth; and immaculate God! in number equal to the things, which are between the heavens and the earth; and immaculate God! in number equal to the things which thou art the creator of;

and the greatness of God, in number equal to the things which are in the regions and on earth; and say praise be to God, like that; and there is no God but God, like that; and there is no power or strength except in God, like that." ^AOMER-BIN-SHOWAIB relates from his fore-fathers, that the Prophet said, "he who repeats *Subhân-allah* one hundred times in the morning and evening, shall be like a person having performed ten pilgrimages; and he who says *al-hâmdo Lillâhi*, a hundred times, morning and evening, shall be like the person who has mounted men upon a hundred horses in the road of God; and he who says *La-ilâho-ill'-illâhi* a hundred times, morning and evening, shall be like one that has freed a hundred slaves of the children of ISRAEL; and he who says *Allâho-Acber* one hundred times, morning and evening, no one will produce one that a better deed, except one that has said the like, having added to it." ^AABDULLAH-BIN-^AAMER. A. G. S. "Saying *Subhân-allah* is half the scale of actions; and saying *al-hâmdo Lillâhi* fills the scale; and *La-ilâho-ill'-illâhi* leaves no curtain between him and God, till he reaches him." ^AABUHURAIRAH. A. G. S. "No servant has said *La-ilâho-ill'-illâhi*, with an unsullied heart, but the doors of the regions are opened for him, until he reaches the imperial throne; that is, God: so long as he abstains from great crimes." ^AABU-MAS'UD. A. G. S. "I met ABRAHAM, in the night of my ascension; and he said, give my *Salâm* to your sect, and inform them that paradise and its earth is sweet and pure, and its water sweet and pleasant; its lands level, and without trees; and there is no verdure in it; and acquaint them that its trees are these words, *Subhân-allah* and *al-hâmdo-Lillâhi*, and *La-ilâho-ill'-allâhi*; *allâho-Acber*; that is, trees are planted there in rewards for men's actions; every word which is said of these words has a tree planted for it in paradise." YUSAIRAH (and she was one of the women, who accompanied the Prophet in his flight from Mecca to Medinah,) said, "the Prophet said to us, 'may ye; O

CHAP. II.
PART. II.

The Prophet explains the great merit of adoring the holiness of God,

of praising him,

of declaring his unity,

and his greatness.

and of praising him.

God pro-
fects from
evil those
who confess
him to be
the only
source of
power, and
the only re-
fuge.

BOOK X.

assemblage of women! remember God with purity, and say *Subhân-
Malic-âl-kudûs*, and count it upon your fingers; because verily a finger
will be asked on the day of resurrection, what it obtained, and it will be
made to speak: be not negligent, O women! in remembrance of God;
if ye are, ye will be forgotten and disappointed of the mercy of God; I
mean you will not meet with God's mercy."

Part Third.

SÂD-IBN-ABÛ-WAKKÂS said, "an *Ârâbi* came to the Prophet,
and said, "teach me something to say." His highness said, "say *Lâ
ilâho-ill' allâhi*, one to whom there is no partner; great God, very much;
and *Al-hâmdu-Lillâhi*, very much; and *Subhân-allah Rabb-ul-Ââlamîn*,*
and *Lâ hawlo-wâ-lâ-kûwwato illa B'illâh-il-âlî-il-Âzim*."† The *Ârâ-
bi* said, "these are for God, his praise and glory; then what is for me
to supplicate with?" His highness said, say, "O LORD! forgive me, and
have mercy upon me, and shew me the straight way, and give me sus-
tenance and health."‡ **ANAS.** "The Prophet passed near a tree, whose
leaves were dry; and he struck it with a stick which was in his hand; and
its leaves fell, and were scattered: then the Prophet said, "verily saying
Al-hâmdu Lillâhi, and *Lâ-ilâho-ill' allâhi* and *Allâho-acber*, throws
down the faults of servants, like as drop the leaves of this tree." **MAC-
H'UL** said, "ABU HURAIRAH said, that the Prophet said to me, "say very
much *Lâ-hawlo-wâ-lâ-kûwwato illa B'illâhi*, because these words are
one of the treasures of paradise; then he who repeats them, and
Lâ Manjâa min-illâh-il-âlî-il-âzim,‡ God opens for him seventy doors from

The Pro-
phet teaches
an *Ârâbi*
forms of a
doration,

and of pray-
er.

God pro-
tects from
evil those
who confess
him to be
the only
source of
power, and
the only re-
fuge.

* O holy God! LORD of the worlds.

† There is no power or strength, but from God, the most high and very great.

‡ There is no refuge from God but with himself.

harm, the least of which is poverty." AB'UHURAIRAH. ' A. G. S. " *La Hāw-lo-wa-La-kúwwato-illa-B'illāhi* is a medicine for ninety-nine pains, the easiest of which is melancholy." AB'UHURAIRAH. ' A. G. S. " Shall I not shew you the way to a word which came down from under the imperial throne? It is this: *La-h'awlo-wa-La-kurwwato illa B'illāhi*; and when a servant repeats it, God says, my servant has adored me, and resigned his work to me." IBN ŌMER. ' A. G. S. " *Subhān allah* is the adoration of the creation; and *Al-h'amdo Lillāhi* is a word of thanksgiving; and *La-ilāho-ill' allāhi*, is a word of unity; and *Allāho-acber*, fills what is between the regions and the earth: when a servant says *La h'awlo-wa-la Kúwwa-to-illa-B'illāhi*, God says my servant has worshipped me, and resigned his work to me."

The prophet
declares his
repentant
acts of re-
pentance.

God directs
his people to
pray to him
for all their
wants.

AB'UHURAIRAH. ' A. G. S. " I swear by God, that verily I ask pardon of God, and turn from sin towards him, more than seventy times daily." ACHARRU-AL-MUZANI. ' A. G. S. " Verily, my heart is veiled with melancholy, and sadness for my sect; and verily I ask pardon of God one hundred times a day." ACHARRU MUZANI. ' A. G. S. " O men! repent and turn to God; for verily I repent towards him one hundred times a day." ABUDHAR GHATAFARI. ' A. G. S. " God said, O my servants! verily I have forbidden myself oppression, and have ordained that oppression amongst you be forbidden: then oppress not each other. O my servants! ye have all strayed except those to whom I have shewn the road; then ask me for directions, that I may shew you the way. O my servants! ye are all hungry, except those to whom I give food; then ask me for food, that I may give it unto you. O my servants! ye are all naked except him whom I clothe; then ask me for garments, that I may give them unto you. O my servants! verily you offend night

One of the traditions of Aḥmad, of the Arabian tribe Al-Ḥaṣṣah.

CHAP. III.
PART III.

show you the way to a word which came down from under the imperial throne. It is this: *La-hamdo-ru-La-hamdo-ru-La-hamdo-ru*; and when a servant repeats it, God says, my servant has adored me, and resigned his work to me." *La-hamdo-ru-La-hamdo-ru-La-hamdo-ru* is the adoration of the creation; and *Al-hamdo Lillahi* is a word of thanksgiving; and *La-hamdo-ru-La-hamdo-ru-La-hamdo-ru* is a word of many other things what is between the regions and the earth: when a servant says *La-hamdo-ru-La-hamdo-ru-La-hamdo-ru* God says my servant has worshipped me, and resigned his work to me."

CHAP. III.-PART I.

ON ASKING PARDON AND REPENTANCE.

The Prophet declares his frequent acts of repentance.

God directs his people to pray to him for all their wants.

ABUHURAIRAH. 'A. G. S. "I swear by God, that verily I ask pardon of God, and turn from sin towards him, more than seventy times daily." AGHARRO-AL-MUZANI.* 'A. G. S. "Verily, my heart is veiled with melancholy, and sadness for my sect; and verily I ask pardon of God one hundred times a day." AGHARRO MUZANI. 'A. G. S. "O men! repent and turn to God; for verily I repent towards him one hundred times a day." ABUDHAR GHAFFA'RÌ. 'A. G. S. "God said, O my servants! verily I have forbidden myself oppression, and have ordained that oppression amongst you be forbidden: then oppress not each other. O my servants! ye have all strayed except those to whom I have shewn the road; then ask me for directions, that I may shew you the way. O my servants! ye are all hungry, except those to whom I give food; then ask me for food, that I may give it unto you. O my servants! ye are all naked except him whom I clothe; then ask me for garments, that I may give them unto you. O my servants! verily you offend night

* One of the *Sahábah* of *Kúfah*; of the Arabian tribe *Mazínah*.

and day, and I pardon all; then ask me for forgiveness, that I may forgive you. O my servants! verily no detriment happens to you, until you sin; nor doth a benefit reach you, until you worship. O my servants! if the first and last of you, your men and *Genii*, were abstinent, it would increase nothing in my reign. O my servants! if the first and last of you, your men and *Genii*, were disobedient, and sinful, it would not lessen any thing of my reign. O my servants! if your first and your last, your men and *Genii*, were to stand on one plain, and supplicate, and ask me for whatever they wished, and I gave to every one his wish, this giving would not lessen what I have, except as a needle diminishes the water of the sea, when taken out of it. O my servants! there are none of your good or bad actions which I do not know; after which I give you their rewards; then he who gets a good reward must thank me; and he who gets a bad reward, must reproach himself."

ABU SA'ID KHUZHRI: 15 A.G. s. There was a man of the children of ISRAEL, who killed ninety-nine people; after which he came out, asking if his repentance would be accepted; and having met a monk, he asked him, "is there acceptance for my repentance?" The monk said, "no." Then the man killed the monk, and stood asking people about the approval of his repentance. And a man said to him, "come to such a village, in which there is a sage who will open your difficulty." Then the signs of immediate death were upon him, and he tried to reach the village upon his breast, and died. Then the angels of mercy and punishment disputed about him; that is, the angels of mercy said "God will pardon him;" and the others, "God will punish him." Then God ordered the village, towards which the man had attempted to go, to be near to the corpse; and the village which he had fled from, to be far away from him. Then God said to the angels, "compute, I and measure the distance between the two villages, relatively to the dead man; which of the two is nearest to him." And it—

God for-
gives a man
who had
committed
many mur-
ders, on his
showing a
disposition
to repent.

God for-
gives those
who repent.

BOOK X.

God is ready to forgive on repentance, till the sun rise in the west.

God rejoiceth greatly at the repentance of sinners.

God forgives those who repent,

was found that the village towards which he was going was nearer to him, by one span: and he was pardoned.

AB'UHURAIRAH. 'A. G. S. "I swear by God, if you do not sin, verily God will take you; and verily a tribe that commits faults and then asks pardon, God forgives." AB'U-MUSA. 'A. G. S. "Verily God

expands the hands of his compassion in the night, that committers of faults in the day may repent; and expands the hands of mercy in the day, that committers of faults in the night may repent, until the sun shall rise in the west." AAYESHAH. 'A. G. S. "Verily, when a servant confesses his

faults, and repents, and turns to the court of God, God approves of his repentance." AB'UHURAIRAH. 'A. G. S. "He who shall repent before the sun rises in the west, God accepts his repentance." ANAS. 'A. G.

S. "God is verily glad at the repentance of his servants, when they repent and turn to him; more than one of you, whose riding camel, having run away, and left him in a desert without food or water; he comes under

a tree, and lays himself down under its shade, full of sorrow; having lost all hope of his camel; when, all at once, he beholds his camel, standing near him, and takes him by the rope; and then says, from excessive pleasure, O LORD! thou art my servant, and I am thy lord; having made a

blunder from the excess of his joy."* AB'UHURAIRAH. 'A. G. S. Verily, a servant committed a fault, and said, "O my patron! I have erred, then pardon me." And God says to the angels, "did my servant know

that verily there is a defender for him, who pardons his faults, and punishes on account of them? I have pardoned him by this." After that

the servant has been a long time without committing a fault; as long as God willed; and then offended another time, and said, "O my cherisher! I have offended, pardon it." And God says, "did my servant know,

that there is a cherisher who forgives and punishes? I have pardoned

that there is a cherisher who forgives and punishes? I have pardoned

* Comp. LUKE XV. 3-32.

him." Then he does not offend, as long as God wills; after which he commits a fault, and says, "O my patron! I have been guilty of a fault, forgive it." God says to the angels, "did my servant know that he had a defender who forgives and punishes? I have pardoned him: then tell my servant to commit faults as often as he likes, as long as he asks pardon." I

CHAP. III.
PART 1.

whatever
may have
been the
number of
their offen-
ces.

JUNDUB. 'A. G. S. "Verily a man said, "by God, God will not forgive such a one." And verily God said, "who is it that swears by me I will not pardon such a one? Verily I have pardoned him, and have made vain the actions of the liar." SHEDD'AD-BIN-AWS. 'A. G. S. This is the most excellent for you to say, in asking pardon, "O LORD! thou art my cherisher; there is no true God but thee; thou didst create me; and I am firm in the promise I made thee, to the utmost of my power; I seek protection with thee from the badness of my faults; I confess to thee, thy benefits to me, and the constant existence of my faults; then pardon me; for verily no person forgives faults but thee." His highness said, "then any one that shall say these words in the day, when having sincerity and dependance in them, and dies in that day, before reaching the evening, is of the people of paradise; and whoever says them in the night, when knowing them as true, and dies before the morning, is of the people of paradise."

Form of
prayer for
forgiveness
of sins.

for his sins
is as if he
had not sin-
ned.

Part Second.

ANAS. 'A. G. S. God said, "O children of ADAM! verily, so long as ye supplicate me, to be pardoned, and for hope, I will forgive you every bad act, that may be on you; and I fear not. O children of ADAM! if your faults reach the regions, and fill all their quarters, and you ask me for forgiveness, verily I pardon you; and I have no fear. O children of

Repentance
is always
accepted,
unless the
sinner be at
the very
point of
death.

BOOK XX

ADAM! verily, if you come before me with faults equal to the full of the earth; and then come before me without associating any thing with me, verily I will come before you with the earth full of pardon; that is, I will pardon any quantity of sins you commit." IBN-ABBAS relates, from the Prophet, that God said, "he who has known that I have the power to forgive him, I will pardon; and I have no fear, as long as he does not associate any thing with me." IBN-ABBAS. "A. G. S. "He who asks pardon continually, God releases from every constraint; and makes him a pleasure for every melancholy, and sends him sustenance, from that place which he neither supposed or had hope from." AB'U-BACR. "A. G. S. "An incessant sinner, has not sinned, that has asked pardon; although he may have sinned seventy times a day; because asking pardon is their coverer." ANAS. "A. G. S. "The most of the sons of ADAM are sinners, and the best of sinners are repenters." AB'UHURAIRAH. "A. G. S. "Verily, when a true believer commits a fault, a black spot is created in his heart; therefore, if he repents, and asks pardon of God, the black spot is polished from his heart: and, if he increases his sinning, the black spot increases; so that it takes hold of the whole heart. Then this spot is a rust, which God has mentioned in the revelation, "their hearts became rusty from their works."

Hethat asks forgiveness for his sins is as if he had not sinned.

Repentance is always accepted, unless the sinner be at the very point of death.

IBN-OMER. "A. G. S. "Verily God accepts of the repentance of his servant, as long as his soul does not come into his throat."* AB'U-SA'ID-KHUD'HRI. "A. G. S. Verily the devil said, "I swear by thy greatness, O cherisher! I always lead your servants astray, so long as the soul is in their bodies." Then God said, "I swear by my greatness, my might, and sublime eminence, I always forgive my servants, as long as they ask

* In the original *Má lam yagharghar*; as long as the sound in the throat called the dead rattle has not taken place. Hence it is inferred, that repentance at the point of death is unavailing. But some learned men are of opinion, that repentance for sins, even at that time, is accepted, although for infidelity it is not. ABD-UL-HAK.

pardon of me." ŠAFW'AN-BIN-ĀSS'AL. 'A. G. S. Verily God has made a door in the west, the breadth of which is seventy years' journey, for repentance; which will not be shut so long as the sun rises not in the west." MUA'WI'AH. 'A. G. S. "Flight from sin towards repentance shall not be cut off, until the sun rises in the west." AB'UHURAIRAH. 'A. G. S. "Verily there were two men of the children of ISRAEL, who had a friendship for each other; one of them laboured in adoration, and the other was a sinner: and the adorer said to the sinner, "return from sinning." He said, "leave me to my cherisher." At length he found him committing a very great sin, and said, "return from sinning." The sinner said, "leave me to my cherisher; were you sent as a guard over me?" The adorer said, "I swear by God, he will not forgive your faults always, and will not bring you into paradise." Then God sent an angel to them, who took both their souls; and they were near God together; and God said to the sinner, "come into paradise;" and to the other, "can you prevent my compassion on my servant?" He said, "I cannot, O my defender!" God said to the angels, "carry him towards the fire."

God pardons a great sinner, who had expressed confidence in his mercy;

and condemns a religious man, who had presumed to set bounds to it.

ASM'AA-BINT-YEZID said, 'I heard the Prophet repeating this revelation: "O my servants! those who injure themselves, from committing faults, shall not be hopeless of God's mercy; verily, God pardons all faults, and has no fear." AB'UD'HAR-GHAFFARÌ. 'A. G. S. God says, "O my servants! you have all strayed, except him to whom I shew the road; then ask of me the straight road, that I may shew it you: and all are poor, except him whom I have made rich; then ask from me, that I may give you daily bread; and you are all sinners, except him whom I save from sinning: then he who knows that I am the LORD of power on pardoning sins, then asks me for pardon, that I may forgive him; and I have no fear. Then if the whole of my servants be abstinent, they will not increase in my reign the wing of a gnat; and if all servants be sinners, it will not

BOOK X.

The wealth
of God is
not dimin-
ished by his
infinite
bounty.

diminish in my reign the wing of a gnat; and if all my servants were assembled on one plain, and every man of you supplicated a thing to the utmost of his wishes, I would give him whatever he asked; this giving would not decrease any thing in my reign, but as much as the water of a river would be diminished, if one of you passed through that river and dipped a needle into it, after that took it up, with the quantity of water that would be upon it. Verily I am a giver, and a great giver; I do whatever I wish; my giving is a word, and my punishment a word; my order is not for a thing when I wish it, otherwise than my saying be, and it is." ANAS relates, that his highness repeated this revelation: "God is endowed with continence, and possessed of pardon." Then the Prophet explained the meaning of this revelation: "your cherisher said, I am worthy of those that abstain from my punishment: then he who fears me, and abstains from my punishment, it is fit for me to pardon him." IBN-ÔMER said, 'verily we counted the Prophet's saying in an assembly, "O LORD! pardon us and accept our repentance; verily thou art the approver of repentance, and pardoner," a hundred times.' BILL'AL-BIN-YES'AR relates from his forefathers, I heard the Prophet say, 'he who says, "I wish for God's forgiveness, that God besides whom there is no other God; he is alive, and the lives of others are from him," God shall pardon his faults, although he may have run away from fighting with infidels.'

Part Third.

ABÛHURAIRAH. A. G. S. Verily, God most certainly exalts the degree of a virtuous servant in paradise; and the virtuous servant says, "O my patron! from whence is this exalted degree for me?" God says, "it is on account of your children asking pardon for you." ABDULLAH-

^ABIN-^ABB'AS. 'A. G. S. "There is no dead in the grave, but is like a person over his head in water, and calls to somebody to take him by the hand; has hope that his father or mother will pray for him, or his brother or friend; then when the prayer reaches the dead, it is more loved by him than the world, and any thing in it; and verily God most certainly gives to the dead (on account of the prayers of the people of the earth) rewards like mountains; and verily the presents of the living to the dead, is asking forgiveness for them." ^AABDULLAH-BIN-BUSR. 'A. G. S. "Joy be to him, who has asked much pardon in the day and night." ^AAA'YESHAH relates, that his highness used to repeat this supplication: "O LORD! make me of those who are glad, when they do good, and when they do wrong, ask forgiveness."

God bestows blessings on the dead, on account of the prayers of the living.

^HA'RITH-BIN-SUWAID* said, ' ^AABDULLAH-IBN-MASU'UD, related two traditions to me; one of them from the Prophet himself, and the other from himself; which is this: 'verily a *Mómin* sees his own faults, whether great or small like mountains, and sees himself, as if he were sitting under a hill, he fears its falling upon him: and verily, a wicked man sees his wickedness, like a fly that has passed over his nose, and he has driven it away.' After that IBN MASU'UD said, 'I heard the Prophet of God say, "verily God is gladder at the repentance of his servant, a *Mómin*, than a man in a desert (which is a place of destruction) who had a riding camel with him, and on it his water and food, and the man lay down to sleep, and awoke when his camel had run away; and he sought him until oppressed with heat and thirst, and said, "I will return to the place in which I was, and go to sleep till I die:" then he laid his head upon his arm to die, and awoke, and unexpectedly saw his camel ready near him, with victuals and drink. Then God is happier than this man at finding his camel with his food and water." ^AALÌ-IBN-

A good man thinks his own faults great, and dreads their consequences; but a wicked man views his greatest crimes as trifles.

The great joy of God at the repentance of a sinner.

* One of the principal *Tābī'in* of *Cúfah*, and of high authority in tradition.

BOOK X. ABU'T'A'LIB. 'A. G. S. "Verily God befriends a *Muslemàn* servant, who has sinned and repented." THAWB'AN. 'A. G. S. I would not value having the whole wealth of the world in the place of this revelation: "Say, O MUH'AMMED! O my servants! those who have oppressed their own souls shall not be hopeless of the mercy of God." A man said, "what is the condition of him who has associated any thing with God?" The Prophet remained silent; after that he said, "know that God forgives him also; but on repentance." This he repeated thrice.' AB'UD'HAR GHAFFA'RÌ. 'A. G. S. "Verily God pardons his servant, as long as a veil is not between him and God's mercy." The companions said, "what is a veil, O Prophet?" He said, "it is this, that a servant dies whilst associating any thing with God." ABU'D'HAR GHAFFA'RÌ. 'A. G. S. "He who comes before God in futurity, not having associated any thing with him whilst in the world, and shall have sins like mountains upon him, God forgives them." ABDULLAH-BIN-MAS'UD. 'A. G. S. "A repenter of faults, is like him who has committed none."

Even the sin of polytheism will be forgiven on repentance.

A good man thinks his own faults great, and regards their consequences; but a wicked man views his greatest crimes as trifles.

The great joy of God at the repentance of a sinner.

One of the principal duties of a *Muslemàn* is to repent of his sins, and to seek forgiveness from God. The Prophet said, "God loves the repentant servant more than a man in a desert (which is a place of destruction) who had a riding camel with him, and on it his water and food, and the man lay down to sleep, and awoke when his camel had run away; and he sought him until oppressed with heat and thirst, and said, "I will return to the place in which I was, and go to sleep till I die;" then he laid his head upon his arm to die, and awoke, and unexpectedly saw his camel ready near him, with victuals and drink. Then God is happier than this man at finding his camel with his food and water." Ali-ibn-

CHAP. IV.---PART I.

ON THE ABUNDANCE OF GOD'S MERCY.

ABUHURAIRAH. 'A. G. S. When God created the creation, he wrote a book, which is near him upon the imperial throne; and what is written in it is this: "verily my compassion overcomes my anger."

ABUHURAIRAH. 'A. G. S. "Verily for God are one hundred mercies; one of which he has sent down amongst man and the *Genii*, amongst quadrupeds and every moving thing upon the face of the earth: then by it they are kind to each other, and forgive one another; and by it the animals of the wilds are kind to their young; and God has reserved ninety-nine favors, by which he will be gracious to his servants, on the day of resurrection."

ABUHURAIRAH. 'A. G. S. "If a *Mômin* knew any thing of God's punishments, he would not hope for paradise: and if an infidel knew any thing of God's compassion, he would not be hopeless of his paradise, not one of them; that is, if true believers could imagine God's resentment, not one of them could hope for paradise, and if infidels look on his mercies they may not be hopeless of paradise."

MASU'UD. 'A. G. S. "Paradise is nearer to one of you than the thongs

All God's mercies in this world, to men, *Genii* and animals, are to those which he will bestow at the resurrection, only as one to ninety-nine.

BOOK X.

God pardons a great sinner, after collecting his ashes from all the quarters into which they were scattered.

The mercy of God towards his creation, compared to the affection of a woman for her child.

of your shoes; and hell is like it: that is, he who has done a good act, paradise is near to him, and he who has done a bad thing, hell is near unto him." AB'UHURAIRAH. 'A. G. S. "A man said (who had never done a good act) to his family, (and in one tradition it is this, that a man injured himself, and sinned beyond bounds; and when dying said to his sons,) "when I am dead, burn me, and throw one half of my ashes into the river, and the other into the desert;" and said, "I swear by God, if he orders me to be punished, verily I shall be punished in a way in which no one of the creation ever was, or will be." Then, when the man died, his family or sons did as he ordered them: and God ordered the river, which collected every part of his ashes; and he ordered the desert, which collected every part of his ashes in it. After that, God said to the man, after giving him life; "what did you make this bequest for?" He said, "for fear of your punishment, O God! and you knew best my condition, which was full of sins." Then God pardoned him.' OMER IBN-AL-KHAT'TAB said, 'some captives were brought before the Prophet; and lo! one of the women's breasts were full of milk, in such a manner that they run in streams, when she was running about looking for her child: and when she found a child amongst the captives, she took it, with the lovingness of her own child, and pressed it to her breast, and gave it milk. Then the Prophet said, "do you suppose that this woman will cast her own child into the fire?" We said, "no." His highness said, "verily God is more compassionate on his servants, than this woman on her own child." AB'UHURAIRAH. 'A. G. S. "The actions of no one of you ever redeem you, but redemption is on the compassion of God." The companions said (in the way of a question) "do you also, O Prophet! not get redemption from your own actions?" He said, "I also, unless that God covers me with his compassion; therefore let your actions be upright, and observe a medium, and act morning and evening, and something in the night, so that you may reach your desires."

JABIR. 'A. G. S. "The actions of no one of you bring you into paradise, nor free you from hell fire; neither do I enter into paradise, nor become free from hell, but by the compassion of God." ABU-SA'ID-KHUDHRI. 'A. G. S. "When a man is brought to *Islâm*, and he performs it well, God covers all his former faults; after which he gets ten rewards for every good act, to seven hundred, and also more than that; whereas the reward of misdeeds is as one to one; unless God passes that over likewise." IBN ABBAS. 'A. G. S. "Verily, God wrote the good acts and the bad ones; therefore, he who intends the good, and does not practice them, God writes them as perfect good; and, if he intends good, and puts it into practice, God writes for him, near himself, ten good acts to seven hundred, and also more than that; and he who intends evil, and has not done it, God writes perfect good for; but if he has intended bad, and done it, God writes one evil act for each."

CHAP. IV.
PART. I.

No man enters paradise by his own merits, but by the mercy of God.

God has greater love for his servants than they can imagine.

Part Second.

UKBAH-BIN-ÂAMIR. 'A. G. S. "Verily the condition of that person who does evil, and after that good deeds, is like the condition of a man with tight armour, which has vexed him; after that, has done a good deed, then the rings of the armour become open: after that, has done another good act, so that the armour falls from his body." ABU-DAR-D'AA said, 'I heard the Prophet giving advice on the pulpit, and he said, "for him who fears God are two paradises." I said, in the way of question, "although he commits adultery and steals, O Prophet of God?" He said the same a second time; and I said a second time, "although he commits adultery and steals?" He repeated the same a third time, and I said a third time, "although he commits adultery and steals?" The

A man who fears God will obtain paradise, although he may have committed great crimes.

BOOK IX.

No man can
see his
own merits,
but by the
mercy of
God.

God has
greater love
for his ser-
vants than
a bird for
her young.

Prophet said, "yes, although you think it bad."* ^AAMIR-AL-RA'M said, "while I was sitting near the Prophet, a man came before him with a carpet upon him, and a thing in his hand covered with the carpet; and he said, "O Prophet! I passed through a forest of trees, and heard the voices of the young of birds; and I took them, and put them into my carpet; and their mother came flying around my head, and I uncovered the young, and the mother fell down upon them, then I wrapped them up in my carpet; and there are the young which I have." Then the Prophet said, "put them down," which I did, when their mother joined them: and the Prophet said, "do you wonder at the affection of the mother for her young? I swear by him who has sent me on truth, verily God is more affectionate to his servants, than the mother of these young to them. Return them into the place from whence you took them, and let their mother be with them." The man returned them.

Part Third.

^ABDULLAH-IBN-ÔMER said, "we were with the Prophet, in some of his wars with the infidels, and he passed by a crowd, and said, "who are they?" They said, "we are *Muslemâns*." And a woman was lighting a fire under her pot; and she had a son with her, and when the fire burnt up, and got hot, she put her son away from it, that he might not be hurt by it. Then the woman came to the Prophet, and asked, "are you the Prophet of God?" He said, "yes, I am." And the woman said, ("may my father and mother be sacrificed for you!") is not God the most affectionate of the affectionate?" He said, "yes." The

* Literally, even if the nose of ABU-DARD'AA should be rubbed in the dust; that is, however much you may disapprove it.

woman said, "is not God more affectionate to his servants than a mother to her child?" He said, "yes." The woman said, "a mother does not throw her child into the fire; then how can God throw his servants into fire?" Then the Prophet held down his head in tears; after that he raised it up towards the woman, and said, "verily God punishes those that refuse to confess his unity." THAWB'AN relates, from the Prophet, 'verily a servant wishes for the satisfaction of God; then, on that account, God always says to GABRIEL, "verily such a servant of mine wishes to please me; know verily my compassion is upon him." And GABRIEL says, "God's compassion is upon such a servant;" and the bearers of the imperial throne say, "God's compassion is upon him," and all the angels that are around it, until all the people of the seven regions repeat the same. After that, compassion is brought down to the earth for him." USA'MAH-BIN-ZAID, relates from the Prophet, in the word of God, "after that I gave a book of laws, to those that were selected from my servants; then some of these servants injure their own souls, and some of them observe a medium in their actions, and some of them are swift in goodness." The Prophet said, "all of them are in paradise, agreeable to their difference in eminence and degree."

God pu-
nisheth
those who
deny his u-
nity.

 CHAP. V.---PART I.

 ON WHAT SHOULD BE SAID, IN THE MOR-
 NING, EVENING, AND TIME OF SLEEP.

The Pro-
phet's form
of evening,

and of mor-
ning prayer.

ABDULLAH-BIN-MASU'UD said, ' the Prophet used, in the eve-
 ning, to say, " we have reached the night, and so have all other inhabi-
 tants of God's empire: praised be God; and there is no other God but
 God; one; to whom there is no partner; for him is dominion and praise,
 and he is powerful over all things: O LORD! I supplicate thee for the
 good of this night; and for every good that is in it; and I seek protection
 with thee, from the evils of this night, and from every evil that may be in
 it; O LORD! verily, I seek protection with thee from sickness, from age
 and pride; and from the contentions and calamities of the world, and
 from the punishments of the grave." And when the Prophet reached the
 morning, he would repeat the same; but in place of " we have reached
 the night," he said, " we have reached the morning." HUD'HAIFAH
 said, ' when the Prophet went to his bed-chamber, at night, he would
 put his right hand under his cheek, and then would say, " O LORD! in
 thy name do I sleep and wake:" and when he awoke, he would say

"thanksgiving to God, who has awoke me after sleep, and towards him is the resurrection." AB'UHURAIRAH. 'A. G. S. "When any one of you goes to his bed to sleep, he must first dust it with the end of his garment; because he does not know what may have fallen upon it, in his absence; after that, let him say this prayer: "In thy name, O my patron! I have laid down my side; and in thy name, I raise it up: if thou take my soul, have mercy upon it, and if thou send it back, then guard it, even as thou guardest thy virtuous servants."*

BAR'AA-IBN-AA'ZIB said, 'the Prophet used, when he went to his bed, to sleep upon his right side; after that would say, "O LORD! I resigned my soul to thee, and turned to thee, and resigned my work to thee, and relied on thee, and sought protection in thee, on account of shewing my wish towards thee, and of fearing thee: there is no asylum or redemption from thy resentment but in thee: I believed in thy book, which thou didst send down, and Prophets which thou didst send; I mean, I believe in all the books and all the Prophets." And the Prophet said, "whoever repeats these words, and dies in the night in which he has repeated them, dies on the way of religion." (And in one tradition it is thus, that the Prophet said to a man, "O man! when you wish to go to sleep, then do your *Wa'du*, the same as for prayers; after that, lie down upon your right side; and then repeat these words: and if you die in this night, you die on the way of *Islâm*, and if you rise in the morning, you will get much good.") ANAS said, 'verily the Prophet would say, when he came to his bed; "praise be to God, who has given us to eat, and to drink, and is sufficient for us; then there are a great many men who have no sponsors."

The Prophet, on going to rest, used to make profession of his faith.

* When man goes to sleep, he is like one who is dead: for the true God takes his soul, and either keeps it, and causes him to die, or sends it back, and causes him to live; therefore he prays, if thou hast guarded my soul and made me to die, forgive me; and if thou hast sent it back, and kept me alive, protect me, as thou guardest thy virtuous servants.
ABD-UL-HAK.

BOOK X.

FA`TIMAH
requests a
slave of the
Prophet,

who instead
of that
teaches her a
form of eve-
ning prayer.

ALÌ IBN AB'U'TA'LÌB relates, that FA`TIMAH ZAHRA came to the Prophet's house, complaining of a pain she felt in her hand, from turning round a grinding stone: and it reached her that some prisoners had come to the Prophet from the wars; and FA`TIMAH did not find the Prophet at home, and she mentioned her case to AA`YESHAH, saying, "tell it to his highness when he comes." Then, when the Prophet came home, AA`YESHAH informed him thereof: and when he heard it, ALÌ says, he came to us, when we had gone to our bed-chamber. Then we attempted to stand up, out of respect to his highness; and he said, "stay in your places." Then he sat himself down, between me and FA`TIMAH, so that I felt the coolness of his highness' foot upon my belly. Then the Prophet said, 'shall I not shew you a better road than that which you asked? When you go to your place of sleep, then say "immaculate God!" thirty-three times; and "all praise be to God," thirty-three times; and "great God," thirty-four times; then these words are better for you than the servant which you wished for.'

Part Second.

ABUHURAIRAH said, 'when the Prophet rose in the morning, he would say, "O LORD! in thy name I have reached the morning; and in thy name have reached the evening, and in thy name do I live, and in thy name will I die; and to thee is return." And when he reached the evening, he would say, "O LORD! in thy name have I reached the evening, and in thy name have I reached the morning, and to thee is the rising from the dead." ABUHURAIRAH said, that AB'U-BACR said, I said, "O messenger of God! order me a prayer to say morning and evening." He said, say, "O God! the knower of the hidden and the open, the

present and the absent, the creator of the regions and the earths, and the cherisher of every thing; the master and king of all; I give evidence that there is no God but thee; I seek protection with thee from the badness of myself, and from the badness of the devil." Say this, morning and evening, and at bed time.

AB'AN* said, that he heard his father say, that the Prophet said, "whoever shall, in the morning of every day, and in the evening of every day, say these words three times, "I have reached the morning and the evening, in the name of God, by which no detriment can happen in the regions or the earth; he is the hearer and the knower;" no loss or calamity will happen to him." And AB'AN was seized with a paralytic stroke; and a man looked at him and said, "you related that whoever repeated these words every day would meet with no misfortune; and you repeated them; notwithstanding which this paralytic misfortune befel you." Then AB'AN said to the man, "what do you say? take heed; verily the tradition is as I related it to you; but I have not repeated it today; so that God's predestination should pass upon me." And in one tradition it is thus; "whoever says this thrice every evening, no sudden calamity will befall, until he reaches the morning; and whoever says them in the morning, no sudden calamity will reach unto the evening."

ABDULLAH-IBN-MASUD said, "verily the Prophet used to say at night, "we and all God's kingdom have reached the night; all praise is for God; there is no God besides God; he is one; there is no partner for him; for him is dominion and praise; and he is powerful over all things. O cherisher! I supplicate thee for the good of this night, and for the good after this night; and I seek protection with thee from the evils of this

By adoration of God, morning & evening, a man is preserved from misfortune, during the ensuing day or night.

Forms of adoration used by the Prophet, at night,

* One of the *Tābīn*, son of OTHMA'N-BIN-AFFA'N. He was with A'AYESHAH in the battle of the camel, and was the first person who took to flight on that occasion. He was leprous and deaf, and afterwards became paralytic. He died at *Medinah*, in the time of Yezid the son of ABDULMALIK.

BOOK X.

and in the morning.

By adjas-
on of God,
morning &
evening, a
man is pre-
served from
misfortunes,
during the
evening day
or night.

To confess,
in the morn-
ing, God's
unity & su-
preme pow-
er, has the
merit of ten
virtuous ac-
tions; and
blots out the
guilt of ten
crimes.

Forms of a
devotion in-
duced by the
Prophet, in
night.

night, and the evils that may be after it. O LORD! defend me from in-
difference and the wickedness of infidelity." (And in one tradition it is
thus: "O LORD! defend me from the wickedness of arrogance, and
from the punishments of the fire and the grave.") And in the morning,
he would say, "we have reached the morning," and the aforementioned
words. There is a tradition, from some of the Prophet's daughters, that
verily the Prophet used to teach us, and tell us to say in the morning,
"*Subhàn allah wa bihi amdihi; La-hi awlo wa la Kuzwato illa B'illahi*; what
God willed was, and what he willed not, was not; I know that God has
power over all things; verily his wisdom encompasseth all things." Then verily, whoever says these words, in the morning, shall be guarded
from calamities unto the night; and whoever says them at night, shall
be guarded until he reaches the morning.' AB'U-AYA'SH.* 'A. G. S.
Whoever says, in the morning, "there is no God but God; one; to
whom there is no partner; for him is dominion and praise; and he is
powerful over all things;" rewards shall be for him, equal to those for
emancipating a slave of the children of ISRAEL; and ten good acts shall
be written for him, and ten misdeeds deducted from him; and he shall
gain ten steps, and shall be protected from the wickedness of the devil,
until night: and whoever shall repeat these words at night, shall get the
aforementioned rewards until he rises in the morning.' AB'U-AYA'SH
says; that a man saw the Prophet in his sleep, and said, "O messenger
of God! verily AB'U-AYA'SH relates from you so and so." The Prophet
said, "he spoke true." HA'RITH-BIN-MUSLIM-TAMIMI† relates, from his
father, and he from the Prophet, that his highness told me a secret; and
then said, "when you have finished sun-set prayers, and given the *Salâm*,
then say (before speaking a word to any one) seven times, "O God! de-
fend me from hell fire." Then verily, when you say this, and die in this

* One of the *Sah'abah*, of the class of *Ans'ars*. His name was ZAID-BIN-SA'MIT.

† One of the *Tábî'in*.

night, redemption from the fire shall be written for you; and when you have finished morning prayer, say these words seven times; and verily when you repeat them, and die in this day, redemption from the fire shall be written for you.' IBN-OMER said, 'the Prophet did not abandon these words morning and evening, "O God! I beg from thee safety from all calamities, in the world and futurity; O God! I pray to thee for safety in religion, and for my family and property; O God! conceal my vices and guard me from fear; O God! preserve me from before and behind, on my right side and my left; and guard me from above, that is, from calamities and punishments from all sides; and I seek protection in thy greatness, from perishing under myself; i. e. from sinking into the earth." ANAS. 'A. G. S. Whoever says, in the morning, "O God! I have reached the morning, when I take thee to witness, and the bearers of thy imperial throne, and all thine angels, and all thy creation; that verily thou art God; there is no God except thee alone; there is no partner for thee; and I take all these as witnesses, that MUHAMMED is thy servant, and messenger;" God will forgive all his faults of that day; and if he repeats these words at night, God will forgive him any thing which may have been done by him in that night.' THAWBAN. 'A. G. S.

There is no *Muslemàn* who shall say these words thrice, morning and evening, "I am satisfied with God that he is the cherisher, and with *Islàm* which is the religion, and with MUHAMMED, who is the Prophet;" but it will be indispensable on God to be pleased with him on the day of resurrection; that is, he will give him such rewards as will please him.' HÚDHAIFAH said, 'his highness used, when wishing to go to sleep, to put his hands under his head; and then say, "O God! defend me from thy punishments, in the day on which thou wilt assemble thy servants; I mean the day of rising from the dead." HAFS'AH said, 'verily, when the Prophet wished to sleep, he would put his right hand under his right

A *Muslemàn*, who repeats the confession of his faith, thrice every morning & evening, will certainly be saved.

BOOK X.

cheek, and then would say, three times, "O Lord! defend me from thy punishments, on that day in which thou wilt raise up thy servants."

ALÌ-IBN-AB'U-TA'LİB said, "verily the Prophet used to say, at sleeping time, "O LORD! verily I seek protection with thee, and with thy word, which is perfect and complete; and from the badness of the thing which is in thy choice; O God! remove far from me debt; and that thing by which I should be an offender; O God! thy army shall not be broken; and thou dost not act contrary to thy promise: I remember thee with purity and praise." AB'U-SA'İD-KHU'DHRİ. 'A. G. S. Whoever shall say, when wishing to go to sleep, "I ask forgiveness of that God except whom there is no other," thrice; "he is alive and the keeper alive; and I repent to him;" God pardons his faults; although they be numerous as the waves of the sea, or in number equal to the sands of the desert, or in number equal to the leaves of the trees, or equal in number to the days of the world." SHEDD'AD-BIN-AWS: 'A. G. S. "There is no Muslemân who shall repeat a chapter of the book of God at bed time, but God shall appoint an angel for him, and nothing disagreeable shall come near him, until he awakes."

ABDULLAH-BIN-AMER. 'A. G. S. "There are two qualities, which being practised by any one, shall enter him into paradise; and know, they are small and easy; and it is easy for any to practise them. One of them is this, saying *Subhân-allah*, ten times after every prayer; *al-hamdo Lillâhi*, ten times; and *allâho-acber*, ten times." ABDULLAH says, "verily I saw the Prophet counting these words on his hand, and he would say, then these words are one hundred and fifty with the tongue, in the day and night, and they are one thousand and five hundred in the scale of action, reckoning ten for one. And the second is this: when he goes to his bed-chamber, let him say *subhân-allâh* thirty-three times, and *al-hamdo*

Whoever
confesses
the unity of
God, and
prays for
pardon of
his sins, eve-
ry night,
will certain-
ly be forgiv-
en, however
numerous
they may
be.

A
Muslim
who
repeats
the
confession
of his faith
thrice every
morning &
evening, will
certainly be
saved.

Lilláhi thirty-three times, and *alláho-acber* thirty-four times; then that is one hundred on the tongue, and a thousand in the scales. Then which of you is it that commits two thousand five hundred vices in the day and night, so that these words may cover them? The companions said, "when repeating these words have so many rewards, why should we not say them?" The Prophet said, "the devil comes to one of you when at prayers, and says to him, "remember so and so," I mean the devil casts evil thoughts into the mind, till you have finished your prayers; and peradventure he forgets to repeat those words: and the devil comes to one of you in your bed-chamber, and is always making you sleep, and you have no opportunity to repeat these words." **ÂBDULLAH-BIN-GHANM.** 'A. G. S. Whoever says in the morning, "O GOD! whatever has reached me of thy benefits, and to thy creation, is from thee alone; there is no partner with thee in giving those benefits; then for thee is praise and thanksgiving;" verily has performed his gratitude for his day; and whoever says like this at night, verily has discharged his gratitude for his night.' **AB'UHURAIRAH** said, 'the Prophet would say, when he came to his bed, "O GOD! lord of the regions and the earth; and O LORD! of every thing; and O splitter of the grain and kernel!* and O sender down of the bible, evangelists and *Koràn*; I seek protection with thee from the evil of every evil doer in thy orders; thou art the first, and there is nothing before thee; and thou art the last, and there is nothing after thee; thou art clear, and there is nothing above thee; thou art concealed, and there is nothing more hidden: enable me to discharge debt, and enrich me from poverty." **AB'U-AL-AZ'HAR-AL-ANMA'RÎ†** said, 'verily the Prophet used, when he went to sleep at night, to say, "in the name of God, I have laid down my side: O LORD!

The devil
diverts man-
kind from
those pray-
ers which
would en-
sure their
salvation.

* That is, O creator of sustenance!

† One of the *Sak'abah*, an inhabitant of *Syria*.

BOOK X.

The Prophet's form of thanksgiving at night.

pardon my sins, and put the devil far from me; and give me the reward of my actions, and make me of the number of those near thee." IBN-ÔMER said, ' verily the Prophet would say, when going to sleep, " thanks be to that God who has guarded me, given me food, and drink, and to him who has bestowed on me abundance of benefits; and thanks be to him who has given me great favours; thanks be to God in every state: O God! lord of every thing and master of every thing; and God of every thing; defend me from hell fire." BURAYDAH said, ' KHALID-BIN-WALID complained to the Prophet, and said, " I cannot sleep at night." And the Prophet said, ' when you go to your bed, say these words, " O God! lord of the seven regions, and of the things which the regions have cast shadow upon; O God! lord of the earths and of the things which the earths bear, and O God! lord of the devils, and the lord of those whom the devils lead astray; be a neighbour to me, and an asylum from the wickedness of thy creation; and be an asylum to me from their injuring me; thy neighbourhood is strong, and strong is he who is in thy asylum; and great is thy praise; there is no God besides thee, and no other God but thee."

Part Third.

ABÛ-MĀLIC-ASHĀRĪ. ' A. G. S. When any one of you rises in the morning, he must say, " we have reached the morning, and so has the creation of God, that God who is the cherisher of the universe; O LORD! I supplicate thee for the goodness of this day, and that the doors of good may be opened on me this day, and to aid me, and I supplicate thee for brightness of heart, and for increase of thy favors this day; and for the straight road, and to defend me from the evils which are in

this day, and from the evils henceforth." After that, when night comes, let him repeat the like.'

CHAP. V.
PART III.

ABDUL-RAH'M'AN-BIN-ABU'BACRAH* said, 'I said to my father, O my father! I hear you say every morning, "O LORD! give health to my body, O LORD! give health in my hearing, O LORD give health in my sight; there is no God but thee," and this you repeat three times morning and evening. Then my father said, "O my son, I heard the Prophet supplicate in these words, and I love to act in the way of his highness."

ABDULLAH-BIN-ABI-AWFI said, 'the Prophet used to say, in the morning, "we have reached the morning, and so has the creation of God; all praise is for God; perfect attributes are for him; and the created and creation is for him; and rule is for him; O LORD! make the beginning of this day good and peaceful, and the middle of it to arrive at our desires, and the latter part of it a redemption from the fire, O the most kind of the kind." ABDUL-RAH'M'AN-BIN-ABZ'A† said, 'the Prophet used to say, in the morning, "we have risen on the religion of *Islām*, and on the word *Lā-ilāho-ill'-allāhi*, and on the religion of our Prophet, who is MUH'AMMED; and on the religion of our father, who is ABRAHAM; who was an incliner from the false to the true, and was not of the polytheists."

The Pro-
phet's morn-
ing prayer.

* One of the *Tābī'in*, from whom many traditions have been received. His father was one of the *Sah'ābah*, of considerable celebrity. He was in *Tāyef* when it was besieged by the Prophet, A. H. 8; and letting himself down from the fort, by the rope which was attached to the pulley of a well, came to the Prophet and embraced his religion. MUH'AMMED called him ABU'BACRAH, from *bacrah*, a pulley.

† He was one of the companions, and repeated prayers after the Prophet. He was governor of *Khorasān* under ALI.

CHAP. VI.--PART I.

IN EXPLANATION OF SUPPLICATIONS TO BE REPEATED IN PARTICULAR TIMES.

Prayers to
be used an-
te coitum,

against an-
ger,

on hearing
a cock crow,

or an ass
bray.

ABÙ-ABBÀS. 'A. G. S. If either of you wishes to have connexion with his wife, let him say, "in the name of God! O LORD! keep me far from the devil; and keep the devil far from my children." Then if a child shall be given, the devil can never do it any harm.' **SULAIM'AN-BIN-SURAD** said, 'two men abused each other, near the Prophet, and we were sitting with him; one of the two men abused the other in anger, verily his face was quite red; and the Prophet said, "verily I most certainly do know a word, which if he said, would remove his anger; it is this: "I seek protection with God from the cast out devil." And the companions said to the man, "do not you attend to what the Prophet of God says?" He said, "verily I am not mad."*' **AB'UHURAIRAH.** 'A. G. S. When you hear the cock crow; then supplicate God for an increase of his beneficence; because the cock sees an angel, and crows at the sight. And when you hear an ass bray, seek protection with God from the devil, and

* They have said that it is probable the man was an hypocrite. **ABD-UL-HAK.**

say, "I take protection with God from the cast out devil," because the ass has seen the devil."

CHAP. VI.
PART I.

IBN-OMER said, 'verily the Prophet used (when mounted upon his camel to take a journey) to say, "*Allah-Acber*," thrice; after that he would say, "that God is pure who has made this camel obedient to me; for I had not the power myself of bringing him under my obedience; and verily I am a returner to my patron; O LORD! I ask thee in this journey for goodness and continence, and for actions by which you shall be pleased. O LORD! make this journey easy to me, and shorten for me the distance of this journey; O LORD! thou art a friend and companion in journey, and guardian of our families in our absence; O LORD! I seek protection with thee from the troubles of travelling; O LORD! I seek protection with thee from a sight which may be followed with melancholy and grief; and O LORD! defend me from meeting with, on my return, any thing injurious to my family and property." And when the Prophet returned from a journey, he would say these words; and add this to them, "we are returners, we are repenters, we are worshippers, we are praisers of God." ABDULLAH-BIN-SARJIS said, 'the Prophet used, when he travelled, to seek protection from the trouble of the journey, and badness of return, and from scarcity after abundance; and would seek protection from the supplications of the oppressed, and from seeing any thing bad in his family and property.' KHAWLAH-BINT HACIM* said, 'I heard the messenger of God say, he who alights at his journey's end, and says, "I seek protection in the words of God, which are perfect, and complete; from the badness of the thing which God has created;" nothing hurtful will happen to him, till he marches from that place.' ABUHURAIRAH said, 'a man came to the Prophet, and said, "O messenger of God! I have felt

The form of adoration and prayer used by the Prophet, at the commencement of a journey.

* One of the *Sah'abiyat*, the wife of OTHMAN-BIN-MATUUN; a woman of eminent learning and virtue.

BOOK X.

The Prophet's form of thanks-giving, on his return from an expedition.

much pain and distress from the bite of a scorpion last night." His highness said, 'beware, if you had repeated this supplication in the evening; "I seek protection in the words of God, which are perfect and complete, from the injury of things which God has created," the scorpion would not have bit you.' AB'UHURAIRAH said, 'when his highness was travelling, and it was day-break, he would say, "let the hearers hear our speaking the praise of God, and on the goodness of his benefits to us, so that they may follow us in speaking praise; O LORD! be our companion, and do us good; I say this whilst I am a seeker of protection with God from the fire." IBN-ÔMER said, 'the Prophet used (when returned from war pilgrimage, and *Umrah*) to say thrice, upon every rising ground, *allâho-acber*; after that he would, say, *Lâ-ilâha-ill'-Allâho*, one; there is no partner with him, for him is dominion and praise, and he is powerful over all things: we are returners, we are repenters, we are adorers, we are worshippers, we are speakers of praise for God; God has verified his promise, in support of religion, and has assisted his servant, and has broken multitudes of infidels alone, although ten to one, they were defeated." ABDULLAH-BIN-ABI-AWFÎ said, 'the Prophet supplicated for evil on the polytheists, on the day of the battle of *Ah'zâb*;* and said, "O God! the sender of the book, and the quick taker of accounts with thy servants: O LORD! give defeat to these bodies of infidels: O LORD! break them, and make their legs to tremble." ABDULLAH-BIN-BUSR said, 'the Prophet alighted near my father, and we approached him with victuals, and a bag of milk, and he ate: after that, dry dates were brought, and he ate of them; and he threw away the kernels, by putting them first upon his fore and middle fingers; after that drinking water was brought, and he drank of it; and my father said to his highness, (and took hold of the bridle of his beast) "supplicate God for us." And the Prophet said, "O LORD!

* That is, of *Nations*; the same as that of the *Ditch*. See ABULFEDA, p. 73.

increase what thou hast already given to these people; O LORD! pardon and have mercy upon them."

CHAP. VI.
PART I.

Part Second.

TALHĀH-BIN-ŪBAIDULLAH said, ' verily the Prophet used (when he saw the new moon) to say, " O LORD! make the new moon rise upon us, safe from calamities; and firm in faith, and pure in heart, and secure in *Islām*. O new moon! our lord, and your lord, is God."

The Prophet's form of prayer at sight of the new moon.

ŌMER-IBN-AL-KH'AT'T'AB and AB'UHURAIRAH. ' A. G. S. There is no man who has seen a person entangled in misfortune, and said, " thanks be to God, who has given me safety from that by which he has entangled thee, and has given me more than many whom he has created," but will be safe from that misfortune, let it be what it will.' ŌMER-IBN-AL-KHA'T'T'AB. ' A. G. S. He who goes into a bazar, and says, " there is no God but the one God, he hath no partner; his is the kingdom, to him be the praise; he bringeth to life and causeth to die; and he is the living one, who dieth not; in his hand is every thing good; and his power extendeth over all; "* God will write for him a million of good acts, and will blot out a million of faults, and exalt him a million steps, and will build a house for him in paradise." MU'AD'H-BIN-JABAL said, ' the Prophet heard a man supplicating, and saying, " O LORD! I ask thee for perfect benefits;" and the Prophet said, and asked the man, " what thing is the perfect benefit which you ask for?" He said, " this is a supplication by which I hope for good; and I know wholly that with God are perfect benefits, I ask for them." Then his highness said, " of the most perfect

At sight of misfortunes, a man should give thanks to God, that he is exempt from them.

* *La ilāha ill' Allāho wah'adahū; la sharīca lahū; lahu'l muleco, lahu'l kando; yuhī wa yumīto; wa hūa haiyun la yamūto; biyedihi al khairo, wa hūa āla culli shaiyin kadirun.*

BOOK X.

The Prophet disap-
proves a
prayer for
patience, &
recom-
mends to
ask for
health.

of benefits is entering into paradise, and getting redemption from hell fire." And the Prophet heard a man say, "O master of greatness! O master of generosity!" And the Prophet said, "verily thy supplication is accepted; then ask for any thing you wish." And the Prophet heard another man saying, "O LORD! verily I ask thee for patience:" and the Prophet said, "the patience which you ask of God is like asking for calamity; because patience is for calamity; then ask health of God; that he may guard you from all calamities and mishaps." AB'UHURAIRAH. 'A. G. S. "Whoever sits in an assembly, and there talks much idly, and says, before standing up, "O God! thou art immaculate, and I praise thee, and give evidence that there is no God besides thee, I ask thee for pardon, and I repent to thee," he will be forgiven his faults, which have happened therein." ALI-IBN-AB'UT'ALIB said, 'a horse was brought for me to ride upon, and I put my foot in the stirrup, and said, "in the name of God!" and when I sat upon his back, I said, "all praise to God!" After that I said, "thou art pure, O God! who hast made this horse obedient to me; for I had not the power of bringing him under my obedience; and verily, I am a returner towards my patron." Then I said, "all praise to God!" thrice; "great God!" thrice; and I said, I remember thee, O God! with purity; verily I have injured myself from neglect in adoration; then forgive me, because no one pardons faults but thee." After that I laughed, and it was said, "what has made you laugh?" I said, "I saw the Prophet do as I have done;" after which his highness laughed; and I said, "what did you laugh at, O messenger of God?" He said, 'on this account, that thy cherisher, verily is pleased and satisfied with his servant, when he says, "O LORD! pardon my faults:" God says, "the servant knows that no person forgives faults but me." Then the Prophet laughed at the word of God, and I in following him.' IBN-ÔMER said, 'when the Prophet gave any man permission to go away, he would

take him by the hand, and would not quit it till the man let go his; and would say, "I commit to God's care your religion and property, and your last actions." ^AABDULLAH-BIN-YEZID-KHATMI* said, 'the Prophet used (when about to bid farewell to any army) to say, "I commit to the care of God your religion, your faith, and last actions." ANAS said, 'a man came to the Prophet, and said, "O messenger of God! verily I intend to take a journey; then give me a wallet: I mean, supplicate for me." Then the Prophet said, "may God make thee a wallet of abstinence; because it is a wallet for the last road." The man said, "supplicate more for me." He said, "God forgive your faults." The man said, ("may my father and mother be sacrificed for you, O Prophet of God!) supplicate more for me." The Prophet said, "may God grant thee attainment of good, wherever thou art."

The Prophet prays for a man about to undertake a journey.

AB'UHURAIRAH relates, that a man said, "O messenger of God! verily I wish to make a journey, then advise me." The Prophet said, 'be always abstinent, and always say, "*alláho acber*," when you get upon a high spot;' and when the man turned his back, the Prophet prayed for him, "O LORD! make the distance of his journey short, and make his journey easy to him." IBN-ÔMER said, 'when the Prophet travelled, he would say at night, "O earth! my LORD, and thy LORD, is God; I seek protection with God from thy harms; that is, from sinking into thee, and being bewildered in deserts; and I seek for protection from things that are fixed in thee, such as the *Genii*, and all animals; and I seek protection with God from tygers, black snakes, and every kind of snake and scorpion; and from the hurts of the inhabitants of towns; and from the devil and his race." ANAS said, 'the Prophet used to say, when at war with the infidels; "O LORD! thou art my arm and support; by thy power I

The Prophet's evening prayer on a journey.

* One of the *Sak'abah*, of the class of *Ans'ars*. At the age of seventeen he was present at the expedition to *Hudaibiyah*. A. H. 6.

BOOK X.

The Prophet's prayer on coming out of his house.

make a stratagem for the expulsion of the enemy; and by thy strength I attack the enemies of religion; and I fight by thy support." AB'U-MU'S'A said, ' verily, when the Prophet frightened a body of people, he would say, " O LORD! I throw your fear into their breasts, and take protection with you from their injuries." OMM-SALMAH said, ' verily the Prophet used, when he came out of his house, to say, " in the name of God! I put my whole trust in him; O LORD! I take protection with thee from slipping, and straying, or oppressing any one; or any one oppressing me, or from acting an ignorant part with any person; or that any one should do so with me." ANAS. ' A. G. S. " When a man comes out of his house, let him say, " in the name of God! and I put my whole trust in God; there is no power or strength but in God." At this time it shall be said for the man, " you have been shewn the straight road, and there is enough for you in all your undertakings; and you are guarded from all mishaps." Then the devil removes far from him; and another devil says to the one put away, " how will you overcome a man that has found the right road?"

The form of prayer to be used on entering a house.

The Prophet's prayer for new married people.

AB'U MA'LIC ASHARI. ' A. G. S. When a man comes into his house, let him say, " O God! I supplicate thee for a good entrance into this house, and for a good going out of it;" that is, that all may be well in going in and out of it; " in the name of God! I came in, and I have put my whole trust in my LORD, who is God." After that he must say *Salâm* to the people of the house." AB'UHURAIRAH said, ' the Prophet used, when a man married, to supplicate, and say, " God bless thee in increase; and God bless both in increase; and God give concord between ye." ÔMER-BIN-SHUWAIB relates from his ancestors, that the Prophet said, ' when any one of you marries, or buys a slave boy or girl, he must say, " O LORD! I pray thee for good in this boy or girl, and for good dispositions with which thou hast created them; I seek protection with thee from their badness, and from any thing bad which thou mayest have created in their

dispositions." And when any one of you buys a camel, he must take him by the hump on the back, and say the same as for a slave boy or girl. (And in one tradition about a slave boy or girl thus; "you must take the boy or girl by the hair of the forehead, and supplicate for blessings.")

AB'U-BACRAH. 'A. G. S. The supplications of a person in sorrow are these, "O LORD! I hope for thy compassion; then do not leave me without it the twinkling of an eye, and make my condition good; there is no God but thee." AB'U-SA'ID KHU'DHRÌ said, 'a man said, "O messenger of God! debts and sorrows have pressed me." His highness said, "shall not I then teach you a saying, which when you say, God will take away your sorrow, and discharge your debts; I mean will cause your debts to be discharged?" The man said, 'teach me the words.' The Prophet said, 'say, morning and evening, "O LORD! defend me from melancholy and sorrow; and from incapability and laziness, and from stinginess and cowardice, and from being overcome with debt, and from being overcome by men, on account of debt." The man said, 'then I did what the Prophet ordered me; and God took away my sorrow, and discharged my debt. ALI-IBN-AB'U-TALIB said, 'a *Mucâtab** came to me, and said, "verily I am unable to discharge the sum which I agreed for, then assist me; that is, give me something to give in exchange for my bond." I said, 'shall I not teach you some words which the Prophet taught me, which if you had a mountain of debt upon you, God would discharge it for you? They are these, "O LORD! supply me sufficiently with thy lawful things, against those which thou hast made unlawful; that is, give me lawful sustenance, and make me independent, by the increase of thy munificence, of every person beside thee."

Prayer of a
person in
sorrow.

Prayer of a
person in
debt.

* A person who enters into a written bond of servitude, for a certain sum, on condition of being emancipated on discharging the same.

Part Third.

The Prophet's ejaculation, on taking his place in an assembly, or standing up to pray.

AÁYESHAH said, 'the Prophet used, when he sat in an assembly, or performed prayers, to speak a few words; and I asked his highness about the words: he said, they are these, "I remember thee, O God! with purity, and praise thee; there is no God but thee; I ask pardon of thee, and repent to thee;" and if words are uttered, for which are rewards, there will be a seal for them unto the day of resurrection; and if bad words are uttered, those words will be a cause of covering them." KUTÁDAH. 'It reached me, that the Prophet used to say (when he saw the new moon) thrice, "good new moon, shower of the right road:" and he would say thrice, "I believe in him who created thee;" and then would say, "thanks be to God, who ended such a moon, and brought such a one." IBN-MASU'UD. 'A. G. S. Whoever is in sorrow must say, "O LORD! I am thy servant, and the son of thy servant, and the son of thy handmaid, and I am in the hand of thy power; and the hair of my forehead is in the hand of thy power; thy orders pass on me; thy decree is just; I supplicate thee by every name which is for thee, by which thou hast called thyself, or which thou hast revealed, in thy own book, or which are especially appropriated to thee in the recess of secrecy; I supplicate thee, to make the *Koràn* a spring in my heart, and a cause of removing my sorrow;" and no servant shall ever repeat these words but God will take away his grief and sorrow; and give him rest in exchange for them.' JA'BIR said, 'we used, when going upon high ground, to say "*alláho acber*," and when we came down, to say, "*Subhàn-allah*." ANAS, said, 'verily the messenger of God, would say, when any matter made him melancholy, "O thou actual liver! O keeper alive of the crea-

tion! I complain to thy mercy and kindness." AB'U-SA'ID-KHU'DHRÌ said, ' I said, on the day of the battle of the ditch, " O messenger of God! is there any thing for me to say, in order to open my work? for verily our hearts are in our throats." He said, ' yes there is a thing for you to say, " O LORD! cover our vices and guard us from fear." Then God struck the faces of his enemies with a wind, which he sent, and broke their army with it.' BURAIDAH said, ' his highness used to say, when he came into a bazar, " I am come in, in the name of God; O LORD! I ask thee for the good of this bazar, and for the good of the thing which is in it; I seek protection with thee from the harms of this bazar, and the thing that is in it; O LORD! I seek protection with thee from losing any thing by buying or selling in this bazar."

CHAP. VI.
PART III.

Prayer ordered by the Prophet in case of danger from enemies.

Forms of prayer for well-being from enemies.

CHAP. VII.---PART I.

ON ASKING ASYLUM.

Forms of
prayer for
deliverance
from cala-
mity.

ABUHURAIRAH. ‘A. G. S. “Seek protection with God, from the distresses of calamity, and from difficulties and hardships, and from a bad fate, and from the gladness of the enemies of religion in this world.”

ANAS said, ‘the Prophet used to say, “O LORD! verily I seek protection with thee, from sorrow, from incapacity and laziness, from cowardice and greediness, and from a heavy load of debt; and from being overcome by debtors.”

AA'YESHAH said, ‘the Prophet used to say, “O LORD! verily I seek protection with thee from laziness, decrepitude and debt; and from any thing by which I should err. O LORD! I seek protection with thee from the punishment of the fire, and from that thing which is a cause of it: O LORD! I seek protection with thee from the punishment of the grave, and from the thing causing it; and from the evils and contentions of riches; and harms of poverty; and from the wickedness of **DAJJ'AL**: O LORD! wash my sins with ice-water, and hail-water; and purify my heart, as is a white cloth, from dirt; and make the distance between me and faults far, as the east from the west.”

ZEID-IBN-ARKUM said, ‘the Prophet would say, O LORD! verily I seek protection with thee, from incapacity and lazy-

ness, from cowardice and greediness, and age, and the punishment of the grave: O LORD! give my soul continence and abstinence; and purify it; thou art the best purifier; thou art master of possession, and LORD of aid. O LORD! I seek protection with thee from useless knowledge, and a heart that fears not, and from an insatiable soul, and from a disapproved supplication."

ABDULLAH-IBN-ÔMER said, 'this was one of the number of the Prophet's supplications: "O LORD! I seek protection with thee, from the decline of the property which thou hast given me; and from the loss of the health which I have, and from the suddenness of thy reprimands, and from all thy displeasures." AA'YESHAH said, 'the Prophet used to say, "O LORD! I seek protection with thee, from the badness of the actions I have done, and from those I may do." IBN-ÂBB'AS. 'Verily the Prophet would say, "O LORD! for thee have I embraced *Islâm*, and believe in thee, and put my whole trust in thee, and turn myself unto thee and fight by thy aid.' O LORD! I ask protection in thy strength, that I may not be led astray: there is no God but thee, thou art alive, and dost not die, and *Genii* and men all die.'

The Prophet deprecates the loss of property and of health.

Part Second.

ABUHURAIRAH said, 'the Prophet would say, O LORD! I seek protection with thee, from four things; from useless knowledge, from a heart that fears not God, from a soul insatiable with the world, and from a supplication that shall not be heard." ÔMER-IBN-AL-KHA'T'TAB said, 'the Prophet used to seek protection from five things; from cowardice, greediness, the badness of decrepitude, from bad thoughts falling into the breast, from the punishment of the grave.' ABUHURAIRAH.

BOOK X.

' Verily the Prophet would say, " O LORD! I seek protection with thee, from poverty, and from little good, and from being despicable, and from my oppressing or being oppressed." AB'UHURAIRAH. ' A. G. S. " O LORD! I seek protection with thee, from the enmity of the people of religion, and from hypocrisy, and from bad dispositions." AB'UHURAIRAH.

' A. G. S. " O LORD! I seek protection with thee, from hunger, because it is a bad bed-fellow; and from perfidy, because verily it is a bad lining."

ANAS. ' A. G. S. " O LORD! I seek protection with thee, from leprosy, and from *Elephantiasis*, and from madness." KUTBAH-BIN-MALIC.* ' A.

G. S. " O LORD! verily I seek protection with thee, from bad propensities, and actions, and desires." SHUTAIR-BIN-SHACAL-BIN-HUMAID† re-

lates from his father, who said, I said, " O Prophet! teach me a thing to seek protection by." He said, ' say " O LORD! I seek protection with thee, from hearing bad words, and from bad sights, and from a bad tongue, and from a bad heart, and from the badness of fornication."

ABU 'L YASAR‡ said, ' verily the Prophet used to supplicate by this supplication, " O LORD! I seek protection with thee, from dying under a fallen wall, and from falling from a high place, and from being drowned in water, and burnt in fire, and from the devil's casting bad thoughts into me at the time of my death, and from my dying in thy road a retreater, and from my dying by the bite of a snake, scorpion, and such like."

MU'A'DH. ' A. G. S. " Seek protection with God from ambition, leading to the way of loss in religion." AA'YESHAH said, ' verily the Prophet looked towards us, and said, " O AA'YESHAH! seek protection with God from the harm of the moon; because he is a caster of darkness when

The Prophet gives instruction how to pray against various misfortunes.

* One of the *Sah'abah*, of *Cúfah*.

† One of the *Tábî'in* of *Cúfah*. His father SHACAL-BIN-HUMAID was one of the *Sah'abah*.

‡ One of the *Sah'abah*, of the class of *Ans'ars*. His name was CAB-BIN-AMER-AL-ASLAMÍ. He was present at the inauguration at *Akbah*, and at the battle of *Bedr*, in which he slew MUMBAH the son of HAJJ'AJ, and took prisoner ABB'AS the son of ABDUL-MUT'ALLAB uncle to the Prophet. See ABULFEDA, p. 59.

eclipsed." IMR'AN-BIN-HUS'AIN said, 'the Prophet said to my father, before he became a *Muslemàn*, "O HUS'AIN! how many gods have you worshipped to-day?" He said, "seven; six gods in the earth, and one in the regions." The Prophet said, "then which of them is it you have hope from, and are in awe of?" HUS'AIN said, "he who is in the regions." His highness said, "O HUS'AIN! beware; verily if you were a *Muslemàn*, I would teach you two sayings, which would be advantageous to you." IMR'AN says, 'then when my father became a *Muslemàn* he said, "O Prophet! teach me the two sayings which you promised." His highness said, 'say "O LORD! throw truth into my heart, and give me protection from the badness of my appetites." OMER-BIN-SHUAIB relates from his fathers, that 'verily the Prophet said, when any one of you is frightened in your sleep, he must say, "I seek protection in the words of God, which are perfect, from God's anger and punishment, and from the evils of God's servants, and from bad thoughts, which the devil throws into the heart, and from the presence of devils." Then, verily the devils can do no detriment to the speaker of these words.' ABDULLAH-BIN-OMER used to teach these words, to those of riper years, of his children, or otherwise; and would write them on a piece of paper, and suspend it to his children's necks.' ANAS. 'A. G. S. Whoever asks paradise of God thrice, paradise says, "O LORD! bring him into me;" and whoever seeks safety from hell, hell says, "O LORD! preserve him from the fire."

Prayer for
veracity, &
against evil
desires.

Part Third.

KAKAA* said, verily CAB-AL-AH'B'AR said, 'if it was not for some words which I say, verily the *Jews* would make me an ass.' And it was said

* The son of HACAM MUZANI; one of the *Tabi'in*.

BOOK X.

The Prophet deprecates infidelity & debt.

to him, "what are the words?" He said, "these, "I seek protection with God, than whom there is nothing greater; and by the words of God, which no person can surpass, neither good nor bad; and I seek protection by the names of God, which are better than all names, those that I know and those that I do not know; I seek protection from the evils of the things which God has created, and scattered about, and brought into creation from nothing." MUSLIM BIN ABU' BACRAH said, "my father used to say, after every prayer, "O LORD! verily I seek protection with thee, from infidelity, power and the punishments of the grave:" and I used to say these words; then my father said, "O my son! who did you take these from?" I said, "from you." He said, "verily the Prophet used to repeat them after prayers." ABU-SÄ'ID said, "I heard the prophet say, "I seek protection with God, from infidelity and debt:" and a man said, "O messenger of God! do you compare infidelity with debt?" He said, "yes, because debt causes lying, and acting contrary to promise; and these are the characteristics of infidels. And in one tradition we have this: "O LORD! verily I seek protection with thee from infidelity and poverty." A man said, in the way of question, "are infidelity and poverty made equal?" His highness said, "yes, they are equal; because poverty sometimes draws to infidelity."

CHAP. VIII.---PART I.

IN EXPLANATION OF SUPPLICATIONS FOR ALL DESIRES AND WISHES.

ABÛ-MÛSÀ-AL-ASHÂRÌ, relates, that the Prophet supplicated by this supplication: "O LORD! pardon my faults, and the works which I may have done through ignorance; and forgive my lavishing away; and pardon my sins, which thou knowest better than me; O LORD! pardon me my inconsiderate speaking, and blundering; and forgive my wicked labours and intentions, and all these are my characteristicsticks: O LORD! pardon me the faults which I have done before, and shall do after, and those which I have discovered and concealed; and those which thou knowest better than me, thou art the first and the last, and powerful over every thing." AB'UHURAIRAH said, 'the Prophet would say, "O LORD! make my religion prosper, because it is a preventer of faults and punishments; and make the things of the world good for me, in which is my being; and make my latter end good, in which is my return, and make life a means of increase for me in every good, and make life a cause of deliverance for me from every evil." ABDULLAH-IBN-MASU'UD. 'A. G. S. "O LORD! I

The Prophet's prayer for pardon of all faults, wilful or otherwise.

BOOK X. wish from thee the right road, and continence; and to refrain from all things prohibited; and I supplicate thee for riches; in property and mind.”
^AALÌ-IBN-ABU'TA'LÌB. ‘A. G. S. to me, say “O LORD! shew me the straight road, and make me a doer of straight actions; and remember in the meaning of asking the right road, conceive a straight road; and when asking for straightness of actions, remember the straightness of an arrow.”

AB'U MA'LIC-AL-^AASJA'Ì relates from his fathers, ‘when a man embraced *Islàm*, the Prophet would teach him the prayers, and then ordered him to supplicate in these words: “O LORD! pardon me, and have mercy on me, and shew me the straight road, and give me health, and daily bread.” ANAS said, ‘this was a general supplication of the Prophet’s, “O LORD! give me good, in the world and in futurity; and defend me from the punishment of the fire.”’

Part Second.

IBN ^AABBÀS said, ‘his highness would supplicate, and say, “O LORD! aid me against my enemies, and aid not my enemies against me; and give me victory over my enemies, and give not my enemies victory over me; and send calamity to my enemies, and not to me; and shew me the straight road; make my going straight easy to me, and give me assistance over those that have oppressed me; O my patron! make me a thanks-giver to thee, and a repeater of thy name; and a fearer of thee, and a great obeyer of thee, and a great humbler of myself before thee; and a complainer and repentor to thee. O LORD! accept my repentance, and wash away my sins, and approve my supplication; and strengthen my proofs, and make my tongue true; and shew my heart the straight road; and draw away the blackness of my heart.”’ AB'U BACR said,

The Prophet's prayer for victory over his enemies.

' the Prophet stood upon the pulpit, and then cried and said, "ask God remission of your sins, and safety from calamity; because, no one has been given (after faith in God, and his messenger) a better benefit than health." ANAS relates that ' a man came to the Prophet and said, " O Prophet! what supplication is most advantageous?" He said, " ask God safety from calamities, and to keep thee in safety from the vexation of man, and to give to man safety from thy disturbances; to give thee safety in the world and futurity." After that, the man came to his highness, the second day, and said, " O messenger of God! what is the best supplication?" He gave him the same answer as on the first day. After that, the man came on the third day, and asked the same question; and received the like answer; and his highness said, " when you are given safety in the world and futurity, verily you have found redemption." ÂBDULLAH-BIN-YEZID KHA'TMI relates, that ' his highness said, in his supplications, " O LORD! give me thy friendship, and the friendship of him that may be useful to me towards thee. O LORD! the thing which I liked thou hast given me; then make it a cause of my capability in that which I love. O LORD! the thing which thou hast drawn from me which I loved, make it not a preventative of the thing which you like."

The Prophet instructs a man regarding the petitions most proper to be put up to God.

IBN-ÔMER said, ' it was seldom that his highness stood up in an assembly, till he supplicated for his friends, in this supplication, " O LORD! apportion to us of thy fear, that which will be a partition between us and our sins. O LORD! give us, of thy obedience, that which will bring us to thy paradise; and give us of the truth, by which the misfortunes of the world shall be easy on us, and make us fortunate in our hearing and sight, our strength and capability, so long as thou keepest us alive; and constitute an heir of our race, and make us powerful to punish tyrants, and give us victory over those that abuse us, and make no misfortunes in our religion; and make not the world the greatest of our griefs; and do not make the world the end of

BOOK X.

A noise was heard when revelations descended to the Prophet.

our knowledge ; and let not rulers be over us, that would have no mercy upon us." AB'UHURAIRAH said, ' the Prophet used to say, " O LORD ! benefit me by that which thou hast taught me ; and teach me what will benefit me, and increase my knowledge : thanks to God in every state : I seek protection with God, from the condition of the people of hell." ÔMER-IBN-AL-KHA'T'T'AB said, ' when instructions from above were sent down to the Prophet, a noise was heard from the side of his face, like the noise of bees ; then instructions were sent down one day, and we stayed a *Sáât*, and the noise was removed ; and his highness turned himself to the *Kiblah* and raised up both his hands, and said, " O LORD ! increase our worldly and future benefits, and do not diminish them ; and keep us high, not mean ; and give us good of the world and futurity ; and do not disappoint us ; and give us strength to discharge religion, and allow not our enemies to overcome us ; and make us satisfied with thee ; that is, give us such that we may be satisfied with, and be pleased with us, that we may do such works as may be the cause of your pleasure." After that, his highness said, " ten revelations have been sent down to me ; and whoever acts by them shall enter into paradise." After that the Prophet repeated the chapter commencing " Now are the true believers happy,"* till he completed ten verses of this chapter.

Part Third.

ÔTHMÂN-BIN-HUNAIF,† said, ' verily a blind man came to the Prophet, and said, " pray God to cure me of blindness." His highness said, " if you wish it, I will supplicate ; and, if you chuse, have patience ; therefore your patience in your blindness is better for you, on account

* *Korân*. Chap. 23.

† One of the *Sahâbah*, of the class of *Ansârs*. He is reckoned among those of *Cúfah*.

of future rewards; because its reward is paradise." The man said, "I wish for cure; then supplicate God." Then his highness ordered the man to perform *Wadú* properly, and to supplicate by this: "O LORD! verily I supplicate, and turn my face towards thee, by the means of thy Prophet, whose name is MUH'AMMED, and thou didst send him for compassion to mankind: verily I have turned my face towards thee, on thy account, that he may order in my necessities; O LORD! then accept his supplication in my favor."

AB'U-DARD'AA. 'A. G. S. This was of the number of DAVID the Prophet's supplications: "O LORD! I wish for thy friendship, and for that of him whom thou considerest as a friend, and I wish for a deed to cause me to reach thy friendship. O LORD! make thy friendship more friendly to me than the friendship for myself, my property, and family, and than cold water to the thirsty." And AB'U-DARD'AA said, 'the Prophet used, when he mentioned DAVID, and when relating from him, to say, "DAVID was the greatest adorer of his time." ÁT'AA-BIN-SA'YIB relates, from his father, who said, 'I performed prayers with ÁMM'AR-BIN-YA'SIR, and he was concise in supplicating; and some of those present said to ÁMM'AR, "verily you have performed prayers quick, and abbreviated." He said, "this abbreviation and conciseness is not a means of loss to me; verily I supplicated, in these prayers, by supplications which I heard from the Prophet." Then, when ÁMM'AR got up, my father followed him and asked him about the supplications; after that my father came, and informed people of it; it is this, "O LORD! I supplicate thee, by thy mysterious knowledge and thy power in creation, keep me alive as long as thou knowest it best for me; and give me death when thou judgest it best for me. O LORD! I supplicate thee for thy fear, externally and internally; and I supplicate thee for truth in pleasure and anger; and for a medium in riches and poverty, and for eternal benefit; and for a family which shall not be extinct, to the day of resurrection; and I supplicate

A form of
prayer used
by DAVID.

The Prophet
instructs a
sick man
how to pray.

BOOK X.

thee for satisfaction with fate, and for rest after dying, and the delight of beholding thy face, and for desire to meet thee without its being detrimental to me: keep me alive without calamity: O LORD! adorn me with the ornament of *Imàn*; and make me a shower of the right road to others." OMM-SALMAH. 'Verily the Prophet would say, after morning prayer, "O LORD! I supplicate thee for profitable knowledge, and approved actions, and pure sustenance." AB'UHURAIRAH said, 'I remember a supplication of his highness, which I shall not abandon, "O LORD! make me to be verily grateful for thy benefits, and to repeat thy name often, and follow thy advice, and guard thy admonition." 'ABDULLAH-BIN-ÂMER said, 'the Prophet would say, "O LORD! verily I supplicate thee for health of body, and for refraining from all things forbidden; and for integrity in the properties of man; and for good humour, and satisfaction with fate."

ANAS relates, that the Prophet visited a sick *Muslemàn*, who really was so very weak that his voice could not be heard; and the Prophet said to him, "did you supplicate any thing?" He said, "yes, I repeated this, "O LORD! hasten in this world thy punishment which was prepared for me in futurity." The Prophet said, "it is astonishing; you are not able to bear God's punishment; why did you not make this supplication? "O LORD! give me good in the world and in futurity, and defend me from the punishment of the fire." Then the man prayed to God in these words, and God gave him health.' HUD'HAIFAH. 'A. G. S. "It is not worthy of a *Muslemàn* to make himself despicable." The compassions said, "how can *Muslemàns* make themselves despicable?" He said, "in this manner, coming before a calamity which he has not power to ward off." ÔMER-IBN-AL-KHA'TT'AB said, "his highness taught me, and said, say "O LORD! make my internal better than my external, and my external good; O LORD! I supplicate thee for this, that whatever you give to man, of family, property, and children, may be good; and that they stray not, nor lead others astray."

The Prophet
instructs a
sick man
how to pray.

Book the Eleventh.

CHAP. I.---PART I.

ON THE RITES OF PILGRIMAGE.

ABUHURAIRAH said, 'the Prophet advised us, and said, "O men! verily pilgrimage is a divine institution; then perform it." A man said, "shall we perform pilgrimage every year?" His highness was silent, until the man repeated his question thrice. Then his highness said, "if I had said yes, verily it would be divine every year, and verily you would not be able to do it." After that he said, "do not ask me why and wherefore a thing is, whose explanation I let alone; for those people that were before, were not destroyed but on account of their importunity, and on account of their opposing their own Prophet; then when I order you in any thing, do what you can, and when I forbid you a thing, quit it totally." **ABUHURAIRAH** said, 'the Prophet was asked, "what act is most rewarded?" He said, "the best action is believing in God and his

The Prophet warns his followers against asking a reason for his precepts.

BOOK XI.

Great merit
of a pilgrim-
age to
Mecca,

and of Um-
rah.

It is incum-
bent on
Muslemàns
to perform
pilgrimage
for their pa-
rents or near
relations,
when una-
ble to do it
themselves.

messenger." It was said, "and after that, what is the best act?" He said, "fighting with infidels in the road of God." It was said, "after that, what is the best act?" He said, "an approvable pilgrimage."

AB'UHURAIRAH. 'A. G. S. "He who makes a pilgrimage for God, and does not talk loosely, or act wickedly, shall return pure from faults, as on the day on which he was born." AB'UHURAIRAH. 'A. G. S. "One sacred visitation, to another, is a coverer of faults which occur between; and an approved pilgrimage has no other reward than paradise." IBN-

ABB'AS. 'A. G. S. "Verily performing *Umrah** in *Ramdàn* is equal to making a pilgrimage in reward." IBN-ABB'AS. "Verily the Prophet met some horsemen in *Rawhàa*,† and said, "who are they?" They said, "we are *Muslemàns*." And they said, "who are you?" He said, "I am the Prophet of God." Then a woman brought a boy to the Prophet, and said, "is there reward for this boy, if he makes a pilgrimage?" He said, "yes, for him and for you who carry him." IBN-ABB'AS said,

"verily a woman of the tribe of *Khathâm* said, "O messenger of God! is pilgrimage a divine institute on my father, who is weak and old; to such a degree that he cannot keep upon the camel? then shall I make a pilgrimage on his part?" He said, "yes, do it on his account." IBN-ABB'AS said, "a man came to his highness and said, "verily my sister had made a vow to make a pilgrimage, and verily she died." Then the Prophet said, "if your sister had been in debt, would you have discharged it for her?" The man said, "yes." His highness said, "then discharge the debt of God; because it is most worthy to discharge."

IBN-ABB'AS. 'A. G. S. "A man must not retire with a strange woman, nor must a woman travel without having a *Mahram*‡ with her." And a

* *Umrah* is *Sunnat*, encompassing the *Cábah*, and going backwards and forwards between *Marwa* and *Safa*.

† A place three day's march from *Medínah*.

‡ A near relation, with whom it is unlawful to marry.

man said, "O messenger of God! my name was written with a body of troops going to fight with infidels, and my wife is come out with a desire of making a pilgrimage; what shall I do? go to the wars or accompany my wife?" His highness said, "go and make a pilgrimage with your wife; because the companions are many; and there is no person with your wife but you." AA'YESHAH said, 'I asked the Prophet's permission to go and fight the infidels; he said, "your zeal, O woman! is pilgrimage; I mean, it is enough for women to go out for pilgrimage, and there is no necessity for them to go out to fight." AB'UHURAIRAH. 'A. G. S. "A woman must not travel a day and night without having a *Mahram* with her." IBN-ABB'AS said, the Prophet fixed upon *Dhu'l-Hulaifah** as the *Mikàt*† for the people of *Medinah*; and *Johifah*‡ for the people of *Syria*; and *Karn-al-Munázil*§ for the people of *Najd*; and for the people of *Yemen*, *Yelamlam*||: then these places are for *Mikàt* for the people of the aforementioned provinces, and for those people that arrive at these places; thus, if the people of *Medinah* arrive on the *Syria* road, they must put on the *Ih'ràm* at *Johifah*; these places are *Mikàt* for those intending pilgrimage and *Umrah*. Then those of other places will tie on the *Ih'ràm* from their dwelling places, so as the inhabitants of *Mecca* tie on the *Ih'ràm* at *Mecca*." JABIR. 'A. G. S. "The *Mikàt* of the people of *Medinah* is *Dhu'l-Hulaifah*, and if they come by the *Syria* road, then it is *Johifah*; and the *Mikàt* of the people of *Irak* is *Dhat-Irk*, and the *Mikàt* of the people of *Najd*, *Karn*; and the *Mikàt* of the people of *Yemen* is *Yelamlam*." ANAS said, 'his highness performed four *Umrahs*, three of them were in the month of *Dhu'l Kadah*, and one in the month

Places fixed
for the com-
mencement
of pilgrim-
age.

* The name of a place within five or six *mils* of *Medinah*.

† A time and place appointed for any particular work. The term is here appropriated to the place where a pilgrim is to put on the sacred habit called *Ih'ràm*, from whence his pilgrimage is considered as properly commencing. See SALE's Prelim. Disc. p. 158.

‡ A place between *Medinah* and *Mecca*.

§ Name of a village near *Táyef*.

|| Name of a village.

BOOK XI.

of *Ḍhu'l Ḥajjah*, the days of pilgrimage. The first of the four *ʿUmrah*s which his highness performed was from *Hudaibiah* in the month of *Ḍhu'l-Kadah*, and the second, in the following year; and also in *Ḍhu'l-Kadah*; the third he performed by going from *Jiṛrānah** to *Mecca*, and distributed at *Jiṛrānah* the plunder of the victory of *Hunain*: and this *ʿUmrah* was likewise in the month of *Ḍhu'l Kadah*: and the fourth *ʿUmrah* which he performed with pilgrimage, was in the month of *Ḍhu'l Hajjah*." *BAR'AA-IBN-ĀA'ZIB* said, 'his highness did *ʿUmrah* in *Ḍhu'l-Kadah* twice, before performing pilgrimage.'

Part Second.

IBN-ĀBBĀS. 'A. G. S. After the coming down of the divine institute of pilgrimage, "O men! verily God has ordained pilgrimage on you," *ĀKRA-BIN-ḤĀBIS*† stood up and said, "is pilgrimage of divine obligation for every year, O messenger of God?" He said, "if I say yes, verily it would make it divine in every year; and if it were so, you would not be able to do it; then pilgrimage is divine once in your life time; therefore any one that does it more, it is *Sunnat*." *ĀLĪ-IBN-AB'U-T'Ā'LIB*. 'A. G. S. "That person who is master of necessities sufficient for himself in the road, and sufficient for his family and children during his absence, and is master of an animal to carry him to the house of God, and does not perform a pilgrimage, there is no difference between him and his dying an infidel, in the religion of the *Jew* or the *Christian*: and this denunciation is on account of that God says, "it is incumbent on man to make a pilgrimage to the *Cābah*, who is able to go there, and he who

Pilgrimage to *Mecca* once during life, is of divine obligation; often-er is *Sunnat*.

Conditions under which pilgrimage is indispensable.

* A village, one day's march from *Mecca*.

† One of the *Sahābah* of the tribe of *Tamim*. He came to the Prophet among the ambassadors of that tribe, after the conquest of *Mecca*.

disobeys, verily God is in no need of the creation, whether they go on pilgrimage or not." IBN-ÂBB'AS. 'A. G. S. "There is no abandoning pilgrimage and marriage in *Islâm*; that is, a *Muslemân* must not abandon making a pilgrimage and marriage." IBN-ÂBB'AS. 'A. G. S. "Whoever wishes to make a pilgrimage, and is able to perform it, must be quick and court the opportunity as plunder." IBN-MASU'UD. 'A. G. S. "Follow up the pilgrimage with the *Umrah*, or the *Umrah* by pilgrimage; because verily they put away poverty and faults, like as a forge removes the dross of iron, silver and gold: and there is no other reward for an approved pilgrimage but paradise."

IBN-ÔMER said, 'a man came to the Prophet, and said, "O messenger of God! what thing constitutes a divine pilgrimage, after having reached the age of puberty?" He said, "being master of such necessities, as shall be sufficient for his going, coming, and family, and for him to ride upon there and back." IBN-ÔMER said, 'a man asked the Prophet, "what is a maker of pilgrimage, and what is his description?" He said, "dishevelled hair and a dusty head; and unperfumed." Then another man stood up and said, "O messenger of God! which of the pilgrimage acts is best and of greatest reward?" He said, "raising the voice in saying *Labbaic* (i. e. I am ready to serve thee) and making the blood of sacrifices to flow." Then another man stood up, and said, "O messenger of God! what is the meaning of *Sabil*, which occurs in this revelation. He who has the means of *Sabil* towards God?" The Prophet said, "necessaries, and a thing to ride upon." AB'U-RAZÎN-ÛKAILI* said, 'I came to the Prophet, and said, "O messenger of God! verily my father is of great age, and not able to perform pilgrimage and *Umrah*, on account of not having necessities for

Pilgrimage is incumbent on all adults who have property sufficient to defray the expense of travelling, & to maintain their families in their absence.

* One of the *Sahâbah* of *Tâ'yef*.

BOOK XI.

A man's first duty is to perform pilgrimage for himself; afterwards for his parents or near relations who are unable to go.

Pilgrimage is incumbent on all adults who have property sufficient to defray the expense of travelling, and to maintain their families in their absence.

Pilgrimage and *Umrah* for women are in place of the holy war for men.

the journey, neither is he able to ride." The Prophet said, "make a pilgrimage, and do *Umrah* on the part of your father." IBN-ABB'AS said, 'verily the Prophet heard a man say *Lebbait* on the part of SHUBRUMAH; and prepare to perform pilgrimage for him. His highness said, "who is SHUBRUMAH?" A man said, "he is my brother." His highness said, "have you made a pilgrimage yourself?" He said, "I have not." The Prophet said, "make a pilgrimage for yourself, after that on the part of SHUBRUMAH." IBN-ABB'AS said, 'the Prophet has fixed *Akik** as *Mikât* for the people of the east.' AA'YESHAH said, 'verily the Prophet fixed *Dhât Irk* for the people of *Irâk*.' OMM-SALMAH said, 'I heard the Prophet say, "whoever ties on the *Ihrâm*, for pilgrimage, or *Umrah*, from the *Masjid-ul-Aksâ*† towards the *Masjid Harâm*,‡ shall be forgiven his past faults, and his future."§

Part Third.

IBN-ABB'AS said, 'the people of *Yemen* had come out for pilgrimage, and did not bring necessaries for themselves; and said, "we put our whole trust in God." And when they arrived at *Mecca*, they begged; and God sent down this revelation: "Carry necessaries, and abstain from begging; because abstinence is the best necessary for the last journey." AA'YESHAH said, 'I said, "O messenger of God! is there any holy war incumbent on women?" He said, "yes, there is one, in which there is no killing; it is pilgrimage and *Umrah*."¶ AB'U-UMAMA'AH. 'A. G. S.

* A village near to *Dhât Irk* mentioned above.
 † Jerusalem.
 ‡ The *Cabâh* at *Mecca*.
 § That is, all his faults, first and last, shall be pardoned, or paradise shall be secured to him. ABD-UL-HAK.
 ¶ That is, pilgrimage and *Umrah* to women is as fighting with infidels to men.

whoever is not deterred from pilgrimage, by evident needs, such as want of necessities and conveyance, or a tyrant king, or disease, and dies without making a pilgrimage, let him die a Jew, if he likes; or a Chris-

tian." AB'UHURAIRAH. 'A. G. S. "Makers of pilgrimages and performers of *Umrahs* are arrivers at the court of God: if they supplicate God, he will approve their supplications; and, if they ask God pardon for their faults, he forgives them." AB'UHURAIRAH said, "I heard the Prophet say,

"three persons are ambassadors of God; one, a fighter with infidels in the road of God; the second, a performer of pilgrimage; the third, a performer of *Umrah*." IBN-OMER. 'A. G. S. "When you see a pilgrim,

Salam to him, and shake him by the hand; and tell him to ask pardon for you, before he enters into his own house; because his faults have been forgiven, and his supplications are approved." AB'UHURAIRAH. 'A.

G. S. "Whoever comes out to make a pilgrimage, or perform *Umrah*, or fight with infidels, and dies in the road, God writes for him the rewards of a pilgrimage, of a performer of *Umrah*, and of a combatant with infidels."

The intercession of a pilgrim is accepted by God.

The Prophet was performed before putting on the dress called *ihram*.

The Prophet's exclamation on commencing a pilgrimage.

said, "I heard the Prophet say, with a loud voice, 'Labbai!' when he had clotted his hair, to prevent it from flying about him." His highness said, "I stand up for thy service; there is no partner with thee; verily praise, benefits, and dominion are for thee. There is no partner with thee for worshipping." Ibn-Omar says, 'his highness repeated no more than these words.' Ibn-Omar said, 'his highness used (when he put his foot into the stirrup, and was mounted upon his camel) to say with a loud voice, "Labbai! I rise up in thy service, O patron! there is no partner with thee; verily praise, benefits and dominions are all for thee." Ab-u-Sa'ad-Khudhri said, 'we came out with the Prophet, when we had solely intended to make a pil-

CHAP. II.--PART I.

ON TYING ON THE IHRÂM, AND REPEATING
LEBBAIC.

^AÁYESHAH said, 'I used to perfume his highness for his *Ihrâm*, before he tied it on; and for his coming out of *Ihrâm*, before encompassing the *Cábah*, you might say that I saw the flashing of sweet scents on the top of his blessed head, while he was *Moh'rim*; I mean, the impression of perfume would remain upon his head after *Ihrâm*.' IBN-ÔMER said, 'I heard the Prophet say, with a loud voice, "*Lebbaic!*" when he had clotted his hair, to prevent it from flying about him.' His highness said, "I stand up for thy service; there is no partner with thee; verily praise, benefits, and dominion are for thee. There is no partner with thee for worshipping." IBN-ÔMER says, 'his highness repeated no more than these words.' IBN-ÔMER said, 'his highness used (when he put his foot into the stirrup, and was mounted upon his camel) to say with a loud voice, "*Lebbaic*, I rise up in thy service, O patron! there is no partner with thee: verily praise, benefits and dominions are all for thee." AB'U-SÁ'ID-KHUD'HRÌ said, 'we came out with the Prophet, when we had solely intended to make a pil-

The Prophet was perfumed before putting on the dress called *Ihrâm*.

The Prophet's ejaculation on commencing a pilgrimage.

grimage.' ANAS said, 'I was in the rear of AB'U-T'ALH'AH-ANS'ARI: and verily the companions had intended pilgrimage and *Umrah* both.' AA'YE-SHAH. 'We came out with the Prophet, in the year of the farewell pilgrimage, and some of us said *Lebbaic*, for *Umrah* merely; and some of us had tied on the *Ih'ràm*, for pilgrimage and *Umrah* both; and some of us had bound on the *Ih'ràm* for pilgrimage solely; and the Prophet had prepared himself solely for pilgrimage: those who had done it for *Umrah* only, came out of *Ih'ràm* after the performance of *Umrah*, before the days for pilgrimage; and those who had put on the *Ih'ràm* for pilgrimage solely, or did it for pilgrimage and *Umrah* both, did not come out of *Ih'ràm*, until the festival day came, which is the time of finishing the pilgrimage, and coming out of *Ih'ràm*. IBN-ÔMER said, 'his highness did *Tamattú* in the farewell pilgrimage, from *Umrah* to pilgrimage.'*

Part Second.

Z AID-IBN-THÁBIT said, 'I saw the Prophet naked for his *Ih'ràm*, and he bathed.' IBN-ÔMER relates, that the Prophet clotted the hair of his head with *Ghisl*.† KHALL'AD-BIN-SA'YIB relates from his father, that 'the Prophet said, "GABRIEL came to me, and told me to order my friends to say *Lebbaic*, with a loud voice." SAHAL-IBN-SAD. 'A. G. S. "There is no *Muslemàn* who repeats *Lebbaic*, but those on his right and left sides repeat it, stones, trees and clods of earth, to the ends of the earth, on both sides." IBN-ÔMER said, 'the Prophet used to perform, for *Ih'ràm* at *Dhu'l-Hulaifah*, two *Racâts* of prayer; after that, when he mounted his camel, near the *Masjid* of *Dhu'l-Hulaifah* (which was built on the spot of

The Prophet bathed before putting on the *Ih'ràm*.

* That is, he began with *Umrah*, afterwards put on the *Ih'ràm* for pilgrimage. ABD-UL-HAK.

† A mucilaginous decoction of mallow and myrtle leaves.

BOOK XI.

his highness' alighting) he raised his voice in these words: " my God! I am ready, I am ready to serve thee, and to exalt thy name; all good is in thy hands; towards thee is desire and the performance of duty." *ŪMA-RAH-BIN-KHURAIMAH* relates from his father, that ' the Prophet used, after finishing *Lebbaic*, to supplicate the satisfaction of God, and for paradise, and asked remission, by God's mercy, from hell fire.'

Part Third.

JĀBIR relates, that ' when his highness wished to make a pilgrimage, he acquainted the people to come out; and they assembled; and when his highness arrived at *Bédàa*,* he tied on the *Ih'ràm*.[†] *IBN-ĀBB'AS* said, ' when the polytheists said " *Lebbaic*, there is no partner with thee," the Prophet would say, " alas upon you! enough, enough; except the partners who are your property, although you consider them as your masters."[†] This they would say when encompassing the *Cábah*.'

The Prophet reproves the polytheists for their idolatry and hypocrisy.

* The name of a place.

† That is to say, idols, whom you make partners with God, and acknowledge as your lords and rulers, notwithstanding they are in fact your property. *ABD-UL-HAK*.

CHAP. III.---PART I.

OF THE FAREWELL PILGRIMAGE.*

JĀBIR-BIN-ĀBDULLAH said, ' verily the messenger of God tarried nine years at *Medīnah*, and did not perform pilgrimage: after that it was proclaimed, in the tenth year, that his highness is a performer of pilgrimage; that is, has an intention to come out for pilgrimage: then a great many men came to *Medīnah*; and we the companions came out with his highness, till we reached *Dhu'l-Hulaifah*; and ASM'AA-BINT-ŪMAISH, who was wife of AB'U-BACR, was brought to bed of MUHAMMED-BIN-AB'U-BACR; and ASM'AA sent a person to the Prophet, saying, " what am I to do, to tie on the *Ih'rām* or not?" His highness said, " bathe and tie up the bloody place with a cloth, and tie on the *Ih'rām*." Then the Prophet performed two *Racāts* of prayer, for *Ih'rām*, in *Dhu'l Hulaifah*; where they built a *Masjid*; after that he mounted his camel, the name of which was *Kāswā*,† until he carried his highness to *Bédāa*; when the Prophet raised his voice and said, " I stand up in thy service, O LORD! I stand up in thy

The Prophet performed his last pilgrimage after an interval of ten years.

* *Hajjat-ul-Wadāa*, so called as being the last performed by the Prophet, who informed the people that he should die in this year. It was in the tenth year of the *Hajrat*. See ABUL-FEDA, p. 129.

† So called because the side of his ear was cut.

BOOK XI.

The Pro-
phet's mode
of encom-
passing the
Câbah.

service; there is no partner for thee; I stand up in thy service; verily praise and benefits are for thee, and dominion is for thee; there is no partner for thee." JĀBIR says, 'we had merely intended pilgrimage, and did not perform *Umrah* in pilgrimage months, so that when we came to the *Câbah* with his highness, he kissed the black stone; then encompassed the *Câbah* three times in a quick step, and walked round four times in a gentle pace; after that came to the stone in which is the impression of ABRAHAM'S foot, and repeated this revelation: "take the station of ABRAHAM for a place of prayer."* Then his highness performed two *Racâts* of prayer, and stood behind ABRAHAM'S station, keeping it between himself and the *Câbah*.' And in one tradition it is related, that his highness repeated in these two *Racâts*, the chapters entitled "the declaration of God's unity,"† and "say, O unbelievers:"‡ after that returned to the black stone, and kissed it; after that came out at the door of the *Câbah*, towards the mountain *Safa*; and when near it repeated this revelation: "verily *Safa* and *Marwah* are signs of God, which he has made for pilgrimage."§ The Prophet said, "I shall begin with the thing which God did:" then he began by running to *Safa*, and went upon it till he saw the *Câbah*; fronted the *Kiblah*, and declared the unity of God, and repeated the *Tacbir*, and said, "There is no God but God alone, he hath no partner; his is the kingdom, to him is praise; and he hath power over all things; there is no God but God alone; he hath performed his promise, and hath aided his servant, and put to flight the hosts of infidels, by himself alone." And he supplicated in the middle of these words, and did this thrice; then came down from *Safa*, and went towards *Merwah*, another hill, and running till he began to ascend, then went slow, and did upon it as he had done upon *Safa*: and the running between *Safa* and *Merwah* is seven times; so that

The Pro-
phet's form
of adoration
at *Safa*.

* *Korân*. Chap. 2, v. 126, SALE. V. I. p. 24. † *Korân*. Chap. 112.

‡ *Korân*. Chap. 109. § *Korân*. Chap. 2. v. 160. See SALE Vol. I. p. 28. note w.

when his highness found himself at *Merwah* the seventh time, he said, "if it had been, that I had known before, what I knew afterwards, I would not have brought sacrifice, and would have done *Umrah* in lieu of pilgrimage; and would have come out of *Ihràm*; then any one of you not having sacrifice, must come out of *Ihràm*; and substitute *Umrah* for it." Then *SURAKAH-BIN-MALIC BIN-JUSHAM** stood up and said, "is this order for this year, or for always?" Then the Prophet put his fingers within each other, and said, "*Umrah* is come in pilgrimage time, and it is not as you said, but for always." Then *ALÌ* came, in the time of pilgrimage from *Yemen*, and brought many camels and bullocks, for his highness' sacrifice. And he said to *ALÌ*, "what did you say when you tied on the *Ihràm* for pilgrimage?" He said, "I said, "O LORD! verily I have tied on the *Ihràm* for that which thy Prophet has done." His highness said, "verily I have a sacrifice with me, and cannot come out of *Ihràm*; therefore do not come out of *Ihràm*." *JABIR* says that the whole of the camels which *ALÌ* brought from *Yemen*, together with those the Prophet brought with himself from *Medinah*, were one hundred. Then all the people came out of *Ihràm*; and they all cut short their hair, except the Prophet of God, and those who had sacrifices. And when it was the eighth day of *Dhu'l-Hajjah* (which is called *Tarwiah*)†

Those who had not beasts for sacrifice were allowed to substitute *Umrah* for the rites of pilgrimage.

* He was one of the *Koraish*, of the tribe *Madlej*, and one of those who pursued the Prophet on his flight from *Mecca*. When he had just overtaken the fugitives, *MUH'AMMED* called to him, and his horse fell instantly prostrate to the ground. *SURAKAH* said, "O *MUH'AMMED*! pray God to preserve me, and I will desist from pursuing you." *MUH'AMMED* did so, but *SURAKAH* no sooner found himself in safety, than he renewed the pursuit. The Prophet called to him again, and again his horse fell down. He then repeated his request to the Prophet, who prayed for him a second time; and added, "What will you think, O *SURAKAH*! when you shall put on the bracelets of *CESR' A PERW' EZ*?" This prophecy is said to have been fulfilled A. H. 15, when *YEZDEGIRD*, the last king of *Persia*, was defeated in a great battle, and his jewels fell into the hands of the *Muslemans*. Among them were his bracelets, with a belt and crown, which had formerly belonged to *Khusrù* surnamed *Perwez*. These were brought to the *Khalifah OMER*, who calling *SURAKAH*, dressed him in these ornaments. *ABULFEDA*, p. 51. This same *SURAKAH* was an eminent poet. He died A. H. 24.

† So called, either because the pilgrims give their camels water on that day; or because *ABRAHAM* on that day saw the vision directing the sacrifice of his son. *ABD-UL-HAK*.

BOOK XI.

they turned themselves towards *Mina*;* and his highness rode towards *Mina*, and performed there the prayers of noon, and afternoon, sunset, evening and morning, and spent a night in *Mina*. After that, he stopped a little after the performance of morning prayer, until the sun rose; and ordered that a tent, which was made for him of hair, should be pitched in the valley *Numirah*, which is near the valley *Arfât*. Then the Prophet went towards *Arfât*; and the *Koraish* imagined that his highness would stop upon *Muzdalifah*, as the *Koraish* had used to do in the time of ignorance; when they did not go upon *Arfât*. Then the Prophet went beyond *Muzdalifah*, until he reached *Arfât*, and verily found a tent pitched for him in *Numirah*, and went down to it, until the declination of the sun; then ordered that *Kûswah*, his highness' camel, should be saddled; and he rode into the valley of *Numirah*, repeated the *Khutbah*, and said to the people, "know that all the customs of ignorance are abandoned, and those who committed murder before embracing *Islâm*, for them is no retaliation, and the interest on money contracted for in the time of ignorance is remitted; then abstain ye from God's punishment, and perform your duties to your wives. Verily I have left a thing with you, which, if you ardently seize, you will never stray, and that is the book of God: and you will be asked, on the day of resurrection, what I did with you; then what will ye say?" The companions said, "we will give evidence before God, that verily thy Prophet brought thy mission, and discharged thy orders, and gave us advice." Then the Prophet raised up the finger of evidence towards the regions, and inclined it towards the people, and said thrice, "O LORD! be witness." After that *BILL'AL* warned to prayers, and called aloud the *Tacbir*; and his highness performed the prayer of noon-day and afternoon,

The Prophet's exhortation to the people in *Arfât*.

* A valley so called, because when *GABRIEL* wished to leave *ADAM*, he told him to wish for whatever he wanted; and *ADAM* said, I wish for paradise. *ABD-UL-HAK*.

and did nothing *Sunnat* between the two: after which he mounted his camel; till he came to the place of standing in *Arfât*, and then turned his camel towards *Sukhrât*, near *Jabal Rah'mat*, and kept *Habl-ul-Mushât* in his front; and turned his face to the *Kiblah*, and remained standing until the sun set, and took *USA'MAH-BIN-ZAID* up behind him, and returned from *Arfât*, and went quick till he came to *Muzdalifah*;^{*} and performed there the sun-set prayers, and added nothing *Sunnat* between them. After that, he lay down upon his side, and went to sleep, till day-break; then rose up and performed morning prayer; then mounted his camel; till he came to *Mushâr Harâm*.† Then his highness turned himself towards the *Kiblah* and supplicated God, saying "great God! and there is no God but God" and he mentioned God in unity, then remained standing there until the morning became light, then left *Muzdalifah* before sun-rise, and took up behind him *FA'DL-BIN-ÂBB'AS*, as he had done with *USA'MAH-BIN-ZAID* in *Arfât*, till he came into the valley of *Muhassir*, which is between *Muzdalifah* and *Mina*. And he drove his camel on rather quick; and went the middle road, which is a different road from the first he went, till he came to *Jumrah*, which is under a tree; and he threw seven pebbles there, and repeating great God! upon each pebble; after that, his highness returned to the place of sacrifice, which is in *Mina*; and killed, with his own hands, sixty-three camels. After that, he gave camels to *ÂLî*, and he sacrificed the remainder, and ordered a little flesh to be taken from every camel, which was put into a kettle and dressed; and their highnesses ate of it, and drank of its soup. After which, the Prophet mounted his camel, and drove him quick towards the *Câbah*, and encompassed it: then performed noon-day prayer in *Mecca*. After that, he came to the sons of *ÂBDUL-MUT'ALLAB*, when they were giving people

His throw-
ing of stones
in *Jumrah*.

His sacrifice
of camels.

* A place between *Arfât* and *Mina*.

† The name of a place in *Muzdalifah*, which is called *Kuzah*.

BOOK XI.

water from the well *Zemzem*, and his highness said, "O sons of [^]ABDUL-MUT'ALLAH! draw water from *Zemzem*." And he said, "if it was not from my apprehension that this office would go from your hands, verily I would draw water from *Zemzem*." Then they gave his highness a bag of *Zemzem* water, and he drank of it. [^]AA'YESHAH said, 'we came out with his highness, in the farewell pilgrimage; some of us had tied on the *Ih'ram* for [^]Umrah, and some of us for pilgrimage; and when we arrived at *Mecca*, the Prophet of God said, "those that have tied on the *Ih'ram* for [^]Umrah, and have not sent sacrifices, must come out of *Ih'ram*, and tie on the *Ih'ram* for pilgrimage, in the pilgrimage days; and those that have tied on the *Ih'ram* for [^]Umrah, and sent sacrifices, must tie on the *Ih'ram* for pilgrimage and [^]Umrah both, and not come out of *Ih'ram* till both be finished." [^]AA'YESHAH said, 'then I became menstruous, and did not encompass the *Cabah* for [^]Umrah, nor run between *Safa* and *Merwah*, and I remained menstrual until the day *Arfah* came; and I did not tie on the *Ih'ram* except for [^]Umrah; and the Prophet ordered me to open my hair and comb it; that is, to come out of *Ih'ram*; and tie on for pilgrimage, and quit [^]Umrah. Then I did that his highness ordered me; so that I performed my pilgrimage: and he sent with me my brother, whose name was [^]ABDUL-RAH'M'AN; and he ordered me to perform an [^]Umrah in lieu of the one which I lost on account of the menses; and ordered me to tie on the *Ih'ram* for this [^]Umrah at *Tanum*, a place four or six miles beyond *Mecca*.' [^]AA'YESHAH said, 'then those people who had tied on the *Ih'ram* for [^]Umrah encompassed the *Cabah*, and ran between *Safa* and *Merwah*; after that came out of *Ih'ram*; after that encompassed the *Cabah*, after returning from *Mina* on the day of sacrifice; but those people that had tied on the *Ih'ram* for pilgrimage and [^]Umrah both, only encompassed the *Cabah* once.' [^]ABDULLAH-BIN-OMER said, 'the messenger of God did *Ih'ram* for [^]Umrah, performed it, and then tied on the *Ih'ram* for pilgri-

Regarding
the pilgri-
mage and
Umrah of a
menstruous
woman.

mage; and the people did the like: and some of them had sacrifices, others not: and when his highness came into *Mecca*, he said, " whoever of you have sacrifices, let them not come out of *Ih'ràm* till they perform their pilgrimage; and those who have not sacrifices must encompass the *Cábah*, and run between *Safa* and *Merwah*; and shorten the hair of their heads, and come out of *Ih'ràm*: after that they must (when the pilgrimage days come) tie on the *Ih'ràm* for it, and send sacrifice: and he who has not a sacrifice must keep fast three days, the seventh, eighth and ninth; and keep fast seven days more, when he returns to his house." When his highness came to *Mecca*, and ordered his companions as before mentioned, he encompassed the *Cábah*, and kissed the black stone first of all; after that, encompassed the *Cábah* three times rather quick, and then four times slowly; after that was done, he performed two *Racáts* of prayer in ABRAHAM'S place: then gave the *Salàm*, then finished prayers, and came to mount *Safa*, and ran seven times between it and *Merwah*; after that, did not come out of *Ih'ràm*, till he performed his pilgrimage, and sacrificed on the day of sacrifice in *Mina*; then came from it to *Mecca*, and encompassed the *Cábah*, and came out of *Ih'ràm*. And those who had sent sacrifices to *Mecca* did as the Prophet had done.' IBN-^AABB'AS. ' A. G. S. " This is an ^A*Úmrah* by which we have benefited; then he who has not a sacrifice, must, after performing ^A*Úmrah*, come out of *Ih'ràm*; because verily, ^A*Úmrah* can be done in pilgrimage days, to the day of resurrection."

Rules to be observed by those who have not carried animals for sacrifice.

In this chapter there is no second part.

Part Third.

^AÁYESHAH said, ' the Prophet come to *Mecca*, when four nights of *Dhu'l-Hajjah* had elapsed; and he came to me angry: I said, " who

BOOK XI. has made you angry, O Prophet of God? May God bring him into the fire." His highness said, "do you not know that I ordered the people a matter, which they delay in performing? If I had known that their performing it would have been distressing to them, I would not have ordered it."



CHAP. IV.---PART I.

IN EXPLANATION OF ENTERING INTO MECCA AND ENCOMPASSING THE CĀBAH.

NĀFĪ said, 'IBN-ÔMER would not come to *Mecca* without spending one night in *Dhīt'awa*,* and in the morning would perform prayers, and bathe there; and would enter *Mecca* in the day time; and would mention that the Prophet of God did so.' ĀĀ'YESHAH said, 'verily whenever the Prophet came to *Mecca*, he would come from the side of *Dhīt'awa*, and whenever he came out, he would come out from another quarter.' ŪRWAH-BIN-ZUBAIR relates that ĀĀ'YESHAH said, 'verily the Prophet made a pilgrimage, and the first thing which he did, after entering *Mecca*, was his *Wad'û*; then he encompassed the *Cābah*, and did not perform *Ūmrah*. After that, AB'U-BACR and ÔMER and ÔTHM'AN did the same.' IBN-ÔMER said, 'the Prophet used (when he encompassed the *Cābah*, in pilgrimage or *Ūmrah*) to go quick three times, and slow four; then run between *Safa* and *Merwah*.' IBN-ÔMER said, 'the Prophet

The Prophet
used always
to enter
Mecca on
the side of
Dhīt'awa, &
go out on the
other side.

* The name of a place near *Mecca*.

BOOK XI.

went quick three times from the black stone to the same again; and four times slow; and when he ran between *Safa* and *Merwah*, he would run in the drain also.' JA'BIR said, 'verily, whenever the Prophet came to *Mecca*, he would come to the black stone, and kiss it; after that would move away on his right, would encompass the *Câbah*, three times quickly, and four times slowly.' ZUBAIR-BIN-ÂRBÎ* said, 'a man asked IBN-ÔMER about kissing the black stone; he said, "I saw the Prophet put his hand upon it and kiss it." IBN-ÔMER said, "I did not see his highness kiss any of the pillars of the *Câbah*, but two things; the *Yemânî* pillar† and the black stone.' IBN-ÂBB'AS said, 'the Prophet, in the farewell pilgrimage, encompassed the *Câbah* upon his camel, touching the black stone, with a stick which was in his hand, and then kissing it.' IBN-ÂBB'AS said, 'his highness encompassed the *Câbah* upon his camel, and whenever he arrived near the black stone, he would make a sign towards it, with the thing which he had in his hand, and would repeat the *Tacbir*.' ÂA'YESHAH said, 'we came out with the Prophet, when we only intended pilgrimage; and when we arrived at *Sarif*,‡ my menses came on; and his highness entered *Mecca* whilst I wept on account of the occurrence of the menses, lest it might be a preventative to my performing the pilgrimage. Then his highness said, "perhaps you are menstruous;" I said, "yes." He said, "have no anxiety about it, because it is a thing which God has preordained on the daughters of ADAM. Then do, O ÂA'YESHAH! the things which pilgrims do, except encompassing the *Câbah*, until you become pure." AB'UHURAIRAH said, 'AB'U-BACR sent me in a pilgrimage, in which his highness had appointed him the chief, (before the farewell pilgrimage,) on the sacrifice day, amongst a body of

The Prophet
used to kiss
the *Yemânî*
pillar & the
black stone.

* One of the *Tâbîn*.

† This was a pillar which belonged to the original structure of the *Câbah*, ascribed to ABRAHAM; and, on that account, it is held in higher reverence than any of the others.

‡ A place one day's journey from *Mecca*, where is the tomb of the Prophet's wife MÂT-MUNAH.

people, in order that he might warn them, and take care of them, and to say "beware that no polytheist makes a pilgrimage after this year, and making pilgrimage shall be particularly for *Muslemàns*; nor must any one encompass the *Cábah* naked; for this custom was of the people of ignorance; and they would say, "we do not adore God in the clothes in which we commit faults."

CHAP. IV.
PART 1.

Polytheists forbidden to visit *Mecca*.

No man to encompass the *Cábah* naked.

Part Second.

MUHÁJIR of *Mecca* said, 'a man asked JA'BIR, "do you raise up both your hands when you see the *Cábah*?" He said, "verily I performed pilgrimage with the Prophet of God, and we did not use to do it." AB'UHURAIRAH said, 'his highness turned himself to *Mecca*, and entered it, then went towards the black stone, and encompassed the *Cábah*; after that came to *Šafa*, and went upon it, to look at the *Cábah*; then raised up both his hands, remembered God as much as he wished, and supplicated.' IBN-ABB'AS said, 'verily the Prophet said, "encompassing the *Cábah* is like prayers in rewards; then the difference in it is this, that you speak to each other in encompassing the *Cábah*, which is not allowable during prayers: then he who talks in encompassing the *Cábah*, must speak good words." IBN-ABB'AS. 'A. G. S. "The black stone is come down from paradise; and, at the time of its descent, it was whiter than milk: and the sins of the children of ADAM have caused it to be black, by their touching it." IBN-ABB'AS. 'A. G. S. "I swear by God, verily God will suspend the black stone, on the day of resurrection, when it will have two eyes, by which it will see, and know all those who touched it, and kissed it; and it will have a tongue by which it will speak, and it will give evidence for all those that touched and kissed it on *Imàn*."

Discordant testimonies regarding the Prophet's lifting up his hands when he came in sight of the *Cábah*.

The black stone came down from heaven, and was then white; but its colour has been changed by the contact of sinful mortals.

BOOK XI.

IBN-ÔMER said, 'I heard the Prophet of God say, "verily the black stone, and the one on which are the impressions of the feet of his highness ABRAHAM, are rubies of the kind of those of paradise: God has blotted out, and made their brightness imperceptible; and if he had not made their brightness imperceptible, verily every thing which is between the east and the west would be bright."

ÛBAID-BIN-ÛMAIR* relates from IBN ÔMER, who said, 'we went in an assemblage to the black stone, and the *Yemâni* pillar, (but I never saw any one of his highness' friends, beside myself, go to either of them accompanied by many others,) because I heard the Prophet say, "touching these two is a coverer of sins," and I heard his highness say, "whoever encompasseth this temple seven times, and attends to its rites and its rules; its rewards shall be like those for emancipating a slave;" and I heard the Prophet say, "whoever makes one step in encompassing the *Câbah*, and raises up another, God lessens his faults on that account, and writes a good act for him; I mean, he lessens faults for every step, and writes a good act for every one." ÂBDULLAH-BIN-SA'YIB said, 'I heard the Prophet of God say this supplication, between the black stone and the *Yemâni* pillar: "O LORD! give me good in the world and in futurity; and defend me from hell fire." SÂFIAH-BINT-SHIBAH† said, 'the daughter of AB'U-TAJR'AT informed me, saying, "I entered into Mecca with *Koraish* women, who were looking at the Prophet of God, who was running between *Safa* and *Merwah*: and I saw him swagger when running with his clothes shaking about, and I heard him say, run between *Safa* and *Merwah*, because God has ordained it on you." KUDĀMAH-BIN-ÂBDULLAH‡ said, 'I saw the Prophet working between *Safa* and *Merwah*, upon a camel; and there was no striking or driving people

Every step made in encircling the *Câbah* has the merit of a virtuous action.

The Prophet's manner of running between *Safa* & *Merwah*.

* One of the *Tâbî'in*, esteemed of high authority.

† One of the *Tâbiyât* of good authority.

‡ One of the *Sah'âbah*, who embraced *Islâm* at a very early period.

away; nor saying "on one side, on one side." YALÌ-BIN-UMAIYAH* said, 'the Prophet encompassed the *Cábah* when he had thrown a green garment from under his right armpit over his left shoulder.' IBN-ABB'AS said, 'verily the messenger of God and his companions did *Umrah* from *Jiránah*, run quickly three times round the *Cábah*, keeping their garments under their armpits, and thrown over their left shoulders.'

CHAP. IV.
PART III.

Part Third.

IBN-ÔMER said, 'I did not abandon kissing the black stone and the *Yemáni* pillar, both in company and alone, from the time of my seeing the Prophet do it.' OMM-SALMAH said, 'I complained to the Prophet, that I had a sickness, and was not able to encompass the *Cábah* on foot: he said, "go in the rear of the people, mounted." Then I encompassed the *Cábah*, and the Prophet was saying prayers by the side of it, and repeated in his prayers the chapter commencing "by mount *Sinai* and the book which is written."† AA'BIS-BIN-RABI'AH‡ said, 'I saw ÔMER-IBN-AL-KH'AT'TAB kiss the black stone, and say, "verily I know that thou art a stone; thou dost no good or harm in the world; and if it was not that I saw the Prophet kiss thee, I would not kiss thee."§ AB'UHURAIRAH said, 'verily the Prophet said, God has appointed seventy angels over the *Yemáni* pillar; then any one that says, "O LORD! verily I ask pardon of thee, safety in the world and futurity; O LORD! give me good in the world and in futurity, and defend me from hell fire;" the angels

OMER declares his reason for kissing the black stone.

* One of the *Sah'abah* and one of the leaders of the *Koraish*. He embraced *Islâm* on the conquest of *Mecca*. He was present at the expeditions to *Hunain*, *Táyef* and *Tabûc*. He was governor of *Nejrân* under ÔMER.

† *Korân*. Ch. 52. See SALE Vol. 2. p. 398. note a.

‡ It is doubtful whether he was one of the *Sah'abah* or of the *Tábî'in*; but the latter is the most prevalent opinion.

§ He said this in order that people might not worship it.

BOOK XI.

Great efficacy of encircling the *Cábah*, with declaration of the unity, the purity and the power of God.

say *Amen*. AB'UHURAIRAH. 'A. G. S. "Whoever encompasseth the *Cábah* seven times. and doth not speak, except these words ; "immaculate God ! praise be to God ! there is no God but God ; great God ! and there is no power or strength but in God ;" ten sins shall be blotted from him, and ten rewards shall be written for him : and whoever encompasseth the *Cábah*, and saith the before mentioned words, comes into the mercy of God at this time, like a person going into water, with his feet foremost.



CHAP. V.---PART I.

ON STOPPING IN ÂRAFÂH.

MUHAMMED-BIN-ABÙ BACR THAKAFÌ* said, I asked ANAS-BIN-MA'LIC (when we were both going, early in the morning, from *Mina* to *Ârafah*) "how were you, and what did you do in the day *Ârafah*† with the Prophet?" He said, "whoever liked it, repeated *Talbîah*,‡ and was not forbidden; and those that liked it, would repeat the *Tacbir*, which was not prevented." ÂA'YESHAH said, 'verily the Prophet said, "verily on the day *Ârafah*, God redeems his servants from hell fire, more than on other days; and verily his compassion is close to them on this day; after that, God honors his servants in the presence of his angels, and says to them, what do these servants of mine want? I mean, if they wish mercy from me, they have it."

On the day *Arafah* God exercises his mercy more than on any other.

* One of the *Tâbî'in*.

† The ninth day of *D'hul-Hajjah*, or that preceding the festival.

‡ That is, the supplication in which is *Lebbaic*.

Part Second.

AMER-BIN-ABDULLAH-BIN-SAFRÀN* said, 'before the time of Islàm, every Arabian tribe had its appointed place for standing in *Árafah*, where they would stand, and the place of YEZID-BIN-SHAIB'AN† was in a place very far from that of the Prophet. Then YEZID-BIN-SHAIB'AN, and the people of his tribe, wished to represent to his highness, and request to stand nearer his place. Then his highness sent a companion, whose name was IBN-MIRBÁ, to them, telling them to stay where they were, and not to remove from their ancient standing place, which was bequeathed to them by their father ABRAHAM, the friend of God; and saying that all *Árafat* was allotted for the purpose of it; and there was no difference, in being near to, or distant from the station of the *Imàm*.' JABIR. 'A. G. S. "All *Árafat* is for standing in; and it is lawful to take any part of it for that purpose; and all *Mina* is for sacrificing; it is lawful to sacrifice in any part of it; and all *Muzdalifah* is for standing on; and all the *Mecca* roads are the same; that is, it is lawful to enter *Mecca* by any road." KHA'LID-BIN-HAWD'HAH said, 'I saw the Prophet repeating the *Khut'bah* to the people, standing up in the stirrups of his camel, in the day of *Árafah*, in *Árafah*; and this was that all might hear, both far and near.' AMER-IBN-SHUAIB relates, from his ancestors, that 'verily the Prophet said, "the best of supplications is on the day *Árafah*; whether made in *Árafah* or elsewhere; and the best supplication, and remembrance of God which I made, and the Prophets before me, in the day *Árafah* is this: "there is no God but God alone; he hath no partner;

It is of no consequence in what part of *Árafat* a person stand up to pray; or in what part of *Mina* he offer up sacrifice.

The most efficacious prayers are put up on the day *Árafah*.

* One of the *Tábi'in* of the tribe *Koraish*.

† One of the *Sahábah*.

his is the kingdom; to him be the praise; his power extendeth over all things." TALH'AH-BIN-ÛBAIDULLAH. 'A. G. S. "The devil is always angry at seeing the good works of man, and becomes contemptible and base in his own sight; and his anger is always greater on the day *Ārafah*: and this is on no other account, than from seeing the mercy of God descend upon his servants; and from God's remission of their great crimes: and the devil's anger on the day of the battle of *Bedr*, which was the victorious day of the *Muslemàns*, was as on the day *Ārafah*, or greater; because, verily, the devil saw GABRIEL, on the day of the battle of *Bedr*, putting the angels in order; and dressing their ranks, to fight with the infidels." JA'BIR. 'A. G. S. When it is the day *Ārafah*, verily God brings down his compassion to the lowest region, and honours the angels by his servants; and says to the angels, "look at my servants, who are come into the court of my compassion, with dishevelled hair covered with dust; and raising up their voices in *Talbi'ah*, from long and distant roads, "I take you to witness, that verily I have pardoned them:" then the angels say, "O our patron! such a man and woman of this assembly have done so and so:" God says, "verily I have forgiven them." The Prophet said, "the redemption of servants from hell fire, is greater on this day than all days."

The devil betrays great anger and vexation on the day *Ārafah*, as he did on the day of the battle of *Bedr*.

Part Third.

ĀYESHAH said, 'the *Koraish* and those that embraced their religion, in the time of ignorance, used to stop in *Muzdalifah*; and they used to be called the brave: and the rest of the *Arabians* would stand in *Ārafat*. And when the *Islàm* religion came, God ordered his Prophet to come into *Ārafat*, and stand there, after that to pass on. Then this is

BOOK XI.

The Prophet, by intercession with God, obtains forgiveness for his followers.

He laughs at the devil's vexation.

the meaning of the word of God : " pass on from thence, like other people." IBN-^ABB'AS-BIN-MIRD'AS* relates, that the Prophet supplicated for the pardon of his sect, in the night of the day *Ārafah*; and it was approved; and God said, " verily I most certainly have forgiven them all their faults, except their oppression on others; because I will punish oppression." His highness said, " O LORD! if thou wilt, give to the oppressed paradise, in atonement, and pardon the oppressor." Then his highness' supplication was not accepted in that night; and when the morning came in *Muzdalifah*, he supplicated again; and it was accepted; and all their crimes were forgiven." IBN-^ABB'AS says, " then the Prophet laughed; and AB'UBACR and ^OMER said to him, " (may our fathers and mothers be sacrificed for you) verily we never saw you laugh before in *Muzdalifah*; then what has caused you to laugh? May God ever cause your teeth to laugh; that is, be glad and happy." His highness said, " verily when God's enemy, the devil, knew that verily God accepted my supplication, and pardoned my sect; he took up dust with both his hands, and threw it upon his head, and said, " alas! ruin!" Then it made me laugh, to see his impatience, complaints and lamentation."

* One of the 'Sah'abah, who embraced *Islām* a little before the conquest of *Mecca*; in which expedition he was present, with nine hundred followers. He was one of those who, even in the days of ignorance, had forbidden themselves the use of wine.

CHAP. VI.--PART I.

IN EXPLANATION OF COMING OUT AND
GOING FAST FROM *ĀRAFAT*.

HUSHĀM-BIN-URWAH* relates from his father, who said, Usa'-MAH-BIN-ZAID was asked "how did the Prophet go in the farewell pilgrimage on his return from *Ārafat*? He said, "his highness went quick; and when he found an opening he quickened his pace." IBN-ĀBB'AS says, 'I came out with his highness, on the day *Ārafah*, and he heard in his rear the noise of beating and driving on camels, and people hastening on; and he made a sign to them with his whip, and said, "O men! may it be on you to go slowly and at your ease; because doing well and getting rewards in pilgrimage is not by driving on quick, being in a hurry and confusion, but it is by abandoning things prohibited." IBN-ĀBB'AS relates that Usa'MAH-BIN-ZAID was riding behind his highness, from *Ārafah* towards *Muzdalifah*; after that, he took up FAD'L-BIN-ABB'AS from *Muzdalifah* to *Mina*: then Usa'MAH and FAD'L related, that the Prophet continued repeating the *Talbi'ah*, unto the time of throwing the pebbles.

IBN-ŌMER said, 'his highness said the sunset and evening prayers to-

The Prophet went with a quick pace on his return from *Ārafat*;

yet directed the people to go at their ease.

* One of the *Tabi'in*. His father *Urwah* is mentioned at p. 177.

BOOK XI.

The Prophet prescribes the time and manner of throwing pebbles.

gether, and for each repeated a separate *Tacbir*; although the *A'dhàn* was for both; and he did not perform *Sunnat* between the two prayers, nor after them.' ^AÂBDULLAH-BIN-MASU'UD said, 'I never saw the Prophet perform any prayer, unless at its time, excepting the two prayers of sunset and evening at *Muzdalifah*, and morning prayer at *Muzdalifah* he did perform before its time.' IBN-^AÂBB'AS said, 'in the night of *Muzdalifah* his highness sent the weak of his family, and ordered them not to throw pebbles, till after sunrise; and I was one of the number.' FA'DL IBN-^AÂBB'AS said, 'I was mounted behind his highness, and he said to the people, in the night of *Ârafah*, and morning of *Muzdalifah*, when they beat and drove on their camels at a great rate, "O people? go slow, and do not be in a hurry;" and his highness was keeping back his own camel from going fast, till he came into the valley *Mu'hassir*; and he said, "be it on ye, O men! to take up pebbles from this valley, like small potsherds, and throw them into *Jumarah*." And FA'DL-IBN-^AÂBB'AS says, the Prophet would always repeat the *Talbi'ah*, till throwing the pebbles into *Jumarah*.' JA'BIR said, 'his highness was going slowly from *Muzdalifah*, and ordered the people to do the same; and he went quick in the valley *Mu'hassir*, and ordered the people to throw pebbles the size of small potsherds; and said to the companions, "perhaps I shall not see you after this year; then learn the rules of religion."

Part Second.

MUHAMMED-IBN-KAIS IBN-MAKHRAMAH* said, 'the Prophet repeated the *Khut'bah* and said, "the people of ignorance used to set off from *Ârafat* before sunset, and from *Muzdalifah* after sunrise; and verily we do not set off from *Ârafat* till sunset, and we set off from *Muz-*

* One of the *Tâbi'in*, of good authority.

dalifah before sunrise; our ways are opposite to those of the worshippers of idols and the polytheists." IBN-[^]ABB'AS said, 'his highness sent us before, in the night of *Muzdalifah*, (who are boys of [^]ABDUL MU'TALLAB's family) mounted upon asses; and his highness patted us on the thigh with the palm of his hand, and said, "O my sons! do not throw the pebbles until the sun rises." [^]AA'YESHAH said, 'his highness sent [^]OMM-SALMAH, in the night of the day of sacrifice; and she threw the pebbles before day-break; then passed away, and encompassed the *Cabah*; and this was on the night of her turn.' IBN-[^]ABB'AS said, 'let that person who has halted in *Mecca*, to perform *Umrah*, repeat the *Talbiah* until he kisses the black stone.'

CHAP. VI.
PART II.

The Prophet directs that the pebbles be not thrown till after sun rise.

Part Third.

^YAKUB-BIN-[^]AASIM-BIN-[^]URWAH* relates, that [^]URWAH heard SHARID† say, 'I went on with the Prophet from *Arafat*, till we reached *Muzdalifah*, he rode the whole of the way.' IBN-SHAH AB‡ said, 'SALIM-BIN ABDULLAH-BIN-[^]OMER informed me, that HAJJAJ-BIN-YUSEF (who was a notorious tyrant) in the year in which he came down upon *Mecca* to fight ABDULLAH-BIN-ZUBAIR, on the part of ABDUL MALIC-BIN-MERWAN, and performed pilgrimage, asked ABDULLAH-BIN-[^]OMER, "how am I to say prayers on the day *Arafah*?" And SALIM said to HAJJAJ, "if you wish to perform *Sunnat*, do it in the middle of the day."§ And ABDULLAH said, "SALIM spoke true; verily his highness' companions would use to join the prayers of noon and afternoon." Then I said to SALIM, "did the Prophet do so?" He said, "the companions did not do it, but in following the Prophet."

The manner and time of the Prophet's throwing pebbles.

The Prophet used, on the day *Arafah*, to say the noon & afternoon prayers together.

* One of the *Tabi'in*, of respectable authority.

† One of the *Sah'abah*, of *Thakif*; or, according to others of *Had'ramut*.

‡ One of the *Tabi'in* of eminence. He is called ZAHRI.

§ That is, in the beginning of the sun's declination. ABD-UL-HAK.

CHAP. VII.---PART I.

IN EXPLANATION OF THROWING
THE PEBBLES.

The manner
and time of
the Pro-
phet's
throwing
pebbles.

JĀBIR said, 'I saw the Prophet throwing pebbles, when mounted upon his camel, on the day of sacrifice; and he said, "learn the rites of pilgrimage; because verily, I do not know whether I shall make a pilgrimage after this or not." JĀBIR said, 'I saw his highness throw pebbles the size of small potsherds.' JĀBIR said, 'his highness threw pebbles, on the day of sacrifice, at breakfast time; but after the day of sacrifice, till three other days, he threw pebbles at the time of the sun's declining from the meridian.' ABDULLAH-BIN-MASU'UD said, 'I arrived at *Jamrah Cubrà*, which is on the side of *Masjid Khif*, and I placed the *Cabah* on my left, and *Mina* on my right, and I threw seven pebbles, and repeated the *Tacbir* upon every one that I threw; and in this way did he throw pebbles to whom descended the chapter of the *Cozw*; I mean, the Prophet of GOD.' JĀBIR. 'A. G. S. "The use of earthen balls for abstersion after natural evacuations, is with three; that is, an odd number; and in throwing pebbles in pilgrimage is likewise an odd number, seven, which

An odd
number of
pebbles
should be
thrown.

are thrown; and running between *Šafa* and *Merwah* is also odd; that is, seven; and encompassing the *Cābah* is likewise odd."

CH. VII.
PART 1.

Part Second.

KUDÁMAH BIN-ÂBDULLAH BIN-ÂMMAR said, ' I saw the Prophet throw pebbles, on the day of sacrifice, in *Jamrah*,* when mounted upon a female camel, with a white face, and a red head; and there was no beating or driving people aside, nor saying, " on one side ! get away ! " ' AA'YESHAH said, ' the Prophet of God said, " throwing stones and running between *Šafa* and *Merwah* has not been ordained for any other purpose than to remember God." ' AA'YESHAH. ' We said, " O messenger of God ! shall we not build a house to shade you, in *Mina* ? " ' He said, " no, *Mina* is a place of coming down upon, and sitting in, of those that came there before." †

The Prophet threw the pebbles while mounted on his camel.

Part Third.

NÁFĪ said, ' verily IBN ÔMER used to halt a great deal near the two *Jamrahs*, and would say, " great God ! immaculate God ! and praise be to God ! " and would supplicate God, and would not stop near *Jamrah Akbah*, ‡ after throwing the pebbles, neither in the sacrifice day or any other: and IBN ÔMER said, " thus did I see the Prophet." '

* The act of throwing stones at *Mina* during the solemnities of the pilgrimage, is so called; also the three pillars at which the stones are thrown. It is threefold, the first, middle and latter *Jamrah*, or pelting. The practice is said to typify resistance to the devil, or driving him away. See SALE *Prel. Disc.* p. 160. *POCOCK. Sp. Hist. Ar.* p. 315.

† That is, *Mina* is not a place for any one in particular; it is a place of worship, and will be confined should buildings be erected. ABD-UL-HAK.

‡ The latter *Jamrah*; or the rearmost pillar.

CHAP. VIII.---PART I.

IN EXPLANATION OF QUADRUPEDS TO BE
SENT TO MECCA AS SACRIFICES.

The Pro-
phet marks
the camels
destined for
sacrifice.

IBN ABBÂS said, 'his highness performed noon-day prayer, when he came out for pilgrimage to *Dhu'l Hulaifah*; after that called for his female camel, to send her to *Mecca* to be immolated; and he threw a lance into the right side of the hump upon her back, and wiped the blood from it, and hung two strings of camel's hair on her neck, that she might be known as a sacrifice, and not be stolen, and that the poor might take her and eat her, in case of her being near dying in the road.' ÂĀ'YESHAH said, 'once his highness sent rams to be sacrificed at *Mecca*, and tied strings upon their necks.' JA'BIR said, 'his highness sacrificed a bullock, on the part of ÂĀ'YESHAH, on the day of sacrifice.' JA'BIR. 'His highness sacrificed a bullock, on the part of his wives, in his pilgrimage.' ÂĀ'YESHAH said, 'I twisted with my own hands the strings of the Prophet's camels, and he hung them upon their necks, and struck them with lances on the right side of their humps, and sent them to *Mecca* along with AB'U BACR.' ÂĀ'YESHAH said, 'I twisted the strings of his highness' camels with coloured wool; after that he sent them, along with

AB'U BACR, to Mecca.' AB'UHURAIRAH said, 'verily the Prophet saw a man driving a camel, and said to him, "mount." The man said, "this is a camel for sacrifice, how can I ride him?" The Prophet said, "mount." The man said, "how? this camel is for sacrifice." Again the Prophet said, "mount: alas upon thee! I order thee to mount, and thou makest excuses." AB'U ZUBAIR said, 'I heard JA'BIR-BIN-ABDULLAH say, (when he was asked about riding upon a camel sent to Mecca for sacrifice) "I heard the Prophet of God say, ride him moderately; and this also when compelled." IBN ABB'AS said, 'his highness sent sixteen camels, by a man, to Mecca; and ordered him to watch them, and take care of them: and the man said, "O messenger of God! what shall I do with a camel that gets tired, from fatigue, or heaviness of load?" His highness said, "strike a lance into the right side of its hump, then colour with its blood the two strings which are round its neck: take them off, and place them along side of the camel; that passengers may know this is a sacrifice; that the poor may eat it, not the rich, for it is forbidden to them; and you must not eat of it as any one of your fellow travellers, whether poor or rich." JA'BIR said, 'we sacrificed with the Prophet (in the year of the battle of Hudaibiyah, when we had come for OMER, and the Koraish would not give us entrance into Mecca) a camel for seven people, and a bullock also for seven.' IBN OMER said, 'verily I came near a man who had made his camel sit down, and was sacrificing it; and I said "make him stand up, and tie his left leg, as is the Sunnat of MUH'AMMED; after that stab him." ALI-IBN-AB'UT'ALIB said, 'the Prophet ordered me to be careful of the camels for sacrifice, and ordered me to give in alms their skins and saddles; and ordered me not give the slayer of the camel his wages from the flesh of it, and said, "I will pay him his wages myself." JA'BIR said, 'we did not use to eat of the flesh of our sacrifices more than three days; that is, in three

It is not unlawful to ride a camel destined for sacrifice.

The camel for sacrifice should be stabbed standing.

BOOK XI.

days we divided it, and ate of it; and it was not lawful to keep it more than three days; then the Prophet gave us permission to eat, and make it our food more than three days; then we ate and kept it more than three days.

Part Second.

IBN-ABBÂS relates, that his highness sent, in the year of the battle of *Hudaibiyah*, in his own sacrifices, a camel which had belonged to AB'U-JAHEL; and which had been got with the plunder on the day of the battle of *Bedr*; and it had a silver ring in its nose, at which the polytheists were much enraged, at seeing that it had fallen into the hands of the *Muslemâns* to be slaughtered.* NA'JIAH-KHUZA'î* said, 'his highness delivered his sacrifices, and sent them to *Mecca* by me; and I said, "O messenger of God! what shall I do with a camel that gets tired?" He said, "stab it, after that dip its collar into its blood, and let it go, that the poor may eat it, except thee and thy fellow travellers." ABDULLAH-BIN-KURT.† 'A. G. S. "Verily the greatest days near God are, one, the day of sacrifice, and the second, the day of *kurr*.‡ And there were five or six camels brought to the Prophet for sacrifice; so that he might begin with which he chose; then he sacrificed them; and when the camels fell upon their sides, on the ground, and became cold, his highness spoke some words slowly, which I did not understand; and I asked a person who was standing close to him

A camel destined for sacrifice, if unable to proceed, is to be given up to the poor for food.

The camel for sacrifice should be stabbed standing.

* One of the *Sah'abah*, whose name was originally DALW'AN; which the Prophet changed to NA'JIAH when he freed him from the *Koraish*. MUHAMMED sent him to *Mecca*, in charge of his animals for sacrifice. He died at *Medinah*, in the time of MUAWIAH.

† One of the *Sah'abah*, whose name was originally SHAIT'AN, which MUHAMMED changed to ABDULLAH. He is reckoned among the people of *Syria*. He was governor of *Hems* on the part of AB'U UBAIDAH-BIN-JURA'H, and was slain A. H. 56, in the country of *Rûm*.

‡ The day after the sacrifice; so called from *karâr*, remaining, because of the people's resting in *Mina* on that day, after the fatigues of the pilgrimage.

what he said; the person said that his highness said, "whoever wishes it may take a piece of this camel's flesh."

CH. VIII.
PART II.

Part Third.

SALMAH. 'A. G. s. "Whoever of you sacrifices, must not keep the meat in his house more than three days." SALMAH says, that when it was the next year, the companions said, must we do as we did last year? that is, not keep meat sacrificed more than three days? He said, "eat, and give others to eat, and lay some by; because verily there was in that year poverty and want amongst the people, and I wished to support them, and give them to eat; and this year want is removed; the orders of the past are also done away." **NUBAISHAH.*** 'A. G. s. "Verily I had prohibited you from keeping meat sacrificed above three days; in order that you might eat yourselves, and give to others; God has brought abundance to the indigent, therefore eat and lay by more than three days; and give to others; and hope for rewards from God; beware! verily these days are for eating, drinking and remembering God."

The flesh of victims not to be kept longer than three days.

This precept abrogated.

* One of the *Sah'abah*.

CHAP. IX.---PART I.

ON SHAVING THE HAIR OF THE HEAD.

Pilgrims are
to shave or
cut short
the hair of
their heads.

IBN-ÖMER said; his highness shaved his head in the farewell pilgrimage, and a body of his companions did the same, in following the Prophet of God; and some of the companions cut their hair short.' **IBN-ABB'AS** told me that he cut his highness' hair with a pair of scissars.' **IBN-ÖMER**. The Prophet of God said, when coming out of *Ihr'a'm* in the farewell pilgrimage year, "O LORD! compassionate the shavers of their heads." The companions said, "supplicate for the shorteners of their hair also, O messenger of God!" his highness again supplicated for them; again the companions desired a supplication for the cutters of their hair; and this time his highness said, "O LORD! compassionate the shorteners." **YAH'YAH-BIN-HUS'AIN**† relates, from his grandmother, whose name was **OMM-AL-HUS'AIN**, that she heard his highness, in the farewell pilgrimage, supplicate for the shavers of their heads thrice, and for the shorteners of their hair once.' **ANAS** said, 'his highness came to *Mina*, then to *Jamrah*, and threw pebbles into it; after that came to his place, in *Mina*, and stabbed his sacrifices; after that called a shaver, whose name was **MUAM-**

† One of the *Tábî'in*, esteemed of good authority.

MIR-BIN-^AABDULLAH, and told him to begin on the right side of his head ; and the man shaved it; after that his highness called AB'U TALH'AH-ANS'A'-RI, and gave the hair to him ; then turned the left side of his head to the shaver, and told him to shave it; and he shaved it, and the Prophet gave the hair to ABU-TALH'AH, and said, " divide this amongst the people." Then one or two hairs came to the lot of each.' ^AAA'YESHAH said, ' I used to rub perfume upon the Prophet before he tied on the *Ih'ràm*; and I rubbed that in which was musk, on the day of sacrifice, before he encompassed the *Câbah*, and after his shaving and dressing.' IBN ÔMER relates, that ' his highness came to *Mecca*, on the day of sacrifice, and encompassed the *Câbah*; after that returned to *Mina*, and performed noon-day prayer there.'

CHAP. IX.
PART I.

The hair of the Prophet's head, after shaving, distributed to the people.

Part Second.

^AALÌ and ^AAA'YESHAH said, ' the Prophet prohibited a woman's shaving her head.' IBN-^AABB'AS. ' A. G. S. " There is no shaving of the head for women, but shortening the hair."

This chapter has no third part.

The Prophet's head, after shaving, distributed to the people.
Women not to shave their heads.

CHAP. X.--PART I.

ON COMPLETING THE AFOREGOING.

^ABDULLAH-BIN-^AMER-BIN-^AÂS said, ' verily the Prophet halted, and stood in a place in *Mina*, in the farewell pilgrimage, to cheer men who were asking him questions; and a man came to him and said, " I was not aware, and shaved my head before slaying a sacrifice." Then his highness said, " stay; there is no fear." Then another man came to his highness, and said, " I was not aware, and sacrificed before throwing pebbles." His highness said, " throw pebbles; there is no fear." And his highness was not interrogated about any thing begun with or followed by, that he did not say, " do it, there is no fear." IBN ÂBB'AS said, ' his highness was asked, on the day of sacrifice in *Mina*, and he said, " there is no fear." Then a man asked his highness, and said, " I threw pebbles in the evening; now that its time is in the morning." He said, " there is no fear."

Part Second.

^ALÌ-IBN-ABŪTÁLÌB said, ' a man came to his highness, and said,

The Prophet allowed considerable latitude regarding the order of the pilgrimage.

" O messenger of God! I encompassed the *Cábah* before shaving my head." He said, " shave or shorten your hair; there is no fear." And another came, and said, " I slew the sacrifices before throwing the pebbles." He said, " throw pebbles, there is no fear."

Part Third.

USÁMAH-BIN-SHARIC* said, ' I came out with his highness, an intender of pilgrimage; and men came near him; some of them saying this, " O messenger of God! we run between *Safa* and *Merwah* before having encompassed the *Cábah*;" and some said, " we delayed doing something in its time:" or " we did it before its time:" and the Prophet would say, " there is no fear nor fault, except upon a man who has hurt the reputation of a *Muslemàn* by backbiting and detraction."

* One of the *Sahábah*, who dwelt at *Cúfah*; from whence his traditions have been handed down to us.

CHAP. XI.---PART I.

ON REPEATING THE KHUTBAH ON THE DAY OF SACRIFICE; AND ON THROWING PEB- BLES ON THE THREE DAYS FOLLOW- ING IT, AND ON BIDDING ADIEU TO THE CĀBAH.

ABŪ-BACRAH said, ‘ his highness repeated the *Khutbah* to us, on the day of sacrifice, and said, “ a year is twelve months as at the creation of them: there are four *Harām* months; three of them succeed each other, *Dhu’l Kādah*, *Dhu’l Hajjah*, *Mūharrem*; and the fourth is *Rajeb*, and it is that month which is between the second *Jemād* and *Shābān*. And his highness said, “ what month is this?” We said, “ God and his messenger know best.”* Then the Prophet remained silent; so that we supposed his highness was near mentioning it by some other name than that by which it is well known: then his highness said,

The four
Harām
months.

* It was customary with the companions to make this answer, out of respect to his highness, although they knew its answer themselves.

"is not this month *Dhu'l Hajjah*?" We said, "yes, it is." His highness said, "what town is this?" We said, "God and his messenger know best." Then he remained silent, till we imagined he would mention it by some other name than that by which it is well known. His highness said, "is not this *Mecca*?" We said, "yes, this is the city of *Mecca*." His highness said, "then what day is this?" We said, "God and his messenger know best." Then he remained silent, till we thought he was near about calling it by some other name than that by which it is well known. Then his highness said, "is not this the day of sacrifice?" We said, "yes, this is the day of sacrifice." His highness said, "then verily your blood, property and reputations are *Haràm* on you (or sacred;) I mean, it is unlawful to spill the blood of any person, or take the property of any one by force, or dishonour any body; like as your day being *Haràm* which is the day of sacrifice; and your city, which is *Mecca*, and your month, which is *Dhu'l Hajjah*; and it is near that you will come before your LORD; and your God will ask about your actions; beware that you stray not after my going from the world, nor oppress one another: beware! have I delivered the mission, and the orders of the law?" The companions said, "yes you have delivered them." His highness said, "O LORD! be witness that they have confessed my delivering the mission; so that they deny not or bring excuses on the day of resurrection; then let the present carry to the absent the rules of the religion, as they have heard them from me: then may they be, and may they remember them and understand them better than those who have heard them from me." WABARAH* said, "I asked IBN-ÔMER, "when shall I throw pebbles?" and when he said, "when your *Imàm* throws pebbles, then do you;" again I asked him the same question: he said, "we were anxiously waiting for its time, and when the sun declined from

The Prophet's exhortation to his followers, on the day of sacrifice.

* One of the *Tâbî'in*; He delivers traditions from IBN-OMER and SA'ID-BIN-JUBAIR.

BOOK XL.

Particulars
regarding
the throw-
ing of stones
in *Mina*.

The family
of ABDUL-
MUT'AL-
LAB suppli-
ed the wa-
ter of Zem-
zem to the
people.

the meridian, we threw the pebbles." SA'LIM relates, from IBN-ÔMER, that he used to throw pebbles into *Jamrah* with seven pebbles, and repeating the *Tacbir* after every pebble; then would go forward till he got upon soft ground, when he would stand a long time opposite the *Kiblah* and supplicate, and raise up both his hands; after that would throw pebbles, between the two *Jamrahs* seven pebbles, and would repeat the *Tacbir* whenever he threw a pebble; after that would take into the road, and move off on his left, until he got upon soft ground, when he would stand a long time fronting the *Kiblah*; after that would supplicate and raise up both his hands; after which would throw pebbles into *Jamrah Akabah* from the hollow of the valley, and would repeat the *Tacbir* whenever he threw a pebble; and would not stand near *Jamrah Akabah*; after that would return and say, "this is the way I saw the Prophet of God do." IBN-ÔMER relates that ÂBB'AS, the Prophet's uncle, asked him permission to remain at night in *Mecca* in the *Mina* nights, for the purpose of serving out *Zemzem* water; and his highness came to the place of serving out the *Zemzem* water, and asked ÂBB'AS for water, and ÂBB'AS told his son, whose name was FA'DL, to go to his mother, and bring water from her for his highness. Then his highness said to ÂBB'AS, "give me *Zemzem* water to drink, and bring no other water into the house." Then FA'DL said, "O messenger of God! verily people put their hands into the *Zemzem* water." Again his highness said, "give me water; of what consequence is their putting their hands into it?" Then his highness drank *Zemzem* water, and the family of ÂBDUL MUT'ALLAB served it out to people, and attended in this employment. Then his highness said, "do this work, and labour at it, because ye are at a good act; I mean giving water is a good deed." After that, his highness said, "if it was not for fear that people would overcome you in drawing up water, on account of following me, and for fear that this employment

would go from your hands, verily I would alight from my camel, and put the rope upon my shoulder, and draw up the water myself." ANAS said, ' verily the Prophet performed the prayers of noon, afternoon, sunset and evening; then slept in *Muhās'sab*;^{*} and, after sleeping, mounted, and came to the *Cābah*, and encompassed the farewell circuit." ĀBDULĀZİZ-BIN-RUFĀĪ† said, ' I asked ANAS, and said, " inform me of the things which you know, and remember, of the Prophet, where did he perform the noon-day prayer, the eighth day of *Dhu'l-Hajjah*?" He said, " in *Mina*." I said to ANAS, " then where did he perform afternoon prayer, on the fourth day after sacrifice?" He said, " in *Abt'ah*." After that, ANAS said to me, " do as your prince does; I mean his highness did as I have explained, and do you do as your sultan does; and not contrary to him; for peradventure it might be hurtful." ĀĀ'YESHAH said, ' the alighting of his highness at *Abt'ah* is not in way of adoration; and he did not alight there but for this; that his going from that place to *Medīnah* was easy.' ĀĀ'YESHAH said, ' I tied on the *Ihrām* for *Umrah* at *Tanā'im*, then came into *Mecca*, and performed my *Umrah*: and the Prophet expected me at *Abt'ah*, where he had alighted, until I had finished: then he ordered the people to march towards *Medīnah*: then he came out of *Abt'ah*, and went to the *Cābah*, and encompassed it, before morning prayer; after that came out towards *Medīnah*.' IBN ĀBB'AS said, ' when the people finished their pilgrimage, they would go towards their homes; and did not perform the farewell circuit: then the Prophet forbade their going away, till they had finished the farewell circuit, excepting a menstruous woman.' ĀĀ'YESHAH said, ' SĀFĪAH became menstruous in the fourth night after the day of sacrifice; and she said, " I am preventing your return to *Medīnah*; because I am menstruous; and have not encompassed

The Prophet, after finishing the rites of pilgrimage, halted in *Abt'ah*, because it was convenient to march from thence to *Medīnah*.

* The word signifies any place abounding in gravel or small stones. It is here applied to a place near *Mecca*, towards *Māallā*; called also *Abt'ah* and *But'ih'a*.

† One of the *Tābī'in*, of the tribe of *Asad*. He lived at *Cūfah*, and heard traditions from IBN-ĀBB'AS and ANAS. He lived upwards of ninety years.

BOOK XI.

the *Cábah*." Then the Prophet was astonished, and said, "did you encompass the *Cábah* on the day of sacrifice?" She said, "yes." His highness said, "then come out and march."

Part Second.

^AAMER-BIN-AHWA^S said, 'I heard his highness say, in the farewell pilgrimage, "what is this?" They said, "it is the day of the great pilgrimage." He said, "then verily your blood, property and reputation are sacred, like as the being sacred this day of yours, this city of yours, and this month of yours: beware! that no one offender commits a fault, and oppressor oppression on another, and beware that no father commits a crime upon his own son, or a son upon his own father; take heed! verily the devil is most certainly hopeless of being worshipped at *Mecca*; but it is near, that there will be obedience for him in a thing, which you count trifling, in your actions; that is, you will commit faults, and think them trifling, and of no moment; and committing faults is obedience to the devil, because he is pleased with it." RA^FI-BIN-^AAMER* said, 'I saw the Prophet giving advice to people at *Mina*, when mounted upon his female camel, (the ends of her hair were red, and the other part of it white) beyond breakfast time; and ^AAL^I was explaining it, making people attend and understand, and would carry to those that were far off what his highness said: and some of the men were standing, and some sitting.' IBN-^AABB^AS relates, that 'his highness did not go quick in encompassing the *Cábah*, in the farewell pilgrimage.' ^AAA^YESHAN said, 'his highness said, "when any one of you has thrown pebbles into *Jamarah Akabah*, then verily he has come out of *Ithram*; and every thing is allowable for him, except

* One of the *Sah'abah*.

The Prophet warns his followers against various offences.

Al^I explained the Prophet's sayings to the people.

women; and after encompassing the *Câbah*, women will also be allowable." ^ÂÂ'YESHAH said, 'his highness set off towards *Mecca*, in the close of the day, to encompass the *Câbah*, after he had performed afternoon prayer in *Mina*: then he returned towards *Mina*, halted there, in the nights of the eleventh, twelfth and thirteenth, after the day of sacrifice; and he threw pebbles into *Jamarah*, when the sun declined; and threw seven pebbles into every *Jamarah*; and repeated the *Tacbir* on every pebble; and would stand near the first and second *Jamarah*, after throwing the pebbles; and would make his standing long; and would weep in supplication; and would throw pebbles into the third *Jamarah*; but did not stand near it; would throw the pebbles, and go away." ^{AB}'U'LBADD'AH'-BIN ^ÂÂ'S'IM* relates from his father, who said, 'his highness permitted the drivers of camels to remain in *Mina* during the night, and gave them permission to throw pebbles in the day of sacrifice; after that to join the throwing of two days pebbles, which follow the day of sacrifice, and to throw in one of these days."

The Prophet threw stones in *Mina*, for three days, after the day of sacrifice.

* One of the *Tâbî'in*, of respectable authority. His father was one of the *Sah'âbah*.

CHAP. XII.---PART I.

IN EXPLANATION OF WHAT MOHRIMS
ABSTAIN FROM; THAT IS, THE DO-
ING OF WHICH IS UNLAWFUL.

ABDULLAH-BIN-ÔMER said, ‘ verily a man asked the Prophet, “ what is lawful for a *Mohrim* to wear, and what not?” He said, “ he may wear every thing but a shirt, and turban and trowsers and *burnus*;* and he must not wear boots, except he who cannot get shoes, and must cut his boots down below his heels; and must not wear any yellow clothes; nor a garment dyed with *Wars*.”† **IBN-ÂBB'AS** said, ‘ I heard his highness giving advice; and he said, “ when a *Muh'rim* cannot get shoes, let him wear boots; but cut them from under the heel; and when he cannot procure a cloth to fold round his waist, he may wear trowsers.” **YALÌ-BIN-UMAIYAH** said, ‘ we were near his highness in *Jîrânah*; and unexpectedly an *Âarabî* came to him, dressed in clothes perfumed, in which saffron is put, and the man said, “ O messenger of God! verily I have

The dress
which may
be worn by
a *Muh'rim*.

* A dress worn in *Syria* which covers the head, neck and whole body, and is worn during rain. *Span. Albornoz*, a sort of upper garment, close before, with only a place for the head to come out, and a hood to it, made of a sort of stuff that turns off water, so that none goes through. **BARETTI**.

† A yellow plant, peculiar to *Arabia Felix*, used in dying. **GOL**.

tied on the *Ih'ram* for *Umrah*, when I had this garment upon me." His highness said, "wash three times the perfume that is upon your body from the garment; because the use of saffron is forbidden men; and with respect to the garment which you wear, take it off; after that, do in *Umrah* as in pilgrimage, except this, that you stand not in *Arafat*." OTHM'AN. "A. G. S. "A *Muh'rim* must not marry or betrothe." YEZID-IBN-AL-AS'AM* relates from MAIMU'NAH, that 'verily the Prophet married me when he was not a *Muh'rim*.' AB'U YU'B said, 'his highness would wash his blessed head while *Muh'rim*.' IBN-ABB'AS said, 'his highness was bled while *Muh'rim*.' OTHM'AN related from the Prophet, that 'when a man complains of his eyes; that is when they ache, while he is *Muh'rim*, he must apply aloes to them.' OMM-AL-HUS'AIN† said, 'I saw US'AMAH and BILL'AL, one of them holding the bridle of the Prophet's camel, and the other holding up his clothes, as a shade to the Prophet from the sun, until he had thrown pebbles into *Jamarah Akabah*.' CAB-BIN-UJRAH said, 'verily the Prophet of God passed by me in *Hudaibiyah*, before coming into *Mecca*, and I was a *Muh'rim*, and was lighting a fire under a pot; and the lice were falling down my face; and the Prophet said, "do your lice trouble you?" I said, "yes." His highness said, "then if it is so, shave the hair off your head, and feed and divide six *Sáás* of wheat amongst six poor people, or keep fast three days, or slay a ram and give to the poor."

CH. XX.
PART II.

Saffron not to be used in *Ih'ram*.

A man is not to marry while *Muh'rim*.

The Prophet was bled while *Muh'rim*.

Part Second.

IBN-OMER said, 'I heard the Prophet forbid women in *Ih'ram* from wearing gloves and veils, and from wearing clothes coloured with *Wars*

Women in *Ih'ram* not to wear gloves or veils.

* One of the *Tábi'in*; the nephew of MAIMU'NAH, from whom, and from AB'UHURAIRAH, he delivers traditions.

† One of the *Sah'ábíyât*. She was present at the farewell pilgrimage.

BOOK XI.

or saffron. But they may wear, after coming out of *Ihrām*, whatever they like best, of the different kinds of garments; be they crimson or *Khuz** or long drawers, or shifts or boots, or gold and silver ornaments. ^ĀĀYESHAH said, 'I and the other wives of the Prophet were in *Ihrām*, and cavalry passed by us; and when they came near us, and passed in our front, one of us dropt a cloth over her face; and when they had gone past, the cloth was put aside.' IBN-^ĀOMER said, 'verily the Prophet rubbed olive oil upon himself, when he was *Muh'rim*; but there was no scent put into it.'

The Prophet anointed with oil while *Muh'rim*, but without perfume.

Part Third.

^NĀFĪ relates, that 'IBN-^ĀOMER was very cold, and he said to me, "throw a garment over me, O NĀFĪ! I feel myself very cold." Then I threw a *Burnus* over him. Then IBN-^ĀOMER said, "why do you throw a *Burnus* over me, when the Prophet has forbidden a *Muh'rim*'s wearing it?" ^ĀABDULLAH-BIN-MĀLIC said, 'his highness was drawn blood, while *Muh'rim*, at *Lahī-al Jamal*,† from the middle of his head.' ANAS said, 'the Prophet was bled on the back of his foot while *Muh'rim*, on account of a pain he felt there.' AB-U-RĀFĪ said, 'his highness married MĀMUNAH when he had come out of *Ihrām*, and I was messenger between them.'

* A kind of cloth.

† The name of a village, between Mecca and Medīnah.

Women in
to wear
gloves of
velvet.

IBN-^ĀOMER said, 'I heard the Prophet forbid women in *Ihrām* from wearing gloves and veils, and from wearing clothes coloured with henna.' ^ĀABDULLAH-BIN-MĀLIC said, 'his highness was drawn blood, while *Muh'rim*, at *Lahī-al Jamal*,† from the middle of his head.' ANAS said, 'the Prophet was bled on the back of his foot while *Muh'rim*, on account of a pain he felt there.' AB-U-RĀFĪ said, 'his highness married MĀMUNAH when he had come out of *Ihrām*, and I was messenger between them.'

CHAP. XIII.---PART I.

IN EXPLANATION OF A MUHRIM'S AB-
STAINING FROM HUNTING.

SĀB-BIN-JATHTHĀMAH* said, 'I brought for the Prophet a wild ass, which I had killed; and his highness was at *Abwā*;† and he returned it to me, and did not accept of it; and when he saw signs of displeasure in me, on account of his not accepting my present, he said, "verily I would not have returned it to you, but on account of my being *Muhrim*." **AB'U-KUTĀDAH** relates, that 'I came out with his highness, in the sixth year of the *Hijrat*, and staid behind with some of my friends, and they were *Muhrim*, but I was not: and they saw a wild ass before I did; then, when they saw it, and left it alone, without making any sign to me of it, I saw it and mounted my horse, and asked my friends to give my whip into my hands; and they refused doing it, on account of *Ihrām*. Then I alighted, and took up my whip, and attacked the wild ass, followed it up, and killed it. After that, I ate of it, and so did my friends likewise; and they were ashamed of it afterwards, saying, "why

Yat the pre-
ferred it to
others, pro-
vided they
had no hand
in killing it.

Restrictive
animals
may be kill-
ed by a
Muhrim.

The Pro-
phet refused
a present of
game when
in *Ihrām*.

* One of the 'Sahābah. He died in the reign of **ABU BAKR**.

† A village between *Mecca* and *Medinah*, where the tomb of **MUH'AMMED**'s father is said to be.

BOOK XI.

did we eat game in *Ih'ràm*?" And I had preserved a little of the meat; then when we came to the Prophet, and represented the state of the case; and asked him about the rules, whether it was right to eat it or not; his highness said, "have you got any part of it?" We said, "we have got a leg of it." Then the Prophet took it and ate it. And in one tradition it is this, 'when we joined the Prophet, he said, "did any one of you order AB'U-KUTÁDAH to attack it, or point it out to him?" We said, "no."

Yet he permitted it to others, provided they had no hand in killing it.

Destructive animals may be killed by a *Muh'rim*.

Then his highness said, "you did well in eating it; and eat what remains of its flesh." IBN-ÔMER. 'A. G. S. "There are five things which there is no fault in killing on sacred ground, although in *Ih'ràm*; one of them, a mouse; the second, a crow; the third, a kite; the fourth, a scorpion; the fifth, a mad dog." AA'YESHAH. 'A. G. S. "There are five bad animals, which may be killed, either within the boundaries of *Mecca*, or out of them; and a *Muh'rim* may kill them, or one not a *Muh'rim*; one, a snake; the second, a white and black crow, having white upon its back, and a mouse, and a biting dog, and a kite."

Part Second.

JÁBIR. 'A. G. S. "The meat of game is allowable to you in *Ih'ràm*, as long as you do not kill it; and it is not killed purposely for you; if the hunter should not be a *Muh'rim*, and gives the meat of game to you, there is no fear in eating that." AB'UHURAIRAH. 'A. G. S. "Locusts are of river game; I mean it is allowable to eat them without killing, as fishes are eaten without killing." AB'U-SA'ID KHUD'HRI said, 'the Prophet said, "let a *Muh'rim* kill a tearing animal, which attacks him." ABDUL-RAH'-M'AN-BIN-AB'U-AMM'AR* said, I asked JA'BIR, "is a hyena game? I mean,

* One of the *Tábl'in* of *Mecca*, of the tribe *Koraish*.

is it allowable, or not, for a *Muh'rim* to kill it?" He said, " a hyena is game." Then I asked, " is it eaten, and is it allowable to eat of it?" He said, " it is eaten." Then I said, " did you hear that from the Prophet?" He said, " yes I heard it from his highness." JA'BIR said, ' I asked the Prophet about the hyena, saying, " is it game, by killing of which a *Muh'rim* would commit a fault?" His highness said, " the hyena is game; and when a *Muh'rim* kills one he must give a ram for doing it." KHUZAIMAH-BIN-JAZI* said, ' I asked the Prophet about the hyena; he said, " does any one eat the hyena? I mean, it is not a thing for any one to eat." And I asked his highness about eating the wolf; he said, " does any good person eat of it?"

Part Third.

ABDUL-RAHMÂN-BIN-ÔTHMÂN said, ' we were with TALH'AH in *Ihrâm*; and some birds ready dressed were brought, as a present to him; and he was asleep; and some of us ate of them, and others did not: and when TALH'AH awoke, he comformed with those that had eaten of them.' TALH'AH says, " then we ate them with the Prophet; I mean, they had also brought a present of birds to the Prophet."

* One of the 'Sah'abah, of the tribe *Salim*. His patronymic appellation is AB'U ABDUL-LAH.

CHAP. XIV.---PART I.

ON HINDERING ANY ONE FROM ÛMRAH OR
PILGRIMAGE; AND IN EXPLANATION
OF LOSS OF PILGRIMAGE.

Ceremonies
to be ob-
served by
a pilgrim
who is pre-
vented from
visiting
Mecca.

IBN-ABBÂS said, 'the polytheists of Mecca forbade his highness entering it, and performing Ûmrah. Then he came out of *Ihrâm*, and shaved his blessed head, and sacrificed the camels which he had along with him; so that he performed Ûmrah the next year.' ÂBDULLAH-BIN-ÔMER said, 'we came out with his highness, expressly for Ûmrah, and he alighted at *Hudaibiyah*, and the *Koraish* forbade his entrance into Mecca. Then the Prophet sacrificed the camels which he had along with him, and shaved the hair off his blessed head; and some of the companions shaved, and some shortened their hair.' MISWAR-BIN-MAKHRAMAH* said, 'his

* One of the *Sah'abah*. His patronymic appellations are AB'U-ABD-UL-RAH'M'AN-AL-ZAHRI-AL-KARASHI. He was the sister's son of ABD-UL-RAH'M'AN-BIN-AWF. He was born at Mecca A. H. 2, and went A. H. 8 to Medinah, where he was introduced to the Prophet, and received instructions from him. He remained at Medinah till the death of OTHM'AN, and then returned to Mecca, where he continued during the remainder of his life. On the death of MUAWIAH, he was of the party which rejected the authority of YEZID; and during the siege of Mecca A. H. 64, was slain by a stone from an engine, while he was at prayers in the enclosure of the *Câbah*. He was eminent for piety and knowledge of the law.

highness performed sacrifice, before shaving his head, and ordered the companions also, to do the same.' IBN-ÔMER said, 'is not the *Sunnat* of the Prophet of God sufficient for you? And the *Sunnat* is this; if any one of you should be prevented from pilgrimage, let him encompass the *Câbah*, and run between *Safa* and *Merwah*; that is, perform *Umrah*; after that come out of *Ihrâm*; so that he perform pilgrimage in the future year, and slay his sacrifices, or keep fast three days, if he has no sacrifices.' ÂA'YESHAH said, 'his highness came to DUBA'AH-BINT-ZUBAIR,* and he said, "perhaps you wish to make a pilgrimage." She said, "yes, I intend it; but by God, I feel myself indisposed; I mean, I feel such weakness in myself that I know not whether I shall have strength to complete it or not." Then his highness said to her, "tie on the *Ihrâm* for pilgrimage and agree to say, O God! the place of my coming out of *Ihrâm* is that place in which thou preventest me from making a pilgrimage."

Part Second.

IBN-ÂBBÂS said, 'the Prophet ordered the companions to change the sacrifices which they had stabbed, in the year of the battle of *Hudaibiyah* in the expiation *Umrah*.' HÂJJ'AJ-BIN-ÂMER-AL-ANS'Â'RÎ.† 'A. G. s. "Whoever shall have a broken leg, or be lame, must come out of *Ihrâm*; and pilgrimage is incumbent upon him in the future year." ABDUL-RAH'MÂN-BIN-YÂMAR DÎLAMÎ‡ said, 'I heard the Prophet say, "pilgrimage is *Ârafat*: I mean, a pilgrimage is not obtained without stopping in *Ârafat*; and whoever gets a standing in *Ârafat*, in the night of *Muzdalifah*, which is the tenth night of *Dhu'l-Hajjah*, before the true

One with a broken leg, or lame, must give up his pilgrimage for that year.

* One of the *Sahâbiyât*, of the class of *Muhâjirs*, and sister to the Prophet's aunt.

† One of the *Sahâbah*, an inhabitant of *Medînah*.

‡ One of the *Sahâbah*, who resided at *Cûfah*, but died in *Khorasân*.

 CHAP. XV.---PART I.

 IN EXPLANATION OF THE HARAM OR
 SACRED BOUNDARY OF MECCA.*

IBN-ABBÀS. 'A. G. S. on the day of the conquest of *Mecca*, "when your *Imàm* calls you to fight with infidels, and to assist the *Muslemàns*, then obey his orders," and his highness said, on the day of the conquest of *Mecca*, "verily God prohibited doing some things there, on the day on which he created the regions and the earths: then this city is *Haram* on account of God's having made it so, unto the day of resurrection; verily it never was allowable for any one to fight in thy city before my time; and it was not allowable for me, except one *Sáât* of the day; its thorns must not be broken, nor its game molested, nor must any thing be taken up which has fallen upon sacred ground, unless any one does it to shew people, in order that its proprietor may get it, nor must its fresh grass be cut, nor even the dry." Then *ABB'AS* said, "O mes-

The city of *Mecca* is sacred, and it was never allowed any one to fight there, except to the Prophet.

* A circuit or space round the city of *Mecca*, which is considered as sacred, and within which certain acts are unlawful which are lawful elsewhere. Some have said, that when *ABRAHAM*, the friend of God, placed the black stone, at the time of building the *Cábah*, its east, west, north and south quarters became bright; therefore the ground which was enlightened by the brightness of the stone, was *Haram*, and its boundaries have marks which are minars built on all its sides, except towards *Jaddah* and *Jürránah*. ABD-UL-HAK.

BOOK XI.

It is forbidden to carry arms at Mecca.

A prophecy of an army which will attempt to destroy the *Câbah*, and will be swallowed up by the earth.

senger of God! except the *Id'hkhir** in the order; because *Id'hkhir* is for blacksmiths, and of use for thatching people's habitations." When ^AABB'AS petitioned to have *Id'hkhir* excepted, his highness said, "except *Id'hkhir*; I mean, it is right to cut it." JA'BIR said, 'I heard the Prophet of God say, "it is not right for one of you to carry arms at Mecca."' ANAS said, 'his highness came into Mecca, on the day of taking it, and there was an iron helmet upon his blessed head, and when he took it off his head, a man came near him, and said that "IBN-KHAT'UL has apostatized from *Islâm*, and has killed a man, and has suspended himself on the curtains of the *Câbah*.'" Then his highness said, "kill him." JA'BIR relates, that 'his highness came into Mecca, on the day of taking it, without *Ih'râm*, and he had a black turban upon his head.' ^AAA'YESHAH. 'A. G. S. "An army will make an attempt to destroy the *Câbah*, in the latter end of time; and when it shall arrive at *Bedâ* (which is between Mecca and *Medînah*) the first and last of them will sink into the earth." I said, "O messenger of God! how will they all go under the earth, when having their market people along with them, and those not of them; that is, such as may have no design on the destruction of the *Câbah*?" His highness said, "the first and last of them will be carried down; after that they will be raised up at the resurrection, agreeable to their intentions, and will be discriminated; then whosoever intention was on *Islâm*, will go to paradise, and whosoever intention was infidelity, will go to hell." AB'UHURAIRAH. 'A. G. S. "A person from *Ethiopia* will destroy the *Câbah*, the legs of whom will be small and slender." IBN-^AABB'AS. 'A. G. S. "You may say that I see the destroyer of the *Câbah*: he is black, and walks wide, and in walking he goes with his toes in, and his heels out; he will dig up the *Câbah* stone, and when the *Câbah* is destroyed, it will be the resurrection."

* A broad leafed odoriferous grass.

Part Second.

Y^A ALI-BIN-UMAIAH. ' A. G. s. " It is a sin to keep up grain to sell at a high price in *Mecca*." IBN-^AABB'AS. ' A. G. s. of *Mecca*; " what an astonishing fine city thou art! and how do I love thee! If it was not for this, that my tribe have driven me out of thee, I would not dwell except in thee." ^AABDULLAH-BIN-^AADI-BIN-^AHUMR'AA* said, ' I saw the Prophet standing upon *Hazwarah*† and he said to the venerable *Mecca*, " verily thou art the best of God's lands, and the most beloved by him: if it was not that I had been driven out from thee; I would not have left thee."

The Pro-
phet's en-
comium of
Mecca.

Part Third.

ABU-SHURAIH-^AADWI‡ said ' I said to ^AAMER-BIN-S^AID-BIN-^AAA'S§ when he was sending armies towards *Mecca*, to fight ^AABDULLAH-BIN-ZUBAIR, " permit me O prince! to relate to you a word which the Prophet said, the day following the conquest of *Mecca*; and both my ears heard it, and my heart hath remembered it; and I heard it in his presence, not behind a curtain, when his highness said the word he praised and glorified God; after that said, verily God has made *Mecca* sacred, and it is not man who has done it; therefore it is not right for him who has believed in God and the day of resurrection to spill blood there; nor is it lawful for him to cut a tree there: then if any one says the Prophet fought there,

* One of the *Sah'abah* of *Hijaz*.

† The name of a place in the neighbourhood of *Mecca*, near which is a *Masjid*.

‡ One of the *Sah'abah*.

§ He was governor of *Medinah* on the part of ABD-UL-MALIC-BIN-MERWAN.

BOOK XI.

The Prophet was only allowed for one *Sádt* to violate the sanctuary of *Mecca* by shedding blood.

I will do so likewise; say to him that God permitted his Prophet, but does not permit you; and God only allowed his Prophet to fight there one *Sádt*; and verily, her honour is the same to day as it was yesterday; and let those who are present and have heard this order from me, carry it to those that are absent." ^ÂAMER-IBN-S^ÂÏD said to me; "I know this tradition better than you, O AB'U-SHURAIH'! that is, I also know that *Mecca* is sacred; but that does not protect offenders, who oppose the order of their prince, and sally out against him; nor does it give asylum to assassins, nor to those that rebel against the religion, or commit other sins, such as destroying the property of any one, and fly into sacred ground; the reward for it is not done away; I mean ^ÂABDULLAH-BIN-ZUBAIR disobeyed me, and if he comes out of sacred ground I will punish him there, and if not, I will kill him in *Haram*." ^ÂAB'U-AYY'ASH-BIN-RABI'AH.* 'A. G. S. "This sect is always safe in the world and futurity, so long as they respect *Mecca*, and when they lose respect for her; they are ruined."

* One of the *Sahábah*, of the tribe of *Makhzûm*, who embraced *Islâm* very early. He was the uterine brother of AB'U-JEHEL.

CHAP. XVI.---PART I.

IN EXPLANATION OF MEDĪNAH HĀRAM.

^AALI-IBN-ABŪTĀLIB, said, ' we did not write from his highness any thing but the *Korān*, and what is upon this leaf; and the Prophet of God said, " *Medīnah* is sacred from ^A*Air* to *Thawr*;* then any one who shall innovate therein, or protect an innovator, on him is the curse of God, of his angels and of all men; nor shall his divine or *Sunnat* prayers be accepted: and whatever *Muslemān* shall protect an infidel, and make a promise to him of safety, it is not right to break it: then any one that breaks a promise with a *Muslemān*, on him is the curse of God, of his angels and all men; and whoever has entered into terms of friendship with others, without asking the permission of his friends, on him is the curse of God, of his angels and all men; neither will his divine or *Sunnat* worshipings be accepted." And in another tradition it is, " whoever shall claim a paternal relationship with any but his own father, on him is the curse of God, of his angels and all men; nor will his divine or *Sunnat* adorations be approved." ^ASĀD-BIN-AB'U-WAKK'AS. ' A. G. S. " Verily I have made

Boundaries
of the sanc-
tuary of
Medīnah.

Faith to be
kept with
infidels.

* The names of two hills at the boundaries of *Medīnah*.

BOOK XI.

The Prophet's benediction of the first fruits.

His prayers for *Medinah*.

It is unlawful to shed blood at *Medinah*; & to cut the trees on its territory.

sacred the trees and game, on the two stony plains of *Medinah*. *Medinah* is better for them, if they knew it; no one leaves it, from dislike to it, but God brings and exchanges a better person for him; nor doth any one bear patiently the hardships and hunger of *Medinah*, but I shall be an intercessor for his faults, and giver of evidence as to his obedience." AB'U-HURAIRAH said, ' people used, on seeing the first fruits, to bring them before the Prophet; and when he took them, he would repeat this supplication: " O LORD! increase our fruits, and give increase to us in our city; and increase and make abundant our sustenance. O LORD! verily ABRAHAM is thy servant, thy friend and thy Prophet; and verily I am thy servant and thy Prophet; verily ABRAHAM supplicated thee for *Mecca*, and I supplicate thee doubly for *Medinah*." After that, his highness would call his youngest children, and give them the fruit.'

AB'U-SA'ID KHUDRI. ' A. G. S. " Verily ABRAHAM made the boundary of *Mecca*, and made it sacred; and verily I have made *Medinah* sacred, and the things between its two quarters, that blood shall not be spilt therein, or arms borne to fight with; nor shall the leaves of the trees be broken, unless for the food of quadrupeds." AA'MIR-BIN-SAD said, ' verily SAD was riding towards his own house, which was on the side of the valley *Akik*;* and he found a slave cutting a tree, or breaking its leaves; and SAD took his clothes and arms; and when he returned to *Medinah*, the masters of the slave came to him, and desired him to return what he had taken from the slave. Then SAD said, " God defend me, that I should give back what the Prophet has given me, and made as plunder for me:" that is, his highness said, " whoever cuts a tree of *Medinah*, whatever he has with him, is as plunder to any one that takes it." So SAD refused returning the clothes and arms.' AA'YESHAH said, ' when his highness came to *Medinah*, AB'U-BACR and BILL'AL had

* Called also the sacred valley, and celebrated in *Arabian* poetry.

fevers; and they came to the Prophet, and told him. Then his highness said, "O LORD! make us to love *Medinah* as we love *Mecca*, even more than that; and make the air of *Medinah* wholesome; and increase sustenance in *Medinah*, and carry away the *Medinah* fever to another place, and remove it to *Johifah*." [^]ABDULLAH-BIN-[^]OMER. 'A. G. S. "I saw, in a dream, a black woman with dishevelled hair: she came out of *Medinah*, till she alighted at a place the name of which is *Johifah*; then I explained this dream, that the fever and sickness of *Medinah* were carried to *Johifah*."

CH. XVI.
PART I.

The Prophet's prayer for the sick of *Medinah*.

SU'FI'AN-BIN-AB'U-ZUHAIR* said, 'I heard the Prophet of God say, "Yemen will be conquered; then a body of people will come, which will walk slowly, and they will march with their people, and with those that will obey them; that is, with their people and families and followers; and *Medinah* is better for them, if they know it: and Syria will be conquered; then a tribe will come, walking slowly; and they will march, with their families, and with those that obey them; and *Medinah* is better for them, should they but know it: I mean, countries will be conquered in *Islâm*, and men will go out of *Medinah*, to seek for worldly necessities and bread; and if they knew and understood the greatness and superiority of *Medinah*, they would find their residence there better for them." AB'U-HURAIRAH. 'A. G. S. "I was ordered to fly to a city which eats up other cities.† In ancient times the people called that city *Yathreb*; and its name now is *Medinah*; she puts away evil from man, like as the forges of blacksmiths the impurity of iron." JA'BIR-BIN-SAMURAH said, 'I heard the Prophet of God say, "verily God has made the name of *Medinah*, *Tâbah* and *Taiyabah*."‡ JA'BIR-BIN-[^]ABDULLAH said, 'verily an *Ârâbi*

The Prophet foretells the conquest of Yemen and of Syria.

* One of the *S'ah'âbah*, an inhabitant of *Medinah*.

† That is, whoever resides therein will conquer all cities; and this was the property of *Medinah*; for the *Amâlekites* came first, and conquered other nations; after them the *Jews* inhabited it, and conquered the *Amâlekites*; after them, the assistants arrived, and conquered the *Jews*; after that, the Prophet of God, with the refugees, arrived, and were victorious.

‡ That is, good, excellent, or odoriferous.

BOOK XI.

Medinah
rejects every
thing evil,
as a forge
does the
dross of
iron.

made a confession to his highness, and the *A'arabi* got a fever at *Medinah*, and came to the Prophet, and said, "O MUHAMMED! allow me to retract the confession which I made:" which the Prophet refused. After that, the *A'arabi* came to his highness, and mentioned the same: and the Prophet refused it. This happened three times; then the *A'arabi* went out; and the Prophet said, "*Medinah* is no otherwise than as a blacksmith's forge, which puts away evil, as the forge does the impurity of iron." AB'UHURAIRAH. 'A. G. S. "The resurrection will not be, until *Medinah* turns out the wicked that are in her, like as a blacksmith's forge purifies the badness of iron."

Medinah
guarded by
angels.

AB'UHURAIRAH. 'A. G. S. "There are angels guarding the roads of *Medinah*; on which account, neither plague nor DAJJ'AL can enter it."

ANAS. 'A. G. S. "There is no town which DAJJ'AL will not soon enter, except Mecca and *Medinah*: there is no one of the *Medinah* roads which has not angels on it, drawn up in ranks, which guard it: then DAJJ'AL will come down upon salt-petre ground, which is out of *Medinah*; and *Medinah* will shake her inhabitants three times; when every infidel and hypocrite will come out to DAJJ'AL." S'AD. 'A. G. S. "Let no one trouble the people of *Medinah*; he who doth, will quickly be destroyed, as salt is dissolved in water." ANAS relates, that 'when his highness arrived from a journey, he would look towards the walls of *Medinah*, and would drive his camel fast; and if he was riding upon any other beast, such as a horse or mule, he would gallop him, from his love of *Medinah*.' ANAS said, 'verily the Prophet's sight fell upon the mountain of *Ohud*; and he said, "this is a mountain which befriends me; and I love it; O LORD! verily ABRAHAM made Mecca sacred; and verily I make sacred the ground which is between the two strong plains of *Medinah*."

Part Second.

SULAIMÀN-BIN-ÂBDULLAH* said, 'I saw SÂD-BIN-AB'U-WAK-
K'AS take a man who was hunting within the sanctuary of *Medínah*,
when the Prophet had prohibited fowling and hunting there; and SÂD
took the man's clothes: and the masters of the man came and said,
"give the man his clothes." Then SÂD said, "the Prophet has made
sacred this boundary of *Medínah*, and has said, whoever takes any one
hunting in this sanctuary, may take his clothes and arms: therefore I
shall not give you back that which the Prophet has given to me; but,
if you wish it, will give you its value." SÂ'LIH' said, 'SÂD-IBN-AB'U-
WAKKAS found some slaves of the people of *Medínah*, cutting some of
the trees of *Medínah*; and he took their clothes and arms; and the mas-
ters of the slaves requested to have them returned: SÂD said, "I heard
the Prophet forbid any of the *Medínah* trees being cut, and said, who-
ever cuts any thing from the *Medínah* trees, for the taker of such person
are his clothes and arms." ZUBAIR. 'A. G. S. "The game and trees of
Wajj† are sacred; and they have been made so for God." IBN-ÔMER.
'A. G. S. "Whoever can die in *Medínah* let him do so; because verily
I will intercede for the person that dies in *Medínah*." AB'UHURAIRAH.
'A. G. S. "The last city of *Islâm* which will be destroyed at the resurrec-
tion, is *Medínah*; I mean all the world will be destroyed, and the splen-
did *Medínah* shall be inhabited; and after the destruction of all, this also,
by the order of God, will be destroyed." JARIR-BIN-ÂBDULLAH. 'A.
G. S. "Verily God sent instructions to me, saying, whichever of these

Whoever
hunts or fells
trees within
the sanc-
tuary of
Medínah
forfeits his
clothes and
arms.

Advantage
of dying at
Medínah.

* One of the *Tabî'in*, of respectable authority.

† A sacred valley, near *Tâ'yef*.

BOOK XI.

three places you come down upon, that place is your *Hijrat*; one, *Medí-nah*; the second, *Bahrain*;* the third, *Kinnisrín*."†

Part Third.

DAJJ'AL
will be un-
able to hurt
Medí-nah.

ABÙ-BACRAH. 'A. G. S. "The fear of DAJJ'AL will not enter *Medí-nah*; when DAJJ'AL shall alight out of *Medí-nah*, she will have seven doors; and two angels will sit at each door as guards." ANAS. 'A. G. S. "O LORD! make the glory of *Medí-nah* double that of *Mecca*." There is a tradition, by a man who was of the children of KHA'T'T'AB, that the Prophet said, 'that person who shall visit me expressly, not by accident, shall be in my neighbourhood and protection on the day of resurrection; and he who resides in *Medí-nah*, and bears patiently its calamities, I shall be an evidence and intercessor of grace for him, on the day of resurrection; and whoever dies in one of the sacred cities, *Mecca* or *Medí-nah*, God will raise him up, on the day of resurrection, guarded from punishment." IBN-ÔMER. 'A. G. S. Whoever makes a pilgrimage, and visits my grave after my death, shall be as him who met and visited me in my life time." YAHY'A-BIN-SA'ÏD said, verily the Prophet was sitting, and a grave was digging in *Medí-nah*, and a man looked into it, and said, "the grave is a bad place of sleep for a *Mómin*." The Prophet said, "you have spoken badly." The man said, "verily I did not allude to the evil of death for a *Mómin*, and had no other allusion than the praise of being killed in the road of God; that is, if a *Mómin* be killed in the road of God, it is better for him than dying upon his bed." Then the Prophet said, "dying in *Medí-nah* is better than being slain in the road

It is better
to die at
Medí-nah
than to be
slain in the
sacred war.

* An island in the *Persian Gulf*.

† The name of a city in *Shám* or *Syria*.

of God; and there is not any place upon the face of the earth more beloved by me, in which my grave should be, than *Medinah*." The Prophet said this thrice.' IBN-^AABB'AS said, that ^AOMER-IBN-AL-KHA'TT'AB said, 'I heard his highness say, when he was in the valley *Akik*, "an angel came to me to night, from my cherisher, and said, perform prayers in this valley; and say that the rewards of these prayers are equal to the rewards of ^A*Umrah* and pilgrimage."

CH. XVI.
PART III.

END OF THE FIRST VOLUME.

of God: and there is not any place upon the face of the earth more beloved by me, in which my grave should be, than Massachusetts. The Lord said this thing. In A.D. 1630, that Oronokee, a Native American, said: I heard the English say, when he was in the valley, that the angels came to me to help me in my troubles, and said, perform prayers in this valley, and thou shalt be rewarded of these prayers as equal to the rewards of heaven and glory.

END OF THE FIRST VOLUME.

ʿaṭīb at-Tibrīzī, Muḥammad Ibn-ʿAbdallāh <<al->>,

Mishcāt-UI-Másàbih or collection of the most authentic traditions
regarding the actions and sayings of Muhammed

Bd.: T. 1 (1809)

Calcutta 1809

4 A.or. 1244-1

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